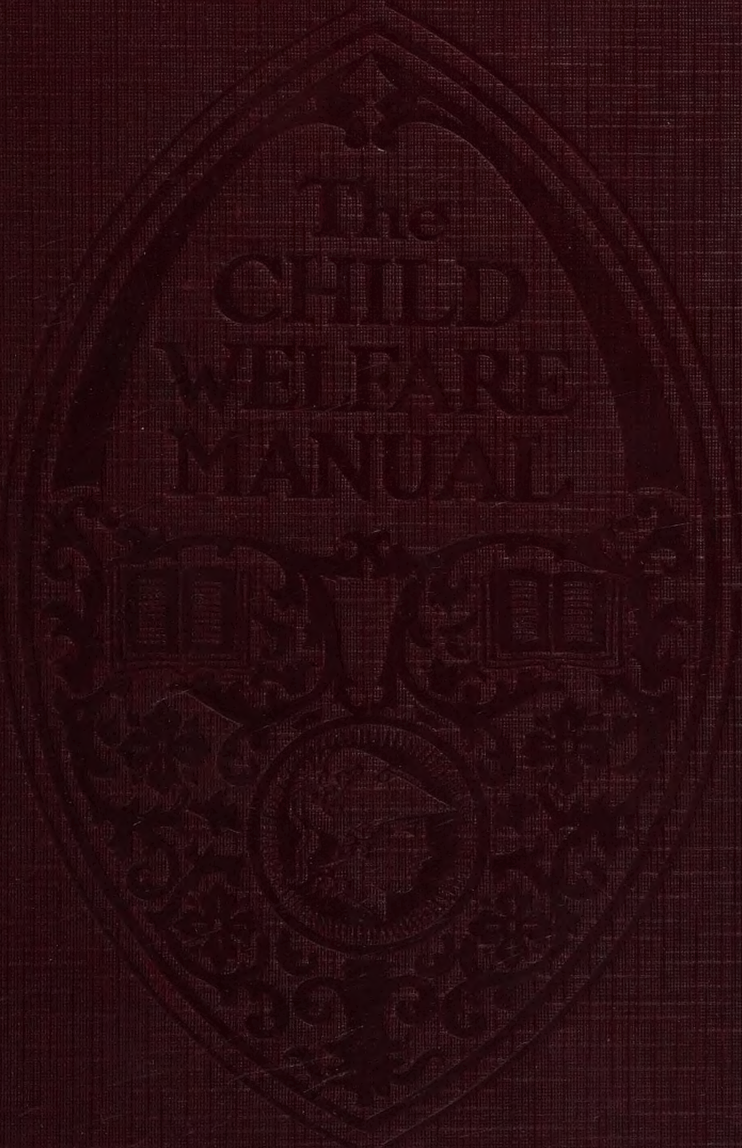
The CHILD WELFARE MANUAL



Sherman Wiley

Copyright, 1906, by F. Luis Mora.

From the painting by F. Luis Mora, N.A.

THE PIRATE AND HIS PRISONER

THE
CHILD WELFARE MANUAL

A Handbook of
Child Nature and Nurture for Parents
and Teachers

Prepared Under the Supervision of
THE EDITORAL BOARD *of the* UNIVERSITY SOCIETY

VOLUME TWO

The thing which thou has spoken is good
for us to do.—Deuterenomy i:14

THE UNIVERSITY SOCIETY
Incorporated
NEW YORK

Copyright, 1916, By
THE UNIVERSITY SOCIETY INC.

CONTENTS

MENTAL LIFE AND PROBLEMS

PAGE

§ 1. THE FUNDAMENTALS OF CHILD TRAINING . . . *Gustav Spiller* . . . 1

§ 2. MENTAL DEVELOPMENT

The Dawn of Mental Life in a Little Child . . . *Milicent W. Shinn* . . . 33
Teaching Young Children at Home . . . *Elaine Goodale Eastman* . . . 38
Teaching the Children to Think . . . *Christine Terhune Herrick* . . . 41
Madame Montessori's Method of Teaching Little Children . . . *The Editorial Board* . . . 44
What the Kindergarten Stands for . . . *Luella A. Palmer* . . . 49
The Mental and Moral Development of the School Child . . . *William Walter Smith* . . . 54
The Ideal Common School . . . *David R. Porter* . . . 58
The Ideal Country School . . . *W. K. Tate* . . . 61
Some Moral Problems of the Schools . . . *Elaine Goodale Eastman* . . . 64
The Mental and Moral Development of the Adolescent . . . *William Walter Smith* . . . 67
The Adolescent Girl . . . *Margaret E. Sangster* . . . 71
The Ideal High School . . . *James L. McConaughy* . . . 74
A Vision of Public Education in the Future . . . *Martin G. Brumbaugh* . . . 76
The Object of the College . . . *Charles W. Eliot* . . . 79

§ 3. SPEECH

Teaching a Little Child to Talk . . . *Adolf A. Berle* . . . 83

§ 4. MEMORY

Training the Memory . . . *Walter L. Hervey* . . . 87
Some Practical Suggestions about Memory-Training . . . *The Editorial Board* . . . 90

§ 5. THINKING

Attention and Concentration . . . *Edith E. Read Mumford* . . . 93
Encouraging Inquisitiveness and Investigation . . . *Edwin A. Kirkpatrick* . . . 94
Developing the Faculty of Observation . . . *Hector Lebrun* . . . 98
The Book of Nature . . . *Nora Archibald Smith* . . . 101
On Reading for Children . . . *Eva March Tappan* . . . 103
Teaching the Little Child How to Think . . . *William Byron Forbush* . . . 108
The Study of Child Nature . . . *Elizabeth Harrison* . . . 114

§ 6. IMAGINATION

PAGE
Imagination as a Foundation for Culture . . *Eleanore R. Price* 121
When Your Child Imagines Things . . . *Sidonie M. Gruenberg* 123
The Lies Children Tell . . . . *Sidonie M. Gruenberg* 127

§ 7. THE FEELINGS AND INSTINCTS

The Importance of the Instincts in Education . *The Editorial Board* 133
The Emotional Nature of the Child . . . *Cecilia Farwell* 135
Nervous Fears of Children . . . . . . *Mrs. J. Henry Haslam* 140
The Problems of Temper . . . . . . Edited by *John H. Clifford* . . . 142
The Problems of Fighting, Teasing, and Bullying . . . . Edited by *John H. Clifford* . . . 146
Training for Happiness . . . . *Susan Chenery* 150
Conscience . . . . *Edward O. Sisson* 153
The Constructive Interests of Children . . *The Editorial Board* 156
Children's Interests . . . . *The Editorial Board* 157

§ 8. THE WILL

The Training of the Will . . . . . . *William J. Shearer* 161
The Individuality of Children . . . . . *William George Jordan* 164

§ 9. GOVERNMENT AND DISCIPLINE

The Government of Little Children . . . *Susan Chenery* 169
The Government of Young Children . . . Edited by *John H. Clifford* . . . 172
The Government of Children between Six and Twelve . . . . Edited by *John H. Clifford* . . . 185
The Government of Adolescent Young People . *William Byron Forbush* . . . 196
Special Problems of Misbehavior . . . . . *Ernest Hamlin Abbott* 205
The New Obedience . . . . *Margaret Deland* 208
Cutting the Leading Strings . . . . . . *Christine Terhune Herrick* . . . 210
Can Morals Be Taught? . . . . *J. Lewis Paton* 213
Discipline . . . . *Annie Winsor Allen* 218

§ 10. SPECIAL MEANS OF MENTAL DEVELOPMENT

Around the Year, with . . . . *Carolyn Sherwin Bailey* 229
Home Play . . . . *Joseph Lee* 258
Home Pets . . . . *Ada S. Ballin* 262
Dramatics in the Home . . . . *The Editorial Board* 266
Story-Telling in the Home . . . . . . Edited by *John H. Clifford* . . . 270
How to Make Pictures Tell Stories . . . *Estelle M. Hurll* 275
How to Interest Children in Pictures . . . *Estelle M. Hurll* 277
Poetry for Boys and Girls . . . . . . *Hélène Buhlert Magee* 280
The Place of Music in the Child's Education . *Mabel Madison Watson* 284
Musical Education in the Home: Teacher and Pupil . . . . *Gustav Kobbé* 287
Children's Singing in the Home . . . . *Myrtle Douglas Keener* 291

§ 11. SOCIAL ADVANTAGES FOR INTELLECTUAL DEVELOPMENT

Children and Amusements . . . . . . *Christine Terhune Herrick* . . . 293
Motion Pictures . . . . *The Editorial Board* 294
The Art Gallery for Children . . . . . *Julia De Wolf Addison* 297

SOCIAL LIFE AND PROBLEMS

§ 1. COMPANIONSHIP AND SOCIAL LIFE

		PAGE
Growing Up with Our Children	*Christine Terhune Herrick*	301
Companions for Our Children	*Christine Terhune Herrick*	304
The Business of Being a Father	*George Hodges*	306
Your Child without You	*Christine Terhune Herrick*	309
The Gang	*John L. Alexander*	312
The Amusements of Our Young People	*Alice Perkins Coville*	313
The Financial Training of Children	*Edwin A. Kirkpatrick*	315
The Blundering Boy	*Virginia Terhune Van De Water*	318
Social Problems of the High-School Age	*Elaine Goodale Eastman*	321
The Boy Scouts	*Arthur R. Forbush*	324
The Knights of King Arthur	*The Editorial Board*	327
The Camp-Fire Girls	*Hartley Davis and Mrs. Luther Halsey Gulick*	329
The Social Value of Boys' and Girls' Clubs	*Allan Hoben*	337
Love Affairs of Boys and Girls	*Christine Terhune Herrick*	338

§ 2. VOCATION

Vocational Suggestions in the Work and the Play of Young Children	*Mary A. Laselle*	341
The Child, the School, and the Job	*James S. Hiatt*	344
Careers for Coming Americans	*E. W. Weaver*	346
Shall Our Daughters Study Kindergarten?	*Kate Douglas Wiggin*	349
Shall Our Child Go to College?	*O. M. L. Crossley*	354
New Ideals in College Life	*Charles F. Thwing*	357

§ 3. THE LARGER SOCIAL LIFE

How Can Home and School Get into Closer Relations?	*Mary V. Grice*	361
Mothers' Clubs	*Harriet Hickox Heller*	363
The Value of Home Study	*F. A. Boggess*	369
Child Labor	*Felix Adler*	371
Work for Children	*Arthur D. Dean*	373
Ideal Child Labor in the Home	*Jessie P. Rich*	377

MORAL AND RELIGIOUS LIFE AND PROBLEMS

§ 1. MORALITY IN CHILDHOOD

What Do We Wish to Make of Our Child?	*Earle William Gage*	381
Moral Thermometers	*Dorothy Canfield Fisher*	384
The Secret of the Moral Training of Children	*J. Edgar Park*	390
Education for Simplicity	*Charles Wagner*	397

§ 2. SOME PRACTICAL METHODS OF MORAL EDUCATION — *The Editorial Board* — 403

§ 3. PRACTICAL METHODS OF RELIGIOUS EDUCATION

		PAGE
The Part of the Home in Religious Education	*Charles R. Henderson*	407
The Home and Religious Education	*Eugene R. Hendrix*	409
The Mission of Christian Parents	*James Cardinal Gibbons*	411
A Year of Good Sundays	*William Byron Forbush*	416
Religious Education and Contemporary Social Conditions	*Jane Addams*	420
Moral Training	*Ben B. Lindsey*	424
The Progress of Moral and Religious Education in American Homes	*Clyde Weber Votaw*	427
Methods and Material Available for Religious Training in the Home	*Mrs. B. S. Winchester*	433
Teaching a Little Child to Pray	*William Byron Forbush*	437
The Home and Its Relationships to the Church	*Eugene C. Foster*	439
The Children's Sunday	*George Hodges*	440
Making the Bible Real to the Child	*Theodore G. Soares*	444
The Child and the Sunday-School	*Florence Sears Ware*	449
Parent and Child	*Stephen S. Wise*	451
Catholic Children's Moral Training	*Richard H. Tierney*	453

PERSONAL CONDUCT AND CHARACTER

§ 1. GOOD MANNERS

The Boy's Manners	*Lucy Elliot Keeler*	457
The Girl's Manners	*William J. Shearer*	458
Personal Appearance and Habits	*William J. Shearer*	459

§ 2. SHORT TALKS TO BOYS

If I Were a Boy	*Lucy Elliot Keeler*	463
The Mistake of Muddy Talk	*Lucy Elliot Keeler*	464
Associates and Friends	*Lucy Elliot Keeler*	466

§ 3. MESSAGES TO AMERICAN BOYS

A Friendly Greeting from Eton	*Edward Lyttelton*	469
The Boy and the Man	*John Grier Hibben*	470
Live for What You Would Like to Be at Sixty	*French E. Chadwick*	470
Two Essentials	*Gifford Pinchot*	471

§ 4. SHORT TALKS TO GIRLS

If I Were a Girl Again	*Lucy Elliot Keeler*	473
Morbidness	*Lucy Elliot Keeler*	474
Recipes for Thinking	*Lucy Elliot Keeler*	475
The Art of Being Interesting	*Lucy Elliot Keeler*	477
The Use of Slang	*William J. Shearer*	477
Gossip	*William J. Shearer*	478

§ 5. A MESSAGE TO AMERICAN GIRLS *William A. McKeever* 479

§ 6. CONDUCT, CHARACTER, AND COMPANIONSHIP

Boys' and Girls' Clubs	*Charles Stelzle* (Revised by the Editorial Board)	481

§ 7. THE AMERICAN CODE OF MORALS FOR YOUNG PEOPLE.

PAGE
The $5,000 Prize Code, by William J. Hutchins, Annotated by William Byron Forbush, with Special Introduction by the Author 485
Health 488
Self-Control 491
Self-Reliance 493
Reliability 495
Fair Play 497
Duty 500
Good Workmanship 502
Team-Work 506
Kindness 509
Loyalty 512
BIBLIOGRAPHY 517
INDEX 521

From a copyrighted photograph by Frances Benjamin Johnston.

THE GOLDEN AGE

Outward sunshine, inward joy.
—Whittier.

MENTAL LIFE AND PROBLEMS

1. The Fundamentals of Child-Training

BY

GUSTAV SPILLER

CONTENTS

GENERAL PROBLEMS

PAGE
1. Education Begins at Birth 1
2. Education Should Be Systematic 1
3. Education Should Have a Conscious Aim 2
4. Parents, Nurses, and Governesses as Educators 2
5. Agreement between Mother, Father, and Helps 3
6. Older and Younger Children 3
7. Home Atmosphere, Correction, and Punishments 4
8. "Don't!" 8
9. The Care of the Body 8
10. The Four Ages of Man 9

THE FOUR AGES OF MAN

A.—From Birth to the Age of Two and a Half

11. General Considerations 9
12. Order in Everything 10
13. The Simple Life 11
14. The Management of the Will 12
15. Fourteen Moral Habits 12
16. Intellectual Development 14

B.—From the Age of Two and a Half to That of Seven

17. Continuity of Growth in the Child 14
18. The Child's Capacity during the Second Period 14
19. Obedience 14
PAGE
20. Creating a Love of the Right in the Child 15
21. Truthfulness 16
22. Order and Universality 16
23. General Behavior 17
24. Occupations 17
25. The Child Should Be Helpful 18
26. Other Children 18
27. Coöperation 19
28. Example and Precept 19
29. Instruction and Experiment 20
30. "Be Strong!" "Be a Man!" 21
31. The Mind 21

C.—From the Age of Seven to That of about Twenty-one

32. One Habit, not Many 23
33. The Special Virtues of the Adolescent Period 24
34. Parents and School Life 25
35. School and Home 25
36. Secondary Education 26
37. Apprenticeship 26
38. The Adolescent Problem 27
39. Ethical Exercises 28
40. The Intellect 28

D.—From about the Age of Twenty-one Onward

41. Self-Direction 29
42. Precept and Practice 29
43. Conclusion 31

> *Train up a child in the way he should go.*
> —Proverbs xxii: 6.

GENERAL PROBLEMS

1. *Education Begins at Birth*

If somehow we could, at one signal, carry out all desirable social changes, we should still fail in our object, for since men and women, without careful preparation, are unequal to the demands of a high ideal, there would be a speedy relapse. Character, habit, associations, would be remorselessly undoing what had been accomplished by mechanical means.

Neglected education cannot be altogether repaired, and great efforts in adult life yield, therefore, indifferent results. This is in full agreement with general experience, *e.g.*, a person whose health has been undermined when young frequently suffers from the consequences all his life, even though he may take exceptional and extraordinary care of himself. With the most anxious regard for cleanliness, fresh air, sound and digestible food, proper exercise, he may yet be delicate and often ill. On the other hand, the robust adult may go very far in carelessness, and still suffer comparatively little. Haphazard attempts at taking care of ourselves accordingly count almost for nothing. And thus in the life of action the moral fibers should be sound when man's or woman's estate has been reached. If they are not, much effort will avail little and little effort next to nothing at all. Morality is not singular in this, for it follows the general lines of human nature. Reflection, therefore, justly points to the need for character training to begin at birth.

2. *Education Should Be Systematic*

Granting the natural development of your child, you must know what you can consistently demand of it throughout every phase of that development. **You must be aware of your material, your aim, and your means,** and you must consistently and persistently apply your knowledge to the solution of the moral problems presented to you in the education of your children.

No observer will doubt that unsystematic training is simply despairing in its results. It is as if a person suffering from severe catarrh fitfully took precautions or casually applied remedies, and then wondered that his catarrh showed no signs of disappearing. However excellent your theory, only rigorous and intelligent application can make it useful. Otherwise the best and the worst theory have pretty much the same effect. As to the anxiety involved in such rigor and vigor, it is far smaller than that found necessary in aimless education. For instance, children often worry, and then the parents, worn out or wishing to avoid unpleasantness, give way. The consequence is that the child uses worry as its method-in-chief to attain its ends, and that vast numbers of parents, though they constantly yield, yet have their nerves habitually irritated beyond endurance, while the child is far less happy by reason of the absence of intelligent guidance and control. All this is almost wholly avoided when a reasonable scheme of education, one which endeavors to do justice both to the individual child and to the ideal, is rigidly * adhered to.

If you adopt this plan it will be only at first that you will necessarily have great difficulties, and occasionally be under considerable strain. This strain, however, must be borne. Good health in the parents is one means of lessening the strain, and previous experience with previous offspring, or experience with others' offspring, is a further powerful means of attaining the end required. Only at the start need you have much anxiety, for later on your children, like all well-nurtured children, will cause you little concern. Nevertheless, even if your children are unexceptionable, you should keep your nerves in good condition, for **there must be no curtailment of the natural and boisterous activity of early childhood.**

3. *Education Should Have a Conscious Aim*

Those who are married should be conscious of what they intend their offspring to develop into, and be aware that education should begin not later than with the birth of the child. In most cases perhaps no such serious thoughts are present, and consequently when the child sees the light of day, it is just marveled at because there is no conscious ideal of education hovering before the parents. Perhaps the parents regard the newcomer with wonder, while freaky custom and the suggestions of the moment tend to be the guides in the education of the future citizen. Yoked with this attitude of wonder there are frequently connected three other attitudes.

First, **the child is looked upon as a plaything,** as something which affords amusement. Just as we give sugar to a bear in order that we may have the pleasure of seeing him perform his quaint antics, so we spoil the child that it may display its charms. So long, of course, as we are not reckless, so long as we gauge the effect on the child, there is no harm in a little innocent foolery; but it becomes far from innocent when the child is made a prey to this kind of amusement.

Secondly, **the child is looked upon as an object of compassion.** Its helplessness moves to pity, and there is more or less a tendency on this ground to let the child do as it pleases, and to spare it all immediate unpleasantness. However good sympathy may be when it has broad foundations, and however much we may respect the good feeling involved in such sentiment, there can be no doubt that the child has to suffer heavily for the blank check given to it. As to the results, from the moral point of view, they are disastrous.

Lastly, parents should **beware of the bad custom of blaming and punishing infants because they cry or are restless.** They should look for causes instead.

The conscious aim of the parent should be—

(*a*) to act from enlightened affection;

(*b*) on no account to depart from the rule of never-failing gentleness and sunny temper;

(*c*) to be guided by a lofty personal, social, and civic ideal of a progressive nature; and

(*d*) to realize this ideal by firmness, affection, gentleness, cheeriness, refinement, intelligent anticipation, and by providing sensible occupations.

4. *Parents, Nurses, and Governesses as Educators*

A few centuries ago it was the rule to employ workingmen as school-teachers. To-day an advanced community such as that of Basel in Switzerland demands that every school-teacher should have attended the university for a certain period. With regard to home education we are largely yet where the Middle Ages left us. Any girl will do for taking care of young children, and when circumstances are favorable a kindergarten nurse, who has had perhaps a year's special training, is employed. Again, under exceptional conditions a young lady, after a semidose of secondary education and a little extra preparation, undertakes to act as governess to **older** children.

---

*Rare lapses on your part or on the part of the child, whether due to illness or other passing conditions, you may safely ignore.

The vast majority of mothers have, of course, no secondary education and no special training. Indeed, one constantly hears it said that the higher education of women unfits them for motherhood, and that woman's business is not to meddle in politics nor to earn her livelihood out in the world, but to beautify the home and look after the children. Yet the mother is expected to educate the sons who are to be actors on the world's open stage; and to prepare them she is supposed to have need of only her maternal instinct—supplemented by the fatherly instinct, which has not generally even the advantage of constant contact with the child.

In practice the "instinct" theory merely means that a child is "dragged up," and not "brought up." As a rule the disciplinary measures are objectionable (as were those in the schools of a century or two ago); the reasoning faculties, the memory, and the imagination are neglected; the inculcation of an ideal is not thought of; and conventional habits and attitudes alone are developed. **The one outstanding and redeeming feature is the mother's love; but this love would be infinitely more potent if it were enlightened by education and by experience.**

Following the lead of the school, we must demand four things:

(*a*) The parents should have a good education to begin with;

(*b*) a science of home education should be promoted;

(*c*) the parents (both of them, the author thinks) should have experience of the world and receive intermittent or consecutive training in the mystery and art of home education; and;

(*d*) nurses and governesses should be properly trained.

5. *Agreement between Mother, Father, and the Nurse or Governess*

Where school-teachers are thoroughly trained, there is, comparatively speaking, no harm done when one teacher takes the place of another. Indeed, when we visit a number of classes taught by good teachers, the most serious difference noticeable is in the mere appearance of the teacher. It would be almost the same if we had a science of home education and if parents and nurses were trained in applying this science. Unfortunately this is not the case. Mother, father, and nurse or governess have diverging views and ways; they differ in the example they set; and the poor child has to submit to three moral codes which, to cap the confusion, vary from time to time. It is necessary, therefore, for parents to be conscious of this difficulty, and to do their utmost to apply consistently a single moral code, and to demand of the nurse or governess, if they have any, to apply the same standard.

The author would suggest to parents to draw up together some educational scheme or adopt some manual for common guidance. The marital relations, among other things, would be in general considerably improved if this advice were followed.

6. *Older and Younger Children*

It is possible that you have only one child. If so, you escape at least one complication, though the child will lose much through being without youthful companions. But it is more likely that you have several children. If this is the case, you are face to face with the fact of one child imitating another.

Such imitation is very interesting to watch in the early stages of the youngest child, who, if he has a brother just a year or two older, spends his time wishing to do what his brother does, admiring his performances, and doing everything as nearly as possible like his brother. In this way the younger child is stimulated to advance until he reaches about the age of five, when his intelligence becomes more developed and he no longer slavishly imitates.

Example is especially infectious **between** children. If only you have trained your older children to be all that they should be, your own educational task will be immensely simplified. You will actually have your older children educating your younger ones, and setting them an example which they can understand and will wish to imitate. Accordingly you should pay double attention to your first-born offspring because their conduct will exert a marked influence on the later-born. Indeed, you should train your older children to be the leaders of the younger ones, and to instill into them a sense of their responsibilities and power for good. If you are successful in this, you and your younger children will greatly benefit, and your older children will have been provided with a powerful extra stimulus to moral and mental growth. **Always, then, you should have in view that**

the older children should be teachers of and exemplars for the younger ones.

Should you fail in the above, you will have another problem to face—namely, that your older children will be teachers and exemplars of evil. This prospect in itself should convince you of taking time by the forelock and properly educating your first-born.

It is wonderful how far imitation will go. If Lily picks her fingers, shrugs her shoulders, twists her nose, fidgets in her chair, insists on having always the last word, acts as critic and censor, takes no notice of anything said to her, very soon the younger ones, whatever their temperament, will be picking their fingers, shrugging their shoulders, twisting their noses, fidgeting in their chairs, insisting on having always the last word, acting as critics and censors, and taking no notice of anything said to them. The home will be turned into a veritable bear-garden. Instead of having to correct the defects of one of your children, you have to correct the same series of defects in all your children. Truly this will be no task to arouse envy in any other parent.

For this reason you should be constantly on your guard, correcting every defect as it shows itself, and preventing by all means in your power defects spreading from child to child like a virulent infectious disease.

A further difficulty, not a great one though, arises from having several children to bring up. The fact is that, whilst they are very companionable among themselves and richly promote each other's happiness, children have naturally little insight into the niceties of conduct. Accordingly they tend, quite innocently, to lower moral and intellectual standards when they come to apply them among themselves. However, if they are not taught anything objectionable they are not likely to be more than just crude, that is, they will **not** be vulgar, brutal, untruthful, or selfish. On this count parents who have done their duty need be little disturbed by their children's manners when they play with one another or act together.

The one thing is for you to set a good example and get your older children to do the same.

7. Home Atmosphere, Correction, and Punishments

"A king can do no wrong," it is said. You might well add, though for a different reason, "nor children either." This conception of child nature should determine, on the negative side, your fundamental attitude in the home.

All punishments and rewards are consequently **out of place.**

In your soul there should not be one drop of anger, indignation, or condemnation.

Your child may be **doing** what is wrong; but you should remember that he is not doing it **because** it is wrong.

Difficult as such an attitude may appear to you, seeing our miseducation and the false theories which we imbibe, it is possible for you to acquire it in time if you strive to allow no exception to the assumption that young children are innocent, that is, that **they really do not mean to do wrong.**

You might, of course, think that though your child does not intend to do any wrong, a display of anger, indignation, condemnation, and punishment will have the effect of making it do and love the right. The theory, however, that vigor and rigor are the proper means to be employed in education is a theory about which, if you are truly wise, you will say that it satisfies and nurses the surviving brute nature in the educator, and that it is therefore being abandoned as unintelligent, ineffective, and mischievous in the treatment of school children, apprentices, servants, paupers, criminals, the insane, animals, and in our relations with all living things, including wives. Parents who accept this theory will tend, as a rule, to neglect to probe the deep and varying causes of wrong-doing, to increase continually the punishments in order to make them effective, to train hypocrites and brutes and to coarsen their own moral fibers. Your own experience of what you have seen in others' homes will tell you that there is nothing more plausible and yet more pitiable as an educational device than rewards and punishments.

Modern experience is teaching all of us that "You are earnestly requested to . . ." is far more effective on a notice board than "Trespassers will be prosecuted." Coming one day, on a ramble, to an opening in a wood, the author said to his companion, who is well known as a moral instructor: "It says, 'Trespassers will be prosecuted.'" "Then," he replied promptly, "we'll trespass." On another occasion the author visited abroad a training-college for teachers, and chaffingly pointed out to a group of teachers that one of the wall-notices was rather peremptorily worded. "Oh," they laughingly answered, "our board of education is responsible for this notice; there," pointing to another couched in altogether different words, "is one of our own."

You will find that rays of kindness are far more effective in moving young or old than the bleak winds of threats. The old, old story of the competition between the sun and wind embodies a profoundly important truth. A prohibitive tone is provoking, and if you say to anyone, "You must not," you will very likely receive as a spoken or unspoken reply, "Then I will."

A genial, courteous request one is ashamed to deny.

The thought which should guide you is that your children are pupils, and have to be **taught** how to conduct themselves precisely as they have to be taught with the greatest difficulty and the utmost perseverance their "lessons."

You should therefore display as much self-control and foresight as the teacher, for, broadly speaking, **your task and that of the teacher are identical.**

However, what you are not to be or do will furnish no atmosphere for your home. Assuming **affection** for your children as a matter of course **(without which everything you attempt crumbles to dust ultimately, and which alone can give you the strength to do justice to your children),** the home atmosphere should be one of happiness, joy, cheerfulness, geniality, and good-temper.

Happiness will act on your children as the sun acts on the vegetable kingdom. They can never have too much of it. They will grow best, learn best, behave best, if you keep them happy.

Arrange a game with your children that nobody (including yourself) should answer a request if "please" is not said, and there will be great fun when someone "forgets" to say this word and keeps repeating his or her request, wondering why no answer is forthcoming. Having gained your end thus far, you initiate the further game of good-naturedly ignoring and even refusing the request (if not an urgent one) unless the "please" formed part of the original sentence embodying the request. The complementary "With pleasure," when your children are asked to do something, can be acquired by them in the same manner. In all such cases you will find it well to **have a real game** where the needed word or words or actions recur repeatedly, in order to stamp them on the memory. Your children are sure to enjoy this.

A little girl of five had, for some reason, developed the exasperating habit of slapping everybody. Habits, as you know, are difficult to remove. She agreed with her father (when on a holiday) that she was "forgetting herself," and that he should help her not to "forget." Accordingly, he told her good-humoredly **many times during the day** (this is the essence of the method) to think of not forgetting herself, and when there was the slightest reason to expect temper she was told to be careful not to raise her hand. If she "forgot" herself she was, with her consent, sent into some other room to "think about it" carefully, on the understanding that she would soon be called back. (The "other room," when by the seashore, was any big pebble near by.) If there were lapses she would understand that she must "think" for a long time. In this manner the "illness" was soon cured. It, however, returned after a time, owing no doubt to nervousness, and a single half-day in bed from after lunch to tea time had an electric and lasting effect, besides making her feel very happy. Indeed, once she volunteered to go to bed on a certain occasion, though she intensely disliked it.

Following this principle, you say that you cannot hear when addressed in a loud voice; that "must" means "must not," and "must not" "must"; that "always" means "never," and "never" "always." Do not argue with your children about such things. Let them know in a pleasant manner, as you already know, that habits cannot be acquired or removed by argument or exhortations.

Take another case. A boy five years old hears that if his sister four years old will not cry for a whole day she will be called a diamond, and so on until she becomes a rainbow after a week, when she would be taken out for a walk by her father. The result of this is that the boy for six weeks does not cry once, and, indeed, cannot be got to cry under any circumstances during the period mentioned. By the end of this time he does not care any longer for the fanciful names given to the days or even the weeks, and he even forgets about being taken out. This strikingly illustrates the growth of a habit. The little girl for whose special benefit the experiment was made actually remained for eight days without crying, indisposition breaking down her resistance. The days were called diamond, red, blue, green, yellow, purple, and rainbow (and then double, treble, etc., diamond, etc.)—fanciful names which the children selected. Yet these same children cried at least once or twice a day under ordinary circumstances.

Indefiniteness is the cause of much mischief in home education.

Your children may get so accustomed to hear you repeat and repeat a request that after a time they will find a genuine difficulty in grasping that they are being spoken to or asked something. They will look at you without hearing. They will listen and yet be wool-gathering.

You should therefore **be definite!**

(*a*) Allow, as the case may require, A TIME LIMIT, one, three, or ten minutes for an action, and your children will gladly avail themselves of this guidance. If something is to be done, say "one, two, three," and your children will be equally grateful. You can reduce this later to "one, two," then to "one," and then to nothing. Naturally the "three" must coincide with the time limit necessary and not be said quicker, for else your child must fail to obey. Indeed by playing with the word, as by saying "th, th, thr, three," actions requiring more than a few seconds are easily accommodated. Similarly you can ask for five minutes' silence, to be followed by five minutes' whisper and, in succession, by five minutes' very gentle speaking. (Of course, you begin with one minute's silence, say.) You will discover no limit to the application of this rule, and your children will readily fall in with it, especially if, as it ought to be, you encourage counting and measuring everything.

(*b*) You will also find definiteness most essential so far as the time allowed for breaking or building up a habit is concerned. Without such a rule you drag along and achieve practically nothing. Let it be a question of the children not getting up from table during the meal, of sitting up properly, eating cleanly or nicely, or the like. In such cases your children should **acquire a habit** WITHIN ONE WEEK, and you should jealously watch that the habit is properly fixed and that it does not get unfixed later. At the very beginning it is very necessary that you should pay close attention at the time of the action, and that you should frequently remind your children during the day of what is expected of them during meal-times, etc.; but this should almost wholly cease after four or five days.

Doing the wrong thing is frequently, in part or wholly, the result of ignorance. Accordingly you will naturally see that your children know, for instance, how to hold the spoon or fork, how to convey the food to the mouth, and how to bend over the plate in eating; and **you will, like a teacher, take great pains to instruct them as to every detail,** not losing patience because they do not know what is expected of them, because they do not readily understand, or because they very easily forget. It is, therefore, not too much to expect that **for, say, three days your attention will be unstintingly given to the habit to be acquired,** especially as the children have probably to learn to forget the way they have been accustomed to proceed. The building up of one habit usually means the removal of another.

Without such a "within a week" rule, the tendency is for the children to retain an objectionable habit indefinitely, for months and even years. The "within a week" rule acts lightning-like and settles every one of your difficulties at once and once for all. Without it, also, bad habits pile on bad habits, and you have ceaselessly to exhort, to warn, and to reprove, with ever fewer chances of achieving any substantial changes, till you are driven nearly to despair, and your children have quite unnecessarily acquired a chaotic kind of character which is never likely to be what you wanted it to be or what it might have been.

Wise parents settle their difficulties, like their bills, ONE BY ONE as they come and within a few days.

(*c*) However, if you are to be successful, another kind of definiteness is essential, namely, **ask for one or a very few changes of a definite character at a time.** To demand of your children to "behave properly" in a week, or even to improve in half a dozen matters within this period, or for them to attempt things beyond a child's strength, is to invite failure and disappointment. Concentrate, therefore, on building up one or two habits in a week, and leave other things to be dealt with later.

Ask little of your children, in order that they may closely attend to what you say. Do not make instruction in one thing an excuse for an attempt to instruct your children in innumerable things at the same time. Let nothing divert you from the single and plain task before you. Let your motto be "Hasten slowly," or "Sufficient unto the week is the task thereof." This will save you heart-burnings and your children unhappy hours.

Furthermore, your children should learn to appreciate the nature of habit, in order to know why many a seemingly innocent act is vetoed, why no exception is permitted, and why they must do things at once. Even a little girl of four-and-a-half well understood the meaning of the word **"psychological,"** namely, that indulgence would prevent, and non-indulgence would assist, the formation of a habit. As this little girl sagely remarked on being asked what the word meant: "It means that if the mother did what the baby (which was just then crying next door) wanted, it would always cry for what it wanted."

You will therefore find it well to answer the persistent whys of your children by saying that what you demand or what they demand is "psychological" or "unpsychological," as the case may be. You can easily appeal to their experience (**after** they have obeyed) by showing the wonderful effect of everything being done unhesitatingly, and the objectionable results if exceptions are allowed to occur.

You may, however, make a sort of compromise. If it is a question of "just once," you may grant the favor on condition that there should be no other "just once" that morning or day. Indeed, **when your children are properly trained, occasional exceptions should be not only permitted, but welcomed.** It is only in the training stage, when there is a danger of interminable argument and ceaseless exceptions, that you need pay strict attention to the mental laws involved in the formation and breaking down of habits. To begin with, however, be "psychological," and only allow exceptions in order to discourage them all the more effectually. "Just once" and "only once more" mean chaos, and for the sake of the children themselves should be unheeded.

Everything is likely to flourish in your home if your temperament is sunny. Habits are then readily and speedily formed, and those habits are readily and speedily loved for the ideal end which they serve. On the contrary, commonplace dullness, sternness, or rigor produce as a rule, with great labor, only a moral freak or a conventional doll. B**E** **thoroughly cheerful** and your children will courageously bear pain, trouble, and disappointment, and good habits and desirable qualities will grow like vegetation in the tropics. In such an atmosphere the germs of moral disease languish and die.

Impossible almost as it may appear to you in our age of personal, economic, and international strife, you should nevertheless **aim at treating your children as a genial hygienist or physician would.** You should **help** your children to be good. You should bring them gradually to acknowledge that they themselves desire to be true men and women, independent of the impulses and appetites of the mere moment. You should induce them to allow you to coöperate with them in their salvation. You should typify to them the **older friend** rather than the **superior parent.**

Granted a healthy normal child—and some 95 per cent. of children may be supposed not to fall below this line under favorable conditions—and he or she may come to love whatsoever things are true, whatsoever things are profound, whatsoever things are just, and whatsoever things are lovely.

You may think that under a subtle disguise punishment has been justified in several instances in the preceding paragraphs. But if punishment implies a wrong done, a wrong-doer, and expiation, this is not the case. The fact is that **we must make a powerful appeal to break or replace a habit,** and that we must therefore use extraordinary means. To send a child therefore into a corner or out of the room to "think" over what it had done, or to let it eat away from the table or in another room, merely means that extraordinary means must be adopted to impress certain things on children. If these steps are taken for purely "psychological" reasons, with no display of anger, indignation, or even disapproval, there is only a **seeming** resemblance to punishment.

Say that for three days you have helped your child to acquire a certain habit. Then you explain in a word or two that if he "forgets" once he will have to eat one course away from the table in order to reinforce his memory. This is usually sufficient, and there is no thought in the child's mind of punishment received. Should it be a relatively obstinate case, he might have his whole meal away from the table or in another room.

There is no possibility of anger in these cases, and they serve a very definite purpose. Accordingly they should not be in any sense confounded with punishments. No doubt the wisest parents will dispense even with these trifles, and perhaps you can. Of course, **such psychological treatment must be rare**—say, half a dozen times a week—or else it loses its effect and indicates that it is employed wrongly. It may only be used when a habit is already established for all intents and purposes—not before. Suppose "the week" is passed and the child uses the prohibited word "naughty." You ask him what you are to do. He replies he would stand for two minutes in the corner. When the two minutes are over you ask him about next time, and he settles on four minutes, and so on.

Take, however, the instance of your child having done "wrong," and that exhortation is ineffective. In that case still proceed as above, and send him into a corner or up to bed "to think" about how he is to act in future, or treat him gravely, or do not speak to him for an hour or two, and the like. **Treat the case as one for the doctor, not for the executioner, and you will quickly succeed.** If, on the other hand, you lose your temper, your child will lose its temper, and the effect of the correction will be virtually zero. Once more, treat your mistaken or erring child gently and thoughtfully, precisely as a gentle and thoughtful physician treats his patients. Remember the following points:

(*a*) A **sunny temperament** is essential.

(*b*) You should feel for your children and **put yourself in their place, in order to understand them and do justice to them.** It will not do for you to think that they can teach you nothing.

(*c*) **You should use your wits to the uttermost,** for only in this way will you be able to discover what is the best thing to be done. Take it easy, and the child will prove more than your match.

(*d*) **You should have a strong, inflexible, unwavering will.** When you have made up your mind on **good** evidence, nothing but better evidence should be able to change it. Your children will thus not expect to move you by those little ways which children employ, and they and you will be the happier for it.

(*e*) **You should remember that refinement or respect for the individuality and sensibilities of others is as much in place in the nursery as in the drawing-room.**

Only if you serve in this way the good with all your **heart,** all your **mind,** all your **will,** all your **brightness,** and all your **refinement,** are you likely to succeed and avoid disappointments innumerable. **"Enlightened fellow-feeling promptly, genially, and tactfully obeyed"** should be everybody's rule of life, especially the parents'. Let this be your motto and you will not think of punishment, while the atmosphere of the home will be all that it should be.

8. *"Don't!"*

The policeman is obliged to look at the seamy side of life; but you need not and should not. The policeman's duty is to watch that no one **offends** against the law; yours is to inculcate **a love** of law in your children. Avoid therefore negative morals as far as possible. You should extol the good, and show its reasonableness and its beauty, rather than warn against evil and insist on its hatefulness.

Instead of saying, "You are naughty," rather say: "You are not very good now." Instead of picturing the evil consequences if a rule should be transgressed, picture the good to follow if it is obeyed. Instead of saying, "you are wrong," "don't pick the flowers," "don't cry," "don't be dirty," "don't shout," "don't make such a noise," "don't get down from the chair," "don't be unkind to your brother," say gently and good-naturally: "You have made a mistake," "ah! the poor flowers," "come, be more cheerful," "try to be cleaner," "speak more gently," "softly," "please remain in your chair," "be ever so much kinder to your brother," and so on.

There is a world of difference, you will readily admit, between the two attitudes. The one points constantly to what is sordid and tells the offender that he is the child of evil; the other calls his attention to the good and the better, and accustoms him to think of all that is holy and beautiful. Words like "naughty" and "silly" suggest thus naughtiness and silliness, and the child readily calls others naughty and silly.

The very ease of the negative way demonstrates that it springs from mere uninformed instinct and has neither reason nor an ideal for its basis, while the arduousness of the opposite way argues that the judgment is called into requisition and that we are thinking of the positive end of education.

Be, therefore, positive and not negative; **aim at the good and not at the absence of evil.** Let the conception of degrees of goodness take the place of the double conception of good and evil.

9. *The Care of the Body*

There are those who think that if the child's health is well taken care of, it will be necessarily happy, intelligent, and good. There are others who hold that health is immaterial to the higher purposes of life. We would suggest a middle course, and say that if mind and morals are neglected, health is almost sure to be impaired sooner or later, and that if health is neglected, there is the poorest chance of developing a high quality of intelligence and character.

This latter point you should not underrate, for else your task as educator will appear to you ungrateful in the extreme. That your children's bodies should be kept scrupulously clean from day to day, and that their underclothing should be frequently changed, is understood; but extra special care must be taken that in everything connected with food, down to the slightest detail, the utmost cleanliness should prevail. Connected with this is the need of having milk and other food of good quality, and of everything to be taken warm being well boiled or cooked. Indeed, wise parents will boil all the milk and generally all the water which their children are to drink. Then, too, the diet for each child may have to be varied slightly sometimes; different seasons require to be taken into consideration; some form of fruit should be provided daily; and the meals should be simple and yet not lack variety. A test of the diet is whether the child's digestion is good, and whether it has any cravings or extraordinary appetite.

Your children must also be warmly clothed in winter and appropriately attired in summer;

their bed clothes must change with the weather; and they should be protected from all extremes of temperature, including draughts. Nor, while encouraging plentiful exercise in the open air in practically all weathers, must they be overfatigued, and their desire for rest should be respected. If the child is pettish or the like, see whether there is fresh air in the room or whether its digestion is in order. In the case of any ailment consult your doctor without delay, and carefully carry out his or her instructions. Periodically have their teeth attended to, and have their eyes, and, indeed, their body generally examined. If you can, choose a doctor who can give you good advice as to how to **keep** your children perfectly well. Attend also, if possible, classes in nursing and first aid, and have by you a good physician's manual for parents.

It is impossible to say here much on any one point nor to mention many points; but if you have caught the spirit of the above injunctions the purpose of this article will have been achieved. The intention is to imply throughout that **the parent who neglects either health or morals neglects both.**

10. *The Four Ages of Man*

Having settled preliminaries, we must now deal with the actual How of education. For our purposes we divide education into four periods: (*a*) **from birth to the age of two and a half;** (*b*) **from two and a half to seven;** (*c*) **from seven to about twenty-one;** and (*d*) **from about twenty-one onward.**

In the first period, when your children cannot be as yet easily reasoned with, you should consider more especially the formation of good **habits;** in the second, when your children possess just about sufficient understanding to comprehend commands, their character is to be moulded chiefly through **obedience;** in the third, when the mental powers and self-possession are more developed, **commendation** should be the principal means of training them; and, naturally, **self-direction** is the main motive fitting the last period.

Yet the formation of good habits must be continued throughout the second, third, and fourth stages; the appeal to obedience throughout the third and fourth stages; the method of commendation throughout the fourth stage; and, indeed, **the four methods are applicable, in varying degrees, to all the four stages,** emphasizing, of course, in each period the virtue proper to it.

We shall lay the stress in this article on the first, second, and third periods.

THE FOUR AGES OF MAN

A.—FROM BIRTH TO THE AGE OF TWO AND A HALF

11. *General Considerations*

(*A*) The special mark of your child at birth, and for some time afterwards, is extreme helplessness. In its earliest stages the infant could hardly be said to have desires, however many its wants might be. In this its first period you would not think of telling your child that it should or should not perform such and such an action. Its own wants are unknown to it; and if it knew them, it lacks the intelligence to know how to satisfy them; and if the infant knew both its wants and the means of how to satisfy them, it would still be physically unable to compass them.

(*B*) After a few months your child acquires definite ideas, but is yet physically impotent. The infant at this juncture has many wants without having the power of making them known. It feels hungry or thirsty, warm or cold, ill or annoyed, or has hurt itself, or is uncomfortably placed, without being able to do more than to cry. You or your nurse must in each case find the cause of the discomfort among the few possibilities. Here is an almost complete list of infantile grievances:

Sleepy, wakeful, hot, cold, hungry, overfed, food not suitable or not liked, uncomfortable, pin, parasite, tight clothing, nothing to do, nothing pleasant or new to do, hurt, pain (touch the body all over), would prefer to be taken up, would prefer to be put down, would prefer to sit up, dislikes something about him (noises, etc.), spoilt, wishes to be turned, has a want, wet, not clean, frightened, tired, ill.

(*C*) As your child comes to be about eighteen months old it begins to communicate to some extent its physical wants. It also acquires a small but very useful vocabulary. It can do many things for itself. It understands some commands and is able to follow them, though, of course, only within narrow limits.

Such are the three stages through which your infant passes. What form is training to take here? This will largely depend on your aim; and as your aim probably is to train **worthy citizens, robust personalities, strenuous workers, and kindly neighbors,** your training should keep these things in view from the very beginning. Now, as your child at first cannot understand commands, nor would be able to obey them if it understood them, instruction in the ordinary sense is out of the question then. Yet **training has here,** nevertheless, **a most important mission to fulfil.** Indeed, the first two years and a half are in a way the most important, since they lay the foundations for the child's future.

Though you cannot at first ask anything of your child, you are by no means unable to influence it. You can make it do what you like; you can place it under such conditions as you favor; you can give it such treatment as you consider advisable. Within very restricted limits your child can do nothing to checkmate you. Its memory is weak; it bears consequently no grudge; and it can neither divine your plots nor can it counterplot. Hence, given that you know what you want to do and intend to do, and given that you proceed intelligently, your child's very helplessness may be of assistance to you.

An adult is too independent to be forced into pursuing a prescribed course; and even should he desire to mould himself according to a certain pattern, his resolves break down because of preexisting habits. With your child this is different. You have here a rich virgin soil. You can do what you like with your charge, and, if you know the material you are dealing with, your chances of success are very pronounced.

Yet here you are confronted with a possible danger of considerable magnitude—a danger which, if you are prudent, is not a formidable one. **Whatever you do, you must let your child have proper food and sufficient healthy and regular exercise for its mind and body, fresh air all day and night, regular ablutions, warmth, play, rest, and comfort.** Danger is out of the question if you are just to your child on these and similar counts.

If you cannot give orders, what is it that you can do? You can lead the child into acquiring such habits as will tend to prepare it for the scheme of life into which you desire that it should later on deliberately fit itself. **Good habits must be your direct aim in the first period,** and its complement must be a **treatment which proves effective** and which **prepares the child for the next stages.**

With the badly-trained child all the worry over its objectionable ways may have a worse than negative result. It is otherwise with your child if it is well trained, for here the practice of one good habit prepares the way for the practice of another on a higher stage of development, until at last you come to inculcate the **habit of creating good habits.** This result would never have been attained but for judicious treatment; and hence you may justly insist on your child accumulating good habits, even though it would have acquired a few of these in due course without training.

12. *Order in Everything*

Intelligent order will satisfy your child's rational wants, while it prevents the growth both of physical and moral weakness. Your child, when circumstances favor, will slide unconsciously into good habits, and these habits will appear instinctive later on when he becomes conscious of them. The temperament grows to be a cheerful temperament; the mind does its thinking efficiently; and the will is controlled with fair ease.

Under regularity, or orderliness, we may mention the following habits:

(*a*) The child is to be put to bed at regular times, early, whilst awake, without anyone remaining with it, and without leaving a light behind in the room;
(*b*) it should rise at regular times, the amount of sleep being adjusted according to age;
(*c*) it should, health permitting, have its food and bath regularly in a regular place and in a regular manner, not playing with the food nor having food between meal-times;
(*d*) it should have at least twice a day, in very nearly all weathers, outdoor exercise or outdoor air for stated periods at set times (of at least one and a half hours);
(*e*) by the age of two and a half it should practically eat by itself, and begin to dress and wash itself;
(*f*) it should not care to touch anything on the table, nor touch sticks, knives, forks, matches, lamps, nor any class of object not already permitted, and it should not wish to ask for what others possess;
(*g*) it should always have its hands and face clean before meals, and cleanliness and tidiness should be generally encouraged;
(*h*) it should ask for, or use, a handkerchief;
(*i*) its natural wants should be, in health, satisfied at appointed, convenient intervals;
(*j*) it should pleasantly say "Please" and "Thank you," "Good morning" and "Good night," "How-do-you-do" and "Good-bye"; and
(*k*) it should gradually be brought to act on the principle: "A proper and convenient place for everything, and everything in its place."

So much for habits of orderliness. These habits will be a blessing both to your children and to you, and they will not be acquired with difficulty if the treatment be reasonable, firm, intelligent, and strictly systematic. They will give real liberty to the child, and will prevent education from being identified with the correction of bad habits.

Ask little of the child, see that what you ask is defensible; state clearly and in a word or two your reasons; and good-naturedly insist on being obeyed—without scolding, argumentation, raising the voice, entreating, or punishing. ARGUMENTATION, HOWEVER SLIGHT, FEEDS AND CREATES DISOBEDIENCE AND BAD TEMPER. If you say you will do a thing, do it at once, and do not repeat what you have said. Let the healthy child over eighteen months old, when it demands something unreasonable, be quietly allowed to cry two or three times till it is tired of crying, and crying will seldom be resorted to under similar circumstances.

The severe regularity enjoined may appear to you to favor a mechanical being bound hand and foot to custom. It is, however, the opposite effect we are aiming at. Absence of regularity in matters of everyday occurrence, whether in class or at home, spells whimsicality, waste of thought and time, absence of progress, constant misery and worry, and lack of self-control. The desirability of its presence may be chiefly defended on the ground that **the organism has definite wants which are best satisfied in a definite manner.**

You may avoid much superfluous thought during the first and following periods by discovering what things are to be respected—say, **punctuality, promptitude, gentleness, orderliness, sobriety, purity, industry, selecting desirable companions, loving learning, nature, and art, respect, self-help, plain living, and dislike of unnecessaries, thoughtfulness**—and seeing that these are followed **unhesitatingly.** Lastly, by making in time the **doing what is right and reasonable the supreme conscious habit,** of which the other unconscious habits are expressions, all habits lose their inelasticity.

You must remember that **we can only choose between good and bad, reasonable and unreasonable, habits, not between habits and no habits.** As your children grow older you may expect that the idea of universality will gradually transmute the apparently separate and meaningless habits into the single habit of wishing to **do the right strenuously, intelligently, tactfully, genially, and lovingly.**

13. *The Simple Life*

The second class of habits we may group under the heading of the Simple Life.

(*a*) The diet should be of the simplest kind—such as will be inexpensive and nourishing, while not overburdening or disordering the digestive organs.

(*b*) Sweetmeats should be reduced to a secondary place, *i. e.*, taken after meal-times, as part of meals (where they are essential), but not before or in the place of the proper meal.

(*c*) The child's bed must be hygienic, so as to promote in time hardihood or sturdiness.

(*d*) It should not always sit on people's laps, or be carried about, or be constantly attended to. It should tend to be independent of others' help; and by the age of two and a half self-amusement and self-activity should be highly developed. Being with the child without all the time attending to it, and placing the child so that it cannot readily see its guardian, will in obstinate cases tend to encourage independence of others.

(*e*) Its dress should be simple, neat, tasteful, and serviceable. Exercise should not be hampered by the consideration of spoiling fine clothes.

(*f*) It should find its happiness in health, in play, in being active, and in contact with nature.

(*g*) The idea, in its simplest form, of acting strenuously, of living a strenuous life, of doing things unhesitatingly, should be implanted in the child, especially with the help of example.

(*h*) A cheerful, genial, joyous temperament should be cultivated, a temperament which radiates happiness rather than one which expects to find it in this or that object or action.

This class of habits deals with the satisfaction of the child's wants, and here the foundation is laid for simple and healthy tastes. All extravagance and all pampering, as well as all asceticism, or denying for denying's sake, are to be strictly avoided. Trained in this way, the child does not tend to become capricious and restless in its wants. It comes to desire and enjoy what it needs, and is wholesomely indifferent, if not averse, to unnecessaries.

The notion of the simple life, as outlined above, is of prime importance. As against those who always think of pleasure and pain, of tickling the palate or the senses, the writer of this treatise holds that our actions are determined by the needs of the organism and by consequent organic inclinations. Accordingly **we must discover not what we** THINK **we want, but**

what our wants ARE. Hence the yearning for more and more of the "good things" of life, the craving to make the good life coincide with indulgence in luxuries, and everything which produces envy and jealousy, may be proved to be dangerous delusions. Such an investigation also appears to point to the fact that what our healthy physical, intellectual, æsthetic, and moral nature demands could be easily satisfied by all under reasonable social conditions.

14. *The Management of the Will*

The third class of habits deals with the management of the will.

Our aim in this direction is that the child should, from towards the end of the first period onwards, attempt—in a child's way, of course—to do **whatever is right and reasonable unhesitatingly, intelligently, resourcefully, beautifully, cheerfully, perseveringly, eagerly, energetically, and rapidly.**

Both in the earlier stages and in the later there are plenty of opportunities to practice this comprehensive and cardinal virtue. Here are some of the habits to be acquired in this connection, though **great care must be taken that nothing unreasonable is demanded of the child,** for else we shall fail completely and, in addition, make the children ill, unhappy, or hypocritical.

(*a*) A phrase like "I am sorry" might be chosen to indicate that a thing ought not to be done. This phrase is not to be repeated nor to be lightly used, and must be respected at once.

(*b*) Definite suggestions must be followed unhesitatingly.

(*c*) There must be no scolding or corporal punishment; the voice should be lowered rather than raised when ordering or disapproving.

(*d*) Requests and prohibitions should usually be uttered in an ordinary, conversational tone of voice.

(*e*) Children should never be offered or receive rewards for doing what they ought to do—loving approval or pained disapproval, or moral approval and moral disapproval, should be the only additional incentives. Children should follow advice naturally and cheerfully.

(*f*) Crying should never act as a reason for granting what had been rightly denied; this is imperative, for children as they grow older do not cry (except for a few moments, or when in pain) when they know that crying is useless.

(*g*) The words "Please wait" should be employed on equal terms with "I am sorry" and requests; but this class of request should not be abused. Many parents compel children to wait for protracted periods, and of course impatience, and not patience, is thus fostered. Similarly, children's requests should be attended to without undue delay; they should not be kept indefinitely waiting for an answer.

(*h*) Children must not be tempted to act rightly out of jealousy; we may call this **"the puss-puss method."** When the child declines to accept anything, it should never be told, for instance, that if it does not accept it the cat will have it, or its brother, or someone else.

(*i*) **Teasing** should not be a method of inducing children to respect our wishes, nor should there be, except with trained children, an **appeal to the child's love** when obedience is in question, for love must be the normal state which is felt rather than known. **Ridicule** must be avoided, and so must **rough play** and **lack of refinement.**

(*j*) When the child requires something, its attention should not be diverted by, for instance, saying, **"Oh, look at the duck!"** Diversion should only be used during the period of infancy (say, up to eighteen months) or during illness, and then most sparingly, or else when the child evidently desires to have its mind changed, which is not infrequently the case.

A wise and firm parent will not be tempted and will not need to resort to any of the shifts censured in this class of habits. Unswerving firmness, assisted by careful thought and a genial temper, accomplishes with ease what many laborious shifts are powerless to perform. A glance of disapproval or expression of disappointment is with the well-trained child of more weight than a thrashing with another which is badly brought up.

Regular good habits, a simple life, and a disciplined will make the task of both parent and child relatively light.

15. *Fourteen Moral Habits*

The fourth and last class of habits to be acquired in the first period are the more strictly moral habits. These are comparatively few in number at this stage. They are as follows:

(*a*) The child should not be made vain by an undue admiration of its dress, features, or possessions.

(*b*) Property should be mostly held in common and for use rather than be regarded as personal; "this is mine" is a phrase for which there should not be many occasions, while "this is hers," "this is ours," should be encouraged. At the same time it should be recognized that private property has many valuable aspects, and should not, therefore, be altogether discouraged.

(*c*) The child should gladly share with others.

(*d*) It should be courteous; "please" and "thank you," etc., to be normal expressions on its part.

(*e*) After the second year it should be helpful in many small things and love to attend to itself a good deal.

(*f*) It should suffer small pains bravely, and make little of them. There should be no beating of chairs against which the child has fallen; no kissing the spot hurt (though there is little harm in this), but rather sending a kiss to the chair which caused the hurt. "Never mind," said cheerily, may be perhaps the most appropriate and most lasting soother of pain. Blowing just **once** in the **air** the author has found very effective with his little children; but the healing virtue is gone when the blowing is not confined to a single act, and it becomes troublesome if directed to the part hurt. Temerity rather than timidity should be encouraged.

(*g*) The child should not beat others to the admiration of those present. Quaintness must not pass in this matter. Many children are thus drilled into slapping and kicking. They should have no experience of the kind to repeat.

(*h*) The child's gaze should be encouraged to be frank, its voice pleasant, its bearing firm.

(*i*) The child should, towards the end of this first stage, with growing deliberateness love and do the right, so far as this can be expected of a very young child.

(*j*) It is advisable that the child should be practiced in the active virtues by having a pet to care for, and that in this connection the virtues of gentleness and thoughtfulness should be strongly encouraged. With a cat as with a dog it is easy to determine when they are tired of play or do not relish it. The cat will mew plaintively, endeavor to get away, scratch, bite, or wag her tail; the dog will howl, become stolid, bite, try to get away, or wag his tail fitfully. These are plain hints that the child must cease playing with the animals. A doll, a doll's house, furniture, and china, are good for practicing carefulness; and so also are household games. Best of all, but not to the exclusion of the other ways, is active assistance in the home, looking after personal matters, and helping brothers and sisters. Care of plants is also of a high educational value. Remember, however, that **all work and no play makes Jack a dull boy.**

(*k*) Only what is thorough may pass.

(*l*) Everything should be done with care, whole-heartedly, and intelligently.

(*m*) The child should be prompted to be joyously cheerful and make light of small troubles. It should find pleasure in being brave.

(*n*) The idea of right should tend to be universal in its sweep, embracing all living beings with whom the child comes into contact.

As to habits in general, **special difficulties are often experienced at certain critical stages**—first, when about the age of two, the child begins to reason; secondly, when, two or three years later, its will and power of speech develop; thirdly, when, about the age of ten, the child begins to be capable of self-directive action; and, later on, when adolescence merges into manhood or womanhood. In the first stage, as in the second and third, patience and persistence are required to attach the child to reasonable habits, for in both cases it is only a question of tiding over a transitional period. At the same time, just because we have to deal with a turning point, we must not be over-insistent; we must allow sometimes that we are mistaken or that the child is stronger than we are; we must trust, to some extent, to time; **we must conquer by intelligence rather than by a measuring of wills; and we must also consider how far new forms of treatment should take the place of the old forms.**

The rules suggested in these pages apply to all children in so far as they resemble the **normal** child. They exclude the most exceptional children. If your child is weak it must be taken care of more, but not indiscriminately indulged; if its nerves are in disorder it must be protected from everything exciting; and so forth.

The above four classes of habits, if properly cultivated, will make your child **healthy, happy, and active, simple in its desires, the possessor of a valuable stock of good habits, and morally sturdy so far as its age permits.**

16. *Intellectual Development*

Relatively little can be done directly for the intellectual development of the child at this early period. The atmosphere of the home and the occupations must supply almost everything. Still, from nearly the middle of this period rather close **observation** of things in which children are interested may be promoted—*e.g.,* a brush, a table, a pencil, a coat, a flower, a cat, may be made more than vague entities by pointing out the principal interesting parts of which each object consists.

There is much room to draw out the **imagination** by "pretense" activities—eating and washing and catching and pushing imaginary things.

The **memory** may be strengthened and improved by constantly recalling recent events.

Even **thinking** may be vivified by sitting down or walking up and down "thinking about" the sunset or the flowers or the dolly.

And **generalization** within narrow limits has its place, as when we let the child extend a proposition about itself to all the brothers and sisters and uncles and aunts one after another, or compare one spoon or table with all the others of their kind in the house.

On the whole, however, what we do at this period in the direction of training the mind has its chief value as preparing the child for the following periods.

B.—FROM THE AGE OF TWO AND A HALF TO THAT OF SEVEN

17. *Continuity of Growth in the Child*

Strictly speaking, **you look upon your children as changing unceasingly and quickly.** An adult, as we know, also changes unceasingly; but the changes are neither so rapid nor so profound as in the child. Your conception of the child must be therefore a rigorously evolutionary one. **Every few weeks the treatment must accommodate itself to the child's changed nature;** and, **frequently, one week will make a marked difference.** Should you forget this, you are likely to restrain your children from certain courses of action because it was right to restrain them the previous week. In that case your children have to fight for every inch of ground over which they advance, you only yielding when it is hopeless to oppose. Being wise, you will hence adapt yourself to the continuous development of the child, and not employ any treatment which ignores growth.

During the period we are considering the child becomes a miniature man: it learns to speak, it acquires the power of moving about freely and without close supervision, and its mind unfolds in many directions.

18. *The Child's Capacity during the Second Period*

(*a*) **The most obvious advance is the development in the child's power of speech.** At two and a half years of age a few broken sentences are all which the average child can utter. By the time it is seven, it can follow and carry on any simple conversation. Ruskin, for example, wrote tolerable verse at this age.

(*b*) **The child is physically advanced.** It can walk and run and perform many feats which require some dexterity.

(*c*) **Sociable and intelligent play is becoming marked.** It has comrades, and it begins forming opinions about people and things.

(*d*) **The child is eager to know the what, the how, and the why of things.**

(*e*) **It delights in seeing animals, pictures, etc.**

(*f*) **It attempts to do things.** These trials are sometimes original, but very often not. The reason for the latter condition is that in wishing to act, the child's experience and memory of what others do works suggestively. The imagination being vivid, it seizes upon what is stored in the memory and elaborates it.

(*g*) **The imagination**—the visual imagination especially—is prominent; but often sounds and movements are vividly remembered.

19. *Obedience*

In the first year of the child's life all arguing is excluded, and to this must be added that at this period there can only be requests—softly expressed, of course—such as "hush!" "mind!" "stop!" and that the tendency of the period is to obey automatically and instantaneously.

With the older child the problem becomes almost confusing, for all social intercourse might be defined as consisting of a process of suggestions and responses. You ask your child many questions, as, for instance, "Are you hungry?" to which "No!" is as acceptable a reply as "Yes!" and in play and in conversation you constantly consult and respect your child's judgment. This is even more obvious in games of every description where a child's decisions are normally accepted as final. Accordingly **obedience means no more than suggesting to a child something which we desire it to agree to,** and in ideal cases this is the relation between parent and child.

In normal life, however, owing to disturbing transitional stages, and through the development of fun (which often implies absence of obedience and of truth), of a wayward intelligence, and of various activities, the earlier form of unquestioning and immediate obedience tends to be destroyed except in so far as commands and suggestions are pronounced in a peculiar or emphatic manner. As, therefore, your child grows older, the problem of obedience changes. At first there is mechanical response; then response to unpleasant suggestions depends on some form of impressiveness or emphasis; and, lastly, your well-nurtured boy or girl freely respects suggestions. **The reign of obedience must not,** therefore, **be regarded as a reign of terror,** especially as **wise parents are also expected to follow readily and politely the suggestions of their offspring;** nor should the fact be overlooked that it is only easy to obtain uniform obedience where the legitimate demands of the growing child's individuality are studied and respected.

As we shall attempt to show subsequently (Sec. 21), the development of the power of speech brings with it the danger of the formation of the habit of prevarication.

Similarly with the development of the will. The will seeks an outlet for the growing stores of energy, and if proper outlets are not found doubtful ones will be created. Here is an illustration relating to a girl about six years of age. Doubtless for the above reason she would, in the best of spirits, (*a*) do the contrary of what her father did, (*b*) try to prevent him from doing what he did, (*c*) insist on doing the same thing in her father's place, (*d*) do and say the contrary of what he requested, and (*e*) ask the reason and the reason of the reason *ad indefinitum* why she should or should not do a thing. On the face of it there may be no harm in this exuberance of will, and it should be indeed regarded as a welcome sign. However, if at all favored by circumstances or violently opposed by the parents, the spirit of contradiction and disobedience develops and becomes fixed; the clever fencing becomes serious and bitter strife; and the will does not develop much in other directions. **Innocence and frolicsomeness at the beginning; guilt and misery at the end.**

Where these spontaneous aberrations of the will are noticeable, our duty is to ignore them in a good-natured way as far as possible, to treat them as insipid and meaningless, quietly to resist them without making much ado, and above all to displace them by other interests and exercises. Treated in this manner, the whole performance will fall flat and collapse after a short time. We see here how subtle are the beginnings of evil, and how wisdom rather than severity is the physician we must call in.

20. *Creating a Love of the Right in the Child*

As to the non-moral habits of the first period, they have still to be cultivated, though it is the form rather than the matter which we are most anxious about in this second period.

Your children should, with increasing force, consciously and deliberately desire and prefer good habits and dislike bad habits.

(*a*) The rule for the will should be respected by the children more and more **consciously** and **deliberately.**
(*b*) They should **wish** to do all they can do for themselves and for others. For example, they should not be cleanly and neat because they have been habituated to be cleanly and neat; but they should be encouraged to **like** cleanliness and neatness.
(*c*) They should **bravely** support ordinary pain and discomforts.
(*d*) They should be **indifferent** to dainties and like simple food.
(*e*) They should **wish** to go to bed early and to rise early.
(*f*) They should be little gentlemen or ladies at table, consciously, and because they **like** to behave properly at meal-times.
(*g*) They should **love** to be active and cheerful.
(*h*) And thus, of course, with good habits generally: they should be **liked,** and their opposites disliked.

In this matter of **loving** the right, the most important item is the previous existence of the good habits, **for your children will readily respect what they are familiar with, and will readily dislike and discourage what is new and strange.**

See what happens when your children are consciously to prefer an orderly life, while they are themselves the children of disorder. Though they may endeavor to be orderly, the task will be so exacting that they will instinctively lean towards the old habits; their frail will is rapidly worn out; their thoughts take the accustomed channels; and they forget all about their efforts. They are controlled by the existing habits, and finally follow them without questioning. Of course children under these circumstances are often made to think that they are naughty; but logical convictions are a poor substitute for the wish and power to do the right.

However eager, therefore, you may be that your child should consciously press towards the right, however convinced you may be of the small value of mere good habits; yet **you can only reasonably hope for conscious love of the right when good habits have paved the way.** Your whole hope of making your children love the right life depends entirely on the presupposition that the desire to be good does not encounter a mob of bad habits. It depends also on your continued watchfulness in this direction, never allowing anarchy to enter into your children's souls.

Occasional rebellion does not matter, and, indeed, the child's wholesome development requires a judicious margin of license. Our endeavor must be to prevent bad **habits** from developing; and hence a **casual mistake in the child or the guardian is of little consequence.**

21. *Truthfulness*

Perhaps the first serious danger you will meet with in the second stage is that of possible untruthfulness.

Hitherto your children's minds were not developed enough to speak or act a lie; but now matters are different. Both in speech and in action your children become in this period capable of untruthfulness, and perhaps the greater danger is untruthfulness in speech. Here the starting-point is in many cases natural, since towards the beginning of this period children are usually ready to utter whatever sentence their imagination constructs. You ask, "Who gave this?" and the child indifferently proffers its guesses. To it, perhaps, every reply which suggests itself is true to some extent. Thus the child indifferently says, "Mamma gave it," "Lady gave it," "Rose gave it."

Some parents are apt to enjoy hearing their pet making such self-contradictory statements, and in not a few cases they innocently encourage their charge by proposing idle questions. The child likes to talk because it wishes to learn to talk and does not know the object of speech, and thus the mischief is deliberately fed.

When the child has offended, and is interrogated as to its guilt, it at first gives indiscriminate answers; at a later stage, more especially when harsh treatment is probable, it may find that telling an untruth is convenient, and in this way proceeds on the slippery road. In most cases the psychological process is apparent: the child, for instance, invariably and parrot-like, says that its brother did it. Supreme caution is, therefore, required here.

As we have seen, occasions for untruthfulness should be of themselves rare when the child is orderly, simple in its tastes, ready to respond, and eager to help. You should further discourage incorrect statements by

(*a*) correcting them as amusing slips or errors;
(*b*) not putting doubtful questions;
(*c*) ignoring what is flippantly said; and
(*d*) never speaking about "lies" and "lying" or "falsehoods."

"You are making a mistake," "Try to look or remember more carefully," said in a highly-amused tone, should be your normal comment on some exaggerated or slipshod statement. If you act intelligently your children will soon come to think truthfully and be truthful. Only take care to carry them safely across this psychological torrent; which process should be accomplished by the age of five. Once truthful statements are natural, respect for truth is readily inculcated.

22. *Order and Universality*

(*A*) In large measure your children, brought up in this way, will be able, so far as children can, to attend to themselves. They should know where to put everything, and where to find everything they require. They should keep their toys, their books, and other property, in appointed and convenient places, and return them there after use. They should appropriately walk, talk, dress, eat, answer, ask, play, work, and exercise. All these acts should be performed, as far as this is possible for children, **naturally, intelligently, gracefully, unhesitatingly, cheerfully, perseveringly to the end, with a will,** and according to a sense of fitness. Slovenliness is as undesirable in a child as rats in a house, and must not be allowed to eat through the flooring of good habits. You should also make sure that no callousness or harshness of any kind strikes root in the children. A chair, a vase, a table, the floor, the grass, must all be treated considerately, which does not mean gingerly. Such a method implies respect, and even love, for everything without exception; and this is a virtue which brave and stalwart men and women can, and do, practice.

(*B*) Right conduct, we adults all know, is so much easier where it is a presence not to be put by, and where the temperament is a cheerful one. When your children behave in a worthy manner towards everything, they will all the more readily be kind and just towards their fellow-creatures. The very universality of this virtue of respect for everything guarantees its simplicity, its strength, and its ease of application.

If those of **different color, creed, or sex,** for instance, are to be treated differently—say in matters of politics, education, legal standing, or economic opportunities—our morals are likely to be an elaborate pretense and of a confused and inconsistent nature impossible to explain to a child. Only masters-of-ceremonies could grasp such a conception of right living.

23. *General Behavior*

The first stage is that of habit, and the second that of habit and obedience. Accordingly, the general program outlined for the first stage will be applied also in the second.

(*a*) **Orderliness** should be encouraged by you—cleanliness, proper ways of speaking, eating, dressing, tidiness, keeping things in their places; orderly conduct of games; faithfulness to promises; consistency; accuracy, and the like.

(*b*) **The simple life** is to be honored by your children—indifference to superfluities and fineries, finding happiness in a cheerful temperament rather than in extravagances, and a love of strenuous application to all tasks.

(*c*) **The will** is to be more deliberately trained—your children are to dress and feed themselves, etc.; and thus response to ideal demands be made easy.

(*d*) Finally, the more strictly **moral virtues** are to be developed by you further in the direction of hearty and intelligent sympathy for all living things.

The simplicity of the scheme should enable you to lay the **chief stress on consciously loving the right** and freely building up good habits.

Yet certain difficulties have here to be allowed for. **The break-up of obedience tends to the break-up of habits in many children, and makes also the establishment of new ones a formidable task.** In both cases you should perennially bear in mind that **a habit cannot be made or unmade at once.** One helpful method in these cases is—and the method applies also to natural forgetfulness in children—**to refer to the habits not so much when the obvious opportunity occurs as frequently between these opportunities.**

This indirect method should be applied constantly and in ever varying ways: **Tell a secret; whisper in the ear; tell to others in the child's hearing; tell or ask dolly; ask your child what dolly will do, or say, or dream about; ask your child what it will do;** and so on.

Forgetfulness, under these circumstances, is well-nigh impossible, and, as everything is to be said in good humor, attention is inevitably paid to what you say, and your children will become often as eager as you yourself about remembering something at the proper time.

In this way your children's minds will be prepared for right action.

24. *Occupations*

In this second period it is of great importance, as Froebel pointed out long ago, that full and intelligent provision should be made for the children to be occupied.

Dressing and undressing, washing and eating, walking and casual romping, and, lastly, sleeping, naturally absorb much time; but it is the remaining time—which will be **the longer the better trained your children** are—that requires special attention in this section.

Your children, when indoors, should have convenient rooms to be in and to play in, and things should be so arranged in the rooms that the children are not driven into breaking things or into other mischief. If a nursery or an empty room is not available, the center of some room should be cleared as far as possible and few breakables be left on shelves and other places. Especially is this important when inhospitable weather compels your children to stay indoors for many hours together.

A round of various and somewhat regular occupations should be provided.

(*a*) One of these is, of course, games in which all can take part, whether indoors or outdoors.

(*b*) Another should consist of physical exercises and dancing.

(*c*) Some time should always be occupied with songs and music.

(*d*) Clay and plasticine are useful for modeling.

(*e*) Word building and simple arithmetic are interesting.

(*f*) Bead-stringing should be possible.

(*g*) Playing at ball is, of course, a time-honored pastime.

(*h*) A simple doll, a plain wooden horse or engine, and other unpretentious toys, give perennial pleasure, all complicated toys being an abomination except for older children.

(*i*) A clean sand-heap in the garden and a big basin full of sand in the house are a passable substitute for the seashore.

(*j*) Social games—playing at being school children, postmen, servants, engineers, firemen, policemen, doctor, nurse, magistrate, life-savers, workmen, etc., ought to receive special attention.

- (*k*) Playing at visitors has far-reaching possibilities, and should be encouraged.
- (*l*) Tale-telling and reading of classic stories are important.

Nor need distinctly informative occupations be lacking:

- (*a*) Maps of the world, of North America, and of the United States, hung low down on the wall, may provide the elements of geography; natural history books, with colored plates, something about animals, birds, and plants; physiological charts about the human body, and geological charts about the bowels of the earth; and a piece of black oil-cloth placed like the map, with chalks, as well as a pencil and paper, the rudiments of drawing and writing.
- (*b*) The children should have for use a magnifying-glass, a simple microscope, a telescope, a magnet, a globe, and a diagram of the solar system.
- (*c*) An annual visit should be made, where possible, to zoölogical gardens, to museums, to picture galleries, to town or country.
- (*d*) Visits should also be arranged to (model) factories and places of business and work, especially to those where common articles are produced—bread, boots, clothes, books, and newspapers, etc. Laboratories, too, should be visited by the older children. And
- (*e*) From about the age of five, sewing, simple reading, writing, arithmetic, and drawing, painting and music, besides observing and comparing, may be systematically taught.

The value of definite occupations is very great. They will calm and rest your children; they will order the life; they will prevent fidgetiness, ennui, and bad temper; they will prepare the way for school lessons and for the pursuit of a vocation; they will form a welcome change; and they will develop the mind in a steady way.

Organized play will prove as necessary and beneficial to your children as organized work to adults. Just as morally, intellectually, and physically a man requires regular and strenuous application, so do your children.

Yet if it is true that it is not good for anybody to be alone, it is also true that it is very good sometimes to be undisturbed. Accordingly your **children should have "peace" when they need it or want it.** They might play or rest in a room by themselves, or at least be protected from having to take part in games when they feel tired.

In this matter of occupations your children should be encouraged to be independent and to lead as well as to follow.

25. *The Child Should Be Helpful*

On the one hand, we have the playground and occupations. On the other, there are the relations of your children to their elders.

The children should be made to appreciate early (from two years and a half) that **everybody is to be somebody in the household;** and that everybody must contribute his share of work, and be generally of use. In other words, your children must act like their elders in respect of helpfulness.

A mother receives nothing in kind for attending to her child, and the child should, therefore, consciously come to desire (through habit) to act similarly towards its mother. There ought to be no difficulty in your children acting like little men and women in this respect, and they would soon come to love acting thus.

Such action would comprise—

- (*a*) Your children doing as much as possible for themselves,
- (*b*) for the household, and
- (*c*) generally.

Here, also, **the fundamental principle is for the child to do all it can for others.** This does not imply that you should make drudges of your children, though it discourages the custom of exempting children from all work. The rational limits are easily determined in practice.

26. *Other Children*

The child's relation towards others has a twofold aspect at this period. On the one hand, it plays, or ought to play, a good deal with fellow-children, and, on the other, the relation ceases to be one of superior and inferior; it is peer meeting peer.

As the children are equally undeveloped, it is likely that there will be a tendency for them to adopt towards each other the same short-sighted methods that we have so strongly criticized in adults. This is a new danger of the first magnitude. Your children will not probably change much towards you; but they are likely to build up a second moral code alongside of the first. They will then introduce this code into the school; they will become familiar with it; and, at last, when they enter the world, they may apply there the second code rather than the first.

Simply to cut older children off from one another would be making matters worse. They must be allowed to be together; only they must be watched, especially at first, and occasionally afterwards. You should make immense efforts to ensure that your children are as honest, as kind, and as respectful towards their playmates as towards you. Ideas of honor and right should dominate play and the relation of the players.

Much depends on the games. These may be strenuous, healthy, joyous, and intelligent, while not at all unsociable. Further, games may distinctly help discipline.

Once you have introduced universal principles of conduct in your children's games, you need little dread the playground, which is the first rung on the social ladder; school and comradeship forming the other early rungs. But the children's playground must be moralized while they are yet of tender age, and guarded so that their conduct should not deteriorate.

You should by no means apply to asceticism for assistance. Your children are to be as hearty and joyous as their nature demands. There should be no attempt to make the games prim and tame, and there is no need for that. With tact, there should be no collision between right and happiness. The very strength of your position as parent must lie in that you heighten happiness. **Here also the unimportance of occasional failures must be borne in mind.**

27. *Coöperation*

You may do not a little to introduce a high moral standard among your children by deliberate encouragement of coöperation under ideal conditions.

(*a*) From the first your children should be made to tolerate each other;
(*b*) two or even three might be held on the lap;
(*c*) you should frequently play with more than one;
(*d*) tell or give something to more than one;
(*e*) make them take turns frequently;
(*f*) walk and play with all;
(*g*) make two or more play together or do things;
(*h*) make them help you or others;
(*i*) make them help and serve each other, etc.

By thus utilizing every possible opportunity, much more frequently than is done as a rule at present, your children might very likely be trained to apply, however crudely at first, the same general principles of conduct as you yourself apply. If this is done, the problem of ensuring a proper standard of conduct among children will prove to be practicable.

28. *Example and Precept*

Your children, you doubtless know, are imitative, though you may not have noticed that they imitate not only your actions but your attitudes and feelings. It is important to recognize this, since by such imitation your children enter, for better or worse, into the whole spiritual heritage of mankind. Prof. William James has pointed out how, by assuming a certain bodily attitude, we superinduce the feelings appropriate to it; and if you watch your young children (from two years upwards) you will find that in this manner they enter into our ways of being gentle, angry, afraid, or affectionate, and that in the same way they imitate the weakness, waywardness, or strength of our will and thought.

Consequently it is of the utmost importance that **your tone of voice, your words, your gestures, your look, your step, your bearing, and your movements** should as closely as possible approach perfection.

A further help to the same end are your intellectual and other good habits. Be intensely interested in observing, in observing correctly, in readily appealing to facts. Be discriminating in your judgments, making frequent use, as required, of **perhaps, I think, sometimes, several times, often, nearly always, very nearly always, not without some good qualities, I am mistaken, etc.,** rather than **I know, this is absolutely wrong, always, never.** Avoid a poor vocabulary, such as regularly calling unpleasant things "horrid," nice things "lovely," warm things "boiling hot," and employing "awful" on all occasions. Generalize frequently, boldly, and yet show distinct restraint. Admire the sunset, the flowers, the birds, the landscape, and everything beautiful. Be strenuous, quick, unhesitating, resourceful, industrious, careful, superior to small pains or troubles, readily sharing and coöperating, living simply, keeping alive in yourself the sense of wonder and admiration, training your imagination, taking interest in some great person or book, and helping others and their children in all these things—and your children will be almost irresistibly drawn to respect facts, discrimination, careful generalizing, the beautiful, etc.

You must not, however, leave everything to automatic imitation. You can assist this process of the higher birth by **casual hints,** by arousing and directing the attention of your children, by **unostentatiously communicating your ideas in simple form and language,** and by **shorter or longer talks and discussions when opportunity offers,** without, of course, laboring any point or forgetting the ages of your children.

Reliance on your example may be frequently without effect because your children may not think that such conduct is expected of them and because imitation is often difficult; just as precept without example may leave them at a loss as to what the precepts imply and make them insincere preachers, and not lovers, of right conduct.

Besides, unconsciously acquired habits, and all mere habits, tend to change in an unfavorable environment, while **conscious ideas alone can resist insidious attacks. Conscious and unconscious example, precept, and training, are equally necessary.** To lighten your task by requiring very much of your children and very little of yourself, **to leave everything to unconscious example and imitation, is to court disappointment.**

Example, then, is of superlative importance when it is connected with direct moral teaching. It is, of course, needless to say that the example must be genuine, and that the relations between you and your partner in life, and between both and the persons they come in contact with, should be the same as between yourself and your children. Otherwise your children will themselves choose which of the many examples presented they will follow.

Some writers have asserted that young children are non-moral and are interested entirely in themselves; but no observant parent could possibly agree to such a view. A small boy of three whom the author has in mind, is just typical of children of his age. Seeing some lads with surreptitiously-obtained bunches of field-flowers in their hands, he says in an indignant tone: "Naughty boys"; and the sight of a saloon or a war-picture provokes similar comments, expressed with fullest conviction. There is also nothing more common than affection and sympathy among children. They cry when others are hurt; they resent others being punished, at the known risk of being punished themselves; and they show all the signs of judging actions as right or wrong, as adults do.

The author remembers how once a lady assumed in fun a threatening attitude towards her grandchild, and how he was painfully struck with the correctness and ease with which the baby imitated the angry face and the clenched fists. Human character is essentially a product of environment, and a child is therefore as low or as noble as that environment. Hence the importance of example and precept.

29. *Instruction and Experiment*

In the last section we spoke of example and precept, and in Sections 7 and 24 we referred to games and other means of teaching.

Your methods, however, could not be considered quite modern unless you also took account of instruction and experiment.

(*A*) Strangely enough, though nothing could be more obvious than that we should carefully **teach** children how they are to wash, dress, eat, etc., nothing is more common than the absence of such teaching. Parents almost invariably content themselves with general instructions, with remonstrances, and with correcting glaring faults. How much more sensible, however, would it not be carefully to show to a child how it is to wash, dress, or eat, and watch that it has really learned these difficult lessons.

By instruction we therefore mean that a child should be taught his various habits with the same care, thoroughness, and patience that he would be taught his physical drill or arithmetic at school. This alone will prevent your children from spending double the time on doing half the work. Indeed, how is the child to know the proper way, for instance, to wash his hands and face, if he is not consciously instructed, but has to depend on example, precept, and guesswork? You will, therefore, at once see both the reasonableness and the importance of deliberate teaching, especially between the ages of two and a half and seven.

(*B*) However, you know that men of science lay the utmost stress on experiment, and consider no inquiry adequate which dispenses with it. If you are, then, to bring up your children in the spirit of modern science, you should proceed experimentally.

This has only to be suggested in order to be approved. Experiment, for instance, would mean that instead of trusting solely to example, precept, and instruction, you will, for instance, let your boy take off and put on his knickerbockers half a dozen times together, so that he and you may be quite sure that he knows how to proceed. The advantage is obvious. In instruction you teach one thing once at a time and have probably to wait for twenty-four hours before you repeat what you have taught; by which time much has been forgotten by your child. In experiment you get your child to repeat an action perhaps a dozen times at a stretch until the proper act has been well learned and is deeply engraved on the memory. Naturally, therefore, **the proper form of instruction is by experiment, which is as valuable in child-training as in chemistry.** In this manner the child may learn promptness, neatness, quickness, gentleness, resourcefulness, helpfulness, endurance, etc.

At the first blush you may possibly think that children are not ripe for experimentation, and that they would never have the patience to repeat one particular act a dozen times at a stretch. In a certain sense this is obviously true; for, persuade a stern scientist to conduct the experiments, and he will miserably fail. In another sense the opposite is true. Treat the experiment as a marvelous and amusing thing, **which it really is,** and your children will regard it as a capital game. Children love to repeat things; and if you count how many times the act is repeated, and humorously notice the advance made each time, your children will not be the least happy persons in the game. Besides, experiment has the advantage that it very quickly and thoroughly settles a problem, and is therefore only seldom applied; which means that the child is not wearied with experiments.

Deliberate instruction and experiment are of the utmost value, and should be invariably applied, more especially in this second stage.

30. *"Be Strong!" "Be a Man!"*

(*A*) **Everybody loves to be strong;** and this desire may be utilized for educational purposes.

It is good for your children to have strong legs, strong arms, and strong lungs. Strength, however, can be shown in other ways. He who "loses" his temper is distinctly weak, and he who can control his temper at all times and is unruffled by anything that might happen is very distinctly strong. To idle is a sign of weakness; to be industrious is a sign of strength. To be dreaming is a sign of weakness; to be strenuously thinking and acting is a sign of strength. To help oneself and help others is a sign of strength; to think only of oneself and exploit others is a sign of weakness. To do the right and forward the welfare of mankind is a sign of strength; to do the wrong and be a prey to our uneducated impulses is a sign of weakness.

"Be strong!" has as obvious a meaning to the child of three as to the man of thirty, and you should therefore constantly draw attention to the fact that strength is shown by self-control and by helping others, and weakness by self-indulgence and self-concentration. People often say that the natural man believes in being strong, but not in being good. You can prove to your growing children that if they wish to be strong, to be powerful, to have a great personality, the sense of right alone will indicate the way.

(*B*) **"Be a man!" is another cry which appeals to all,** and which by some is apparently supposed to be in contradiction to being good. Ask yourself, however, what a man is, as distinct from an animal. The animal is wholly dependent on his instincts and on his organism. A man brought up outside civilization would be even worse off, in that he has no certain instincts to guide him and a very clumsy organism for satisfying them. Only in so far as an individual rises above the animal, assimilates all that mankind has invented and discovered, is he truly a man. Man is made to work with others and to learn from others; to use his intelligence and to act in accordance with an ideal. Short of this he approaches the animal.

"Be a man!" therefore means: "Do not follow your uneducated passions, appetites, impulses, and fancies. Do not act precipitately. Do not be absorbed in yourself. Have a life ideal and a universal ideal; subject your whole being to the control of these ideals; and you will be a right, true man. **You will be more and more a man, the more you are guided by ideals,** and less and less a man the less you are guided by ideals. Do not be a brute! **Be yourself! Be a man!"**

With this view of what man really is clearly in mind, you can in time get your children to appreciate the words **"Be a little man!"** You can often say to them that a man learns, works, helps, controls himself, and so forth. Children, like adults, love to be true representatives of their species.

As your children grow older let them have a clear conception of what it is to be strong and manly, and half the battle will be won.

31. *The Mind*

The first period, to the age of two and a half, is that of relative speechlessness, and therefore your influence on the intelligence of your children at that period can in the main be only indirect. Not so in this second period, where all but large experiences and complicated reasoning processes are missing.

(*A*) Already, before the end of the first period, the child begins to put innumerable questions regarding objects. THE "WHAT" STAGE is thus very important. We may here deepen the interest

(*a*) by being as interested in things as the child;
(*b*) by determining to some extent the direction which the child's interests should take;
(*c*) by increasing the interest through going into as much detail as the child can be brought to appreciate;
(*d*) by answering the careless "What" with a "You tell me."

It is almost startling, at least in comparison with what many adults know, what the child might learn to know by the end of the second period:

(*a*) At least eighty flowers, grasses, bushes, trees, cereals, and vegetables;
(*b*) about a score of birds, and some fifty other animals of all kinds;
(*c*) a large assortment of facts about sun, moon, and stars, shadows, rain, snow, ice, frost, fog, rainbow, clouds, wind, rock and soil, cold and warmth, thermometer and barometer;
(*d*) many parts of the body;
(*e*) a good deal of geography;
(*f*) reading, writing, and simple arithmetic; and
(*g*) a host of other common objects and activities.

You may highly develop the power of analysis by getting the children to **observe the largest number of interesting points in every object,** as the variety of trunks and branches of trees, the veins and dispositions of leaves, the parts of flowers and their relative sizes and colors. This knowledge may be made even sounder

(*a*) by studying closely the more obvious changes in the seasons—as the coming, the growing, the changing, and the falling of leaves and flowers—and studying one young tree, especially one branch of it, in full detail, from season to season;
(*b*) by noting the young of animals;
(*c*) by learning that everything in use wears out incessantly and imperceptibly—as the soles of boots, a staircase, or a human being.

Terms such as right, left; horizon, zenith; east, west, north, south; horizontal, perpendicular, inclined, curved; concave and convex; the names of the chief geometrical figures, of parts of the body, and of common objects such as the clock; and many other valuable terms, can be easily acquired if they are treated as part of the conversational vocabulary.

The few principal terms and facts in botany, physiology, astronomy, geology, physics, meteorology, geography, etc., and in the chief industries, might become familiar.

Not only should there be, however, a **large vocabulary,** but **clear, terse, and fluent expression** should be aimed at.

The **utmost definiteness** should be insisted on, and **counting and measuring** should be resorted to wherever possible, the foot-rule and the balance being in constant use.

Direct study and reading should be the general aim on the passive side, while many opportunities should be found and created for experiment.

(*B*) THE "WHY" STAGE is equally interesting. The author has been repeatedly startled with the correct answers he received from his boy when even less than three years and a half. Sitting before a hothouse, presumably for the first time so far as active observation is concerned, he is asked what is the difference between the plants within and without the hothouse. He thinks first that the rain would not fall inside, then that the leaves would not be scattered when they fell, and, after a time, that the wind does not blow in there. Questioned as to the bower in which we are sitting he gives at least some half-dozen answers as to the why of things. His sister, who is two years older, became very expert in answering "why's." "Why do you sit there?" she asks. "Why?" comes my familiar reply. After a moment she correctly says, because the sun shines there. Questioned exhaustively as to a shelter in which she is sitting by the seashore, she says that it is for rest, for protection against the sun, for protection against the rain, and for protection against the wind. And this is a sample of batches of answers to all sorts of simple questions which might be obtained.

Naturally you will assume no freezing, killing, magisterial manner. It will be a thoroughly pleasant game, in which you are intensely interested as to whether the child can guess **one more** quality of an object or one more reason for an event, and there will be, of course, great rejoicing at each new-found fact or reason. The "why" instinct is thus well exploited by asking your children innumerable questions as to the why of things. In this matter it seems easier to tire the parents than the children.

(*C*) THE OCCASIONS FOR COMPARING are as frequent as you wish, and form a variety of the causal or "why" question. If a child of yours prefers the park to the seaside or vice versa, you may be eagerly wanting to know all the reasons. You may ask for the differences between the people in the household, between dresses or chairs, and between every class of fact within the knowledge of children inside and outside the household.

(*D*) GENERALIZATION is still difficult at this period, because useful generalizing means considerable knowledge and a ready memory. However, if observation has supplied your children with details, these may be utilized. If they say that the sparrow they see has two legs, they may be asked about the number of legs which a thrush has, and so on, till we ask the question about the number of legs of feathered creatures generally, and later perhaps about the number of legs and other known characters of cows, etc. This kind of generalizing you may apply to all classes of plants and animals, to all classes of things in the house and the street, and to all that your children know about people, human nature, and human institutions. The differences which they may have occasion to note will teach them the wantonness of reckless generalization and THE NEED OF INVARIABLY VERIFYING THEIR SURMISES and will also widen the horizon of their knowledge. Perhaps here it is most important for you to remember that your children should generalize ceaselessly, and boldly but cautiously. **The blossom and fruit of thought are vast and yet guarded and verified generalizations.**

THE CONTINUAL SENSE OF WONDER with which you should view the world of fact ought to prevent in your children a dull acceptance of the things presented to the eyes and ears and mind. To heighten this sense, however, **the IMAGINATION of your children should be stimulated.** Besides continuing to do as suggested in the first period, you can now **utilize folklore. Fairy-tales** are scarcely of use in this direction; but you can tell your children about the **various customs, beliefs, and experiences of various peoples at various times.**

Perhaps an additional word should be said about stories. Your children doubtlessly love them. Instead of unceremoniously telling them about something, say **Shall I tell you a story?** and they will listen ever so much more eagerly, especially if you are not over-serious and give plenty of picturesque detail. Similarly, when out with them in the open, or on other occasions, you can take pretense journeys to the North Pole, to the Equator, to China, India, Switzerland, across the sea, up Mount Vesuvius, and to innumerable other places, and also pay visits to Socrates, Confucius, and other worthies. In this manner you can convey about as much information as you possess on various subjects, so long as your story is vivid and you have the children act just a little; say, pretending to climb the mountain or to be freezing at the North Pole. If at all encouraged, your children are also likely to appreciate story-books about animals and plants, with their habits and natures described—especially books with colored illustrations; also works about how things are made, etc. Interesting facts or events that you read of in the newspaper, or that come under your personal cognizance, you could also relate, not in the way of information, but as a vivid story or a wonderful fact.

Even ordinary stories you may unconventionally tell with much advantage, introducing plenty of interesting details. Thus a good deal of natural history and even of ethics may be put into the "Tar Baby" story of Joel Chandler Harris; and the "The Musicians of Bremen" story, by Wilhelm and Jakob Grimm, may be turned into a veritable zoölogical garden tale by indefinitely increasing the number of animals that go with the donkey to Bremen. In the author's version of the "Tar Baby" story his children enjoy the idea that Brer Fox wants to go for a walk with Brer Rabbit, that Brer Rabbit threatens to stroke the face of the rabbit, and that Brer Fox means to do all sorts of innocent things when Brer Rabbit is secured by means of the Tar Baby. First form your children's character and mind, and then let them face the sadder realities of life. They will thus become re-formers instead of deformers; thinkers instead of tittle-tattlers. Little stories relating to your own experience of children and to your own childhood are sure to be appreciated and asked for over and over again. The author has, for instance, repeated, by urgent request, many times over the story of a little girl he once knew who wanted more and more salt in her soup, and when at last gratified was the contrary of delighted when she put the first spoonful in her mouth. The moral is obvious. In such cases, too, much useful ethical and other information can be embodied so long as one is realistic and bright. Beware of preaching and lecturing to children!

Little can yet be done for THE MEMORY. The interest is still so much in the present that attempts to draw out the memory for the purpose of strengthening it, correcting it, organizing it, and effectively using it, meet with relatively small success; but such attempts form nevertheless the basis for future endeavors, which are certain to have later a much greater reward.

You should make it therefore a rule to **speak often of recent experiences and of absent people and things,** and ask your children frequently about the recent and the distant past.

C.—FROM THE AGE OF SEVEN TO THAT OF ABOUT TWENTY-ONE

32. *One Habit, Not Many*

You do not want to weary your children with acquiring mechanical habits unrelated to one another in thought. What you require is a short and easy method for checking bad habits and encouraging good ones, and such a method you will find in CENTERING THE ATTENTION ON AN IDEAL OF LIFE, since this naturally excludes all bad habits and as naturally includes all good ones.

Still, at the beginning of the third stage it will be necessary for you to favor a composite ideal. The emphasis would be placed on **love of order, love of truth,** and **love of others.**

In your teaching you would regard all the virtues as parts of these three virtues, and thus, on the one hand, simplify the conception of the right life and, on the other, offer one great stimulus to right living far more potent and wide-reaching than an army of independent and petty habits.

Later the three cardinal virtues may be focused in one virtue, say, that of ORDER—an ordered mind, an ordered life, an ordered society, city, and country, and an ordered mankind—ordered according to the nature of mind, society, etc. Or the word COÖPERATION might be used in the same large sense.

Here the broader and deeper implications will be unfolded as the boy and girl grow into the adolescent and then into the man and woman. At the same time, growing stress would be laid by you on the rule of life that **in ALL human affairs, in thought, speech, writing, and deed, EVERYONE'S supreme concern should be to carry out promptly and intelligently, in a sympathetic, genial, and tactful manner, what a thoroughly awakened and enlightened conscience demands.** THE IDEAL SHOULD BE MANLY OR WOMANLY in the sense just defined.

33. *The Special Virtues of the Adolescent Period*

We assume that the fundamental considerations which have guided you hitherto will not be placed on one side as the children enter upon the third stage. The necessity for orderliness, for the simple life (including strenuousness, love of work, and cheerfulness), for a disciplined will, and for helpfulness, is as great at this stage as at the previous ones. Indeed you accept commendation as your principal method at this juncture because you take for granted that the virtues of the first and second stages have been acquired to some extent and are ready to be developed further.

Other things being as we have assumed them above, there are some virtues which are best emphasized at this period:

(*A*) A very important one is that of **unhesitatingly doing what one believes to be right and reasonable.** This would cut short the life of much sophistry which paralyzes right action and encourages wrong action.

Given that **orderliness, promptness, punctuality, truthfulness, consistency, exactness, sobriety, purity, industry, select companionship, love of learning, nature and art, devotion to good causes, etc., are regarded as right,** the principle demands that **the young should not, when it comes to action, begin to revise their principles.** FIRST, **let them act,** THEN **they may think as carefully as they please about how they will act in the future.** Most temptations would thus be shut out if the young were determined to consider the reasonableness of a certain class of temptation only after the temptation is overcome.

This means that the young are to decide on what general courses of conduct are right to follow, and never question these when the time for action arrives. What is more, **if it has taken us months or years to decide what is right, we should reflect for months or years before introducing changes in our ethical ideal, most especially if these changes favor self-indulgence.**

(*B*) On the positive side the leading virtue of the third period is **Truthfulness,** which, being interpreted, means "full of the love of truth."

If this virtue distinguishes your children
(*a*) they will hide nothing from you;
(*b*) they will be guilty of no mean or low action;
(*c*) they will avoid evil companionship;
(*d*) they will take part in no intrigue; and
(*e*) they will be honest with themselves and honest towards others.

Their relations with their fellows will at least be blameless so far as deceit of any type is in question, whether towards parents, friends, or those of the opposite sex.

Nor should you overlook the aspect of their readily and eagerly learning both at school and out in the world if they be once lovers of truth.

And we can have no doubt that the other master virtues of this period would be the gainers by truthfulness: **Love of purity, of sobriety, of work, of worthy companions**—love of purity, that is, perfect purity in thought, word, and deed; complete sobriety, that is, total abstinence from all intoxicating liquors; hearty love of work, that is, learning at school and choosing and following a profession enthusiastically; and good companions, that is, companionship which both satisfies and ennobles.

(*C*) A neighboring virtue to truth is that of **trustfulness towards parents.** This latter virtue is of critical importance during adolescence. Let your adolescent child never embark on anything grave without consulting you, and you have a means of assisting sexual purity far greater than any indirect methods could offer. A truthful and trustful adolescent will be chivalrous, and scorn anything that requires an untruth or needs to be hidden from you.

(*D*) As your children approach to manhood and womanhood the flower of the virtues, **Refinement,** must reveal itself in its full beauty—subtle insight into the needs, ideas, and feelings of others, and delicate sympathy with others' states of mind.

(*E*) Two final virtues round up the scheme of moral education for the third period. The love of strenuousness should issue more particularly in the **desire for earning one's own livelihood** and **acting in our vocations honestly and efficiently;** and the love of being helpful should blossom forth at the end of the period in **an intelligent and devoted citizenship, which has for its ultimate object the harmony and advance of the human race.**

34. *Parents and School Life*

To-day every child must attend school, and school life begins about the age of seven. Assuming this fact, home education from that age upwards has to adjust itself to a certain extent to the life of the school.

That your children should go to school **clean and neat** is a matter of course, but not the less important. The need for **punctuality,** considering that we have to deal with classes, should be equally evident. It may not, however, be so clear to you that **regularity of attendance** is of vital consequence. Only the gravest considerations should therefore prevail upon you to keep your children from regularly attending school, for, since teachers can unfortunately pay but slight attention to individual scholars, the children who are absent find it relatively more difficult to follow the subsequent lessons. Classes are in this way sometimes thoroughly disorganized.

The school is also helped if the **children's food** is **simple and wholesome,** and if they get **plenty of fresh air** and sufficient **exercise,** and are **protected from infectious and other illnesses.**

You would do well to **know your children's teachers,** and **consult with them** regarding educational matters. You should take a **lively interest in your children's studies;** assist them; learn with them; discuss with them school and school experiences; and encourage generally a love of intellectual and moral progress.

If your children have **special talent for music, painting,** or the like, it should, of course, receive encouragement. **A love of nature and art** should be encouraged, frequent visits being paid to the country and to art-galleries and like buildings.

Home study should be assiduously cultivated. A good **atlas,** a few good books on **natural history** with colored illustrations, and works on **history** by great historians, should come to be loved, as well as magnifying glasses, microscopes, and similar instruments. **Reading of** those **classics** which can be understood to some extent by your children should be perhaps regarded as of supreme consideration, for these classics will effectively form the taste and the ideal of the growing maiden and youth.

Such studies do not exclude a fair interest in **sport,** and are far from preventing the formation of **desirable friendships.** Nor should they be inconsistent with your **children doing everything possible for themselves** and **helping a little in the home** and otherwise. As far as practicable there might be also **co-operation and collaboration among your children.** Not infrequently towards the end of the school period **the future** should be discussed.

The new moral factor enters with the beginning of school life. Up to that time you were the natural guide; but now other guides offer themselves in plenty, and many of these may be doubtful ones. For this reason it is of paramount importance that you should remain **the friend of friends,** who will sift the evil from the good for your children while they are yet untrained and inexperienced.

35. *School and Home*

School and home should collaborate, and they could not do better than to follow a common plan. At present no plan at all is followed in the home, and that of the school takes, perhaps for the reason just given, practically no account of the home. Indeed, parents know practically nothing, but for vague memories of old days and the confused accounts of their children, of what the school is aiming at or doing.

More determined efforts should be made by parents' unions and by education authorities to **bring home and school together.** Parents should be invited to visit the schools as often as possible. There might be arranged frequent parents' evenings, when parents and teachers could freely talk together, and when lectures might be delivered representing both the view of the school and that of the home. Class teachers might also be on calling terms with their pupils' parents, and these latter with the teachers. Head teachers and their assistants might have, as a rule, certain half-hours when they could see parents.

Yet these are relatively trifling matters. **The absence of a thorough education in the home throws the whole burden of systematic education on the school, and since the children come, as a rule, ill-prepared to school, systematic education is almost paralyzed.** Education generally has to begin at birth, and if neglected for seven years, and not encouraged at any time in the home, no school or any other power can make it effective. **The need above all needs is therefore a single system of education embracing home and school.**

The faculties of observation, comparison, judgment, generalization, deduction, verification, accuracy, memory, concise and careful speech, should be practiced almost from infancy in the home; and a knowledge of many of the leading facts of nature and of man might have been acquired by the child before entry into school. If we add to this a thorough moral training and good physical habits, the possibilities of the school become, so it seems, positively dazzling.

Indeed, under these circumstances, **the school** becomes **an adjunct to the home,** a kind of continuation-school where the mind and morals are perfected through **systematized** teaching and training, and **where the least possible attention is paid to the mechanical acquisition of "useful knowledge" which forms at the present day the pivot of school work.**

Perhaps the most profitable thing which the school might perform in fusing home and school is to **institute classes for parents, nurses, and governesses,** where the science of home education would be taught theoretically and practically.

36. *Secondary Education*

The problem involved in secondary education need not delay us much, for the parents' task remains about the same during the periods of both primary and secondary education; except that in the latter case the ideal element may play a more definite part.

Your children should be encouraged, according to their age and capacity, to read **only** classical authors: the **greatest** novelists, essayists, and poets; the **greatest** historians and philosophers; and the **greatest** scientists and explorers. They should learn to love and understand nature and the arts by **first-hand study,** and **immerse their souls in things of beauty.** They should be taught to enjoy necessaries, and be indifferent to unnecessaries.

If the school which your children attend this period does its duty, it will regard as its chief office the seconding of your efforts in these matters, and indeed practically take your place when it is a **boarding-school.** The elimination of the home is, however, even more undesirable than the complete suppression of the school by the home.

37. *Apprenticeship*

When the period of primary education draws towards an end it will behoove you to **think seriously about the future of your children,** and to think of this in no passing way.

Having in mind the full implication and import of such a step as selecting a vocation, you should choose one

(*a*) where honesty is likely to be at a premium;
(*b*) where the work is not unhealthful or too exhausting;
(*c*) where a sufficient living for a family may be earned;
(*d*) where the employment is likely to be unbroken by periods of unemployment; and
(*e*) where the work is socially useful and requires the application of an alert intelligence.

Just as school life opened up a new world to your child, apprenticeship does the same. His companions are no longer of practically the same age; he is no longer one of a docile class of thirty or forty; he is no longer under strict supervision; he is entrusted with all kinds of individual tasks; he is beginning to earn his living; and he is preparing for a life of responsibility and independence.

When the school is a part of a general scheme of education there will be an easy passage from school to work, for **individual and independent action** will have been developed; but when the school is a separate organism, ignoring the home and the period past school age, entering into an office or a workship will be something of a revolution, as unhealthful as it should be unnecessary. In the latter case, which is still the rule, we must rely on the home having done and continuing to do its duty.

The average youth, without proper preparatory home and school education, will suddenly lose his bearings as he takes up a vocation. The supposed liberty he gains will often mean license, and he will easily be enticed to adopt a new code of conduct. His standard of speech may deteriorate; his sense of purity may suffer; drinking, smoking, and other foibles or vices may find an entrance; respect for others may decline; and even shirking and idling may come to be looked upon as virtues. In numberless cases, because of the home influence, no such ill-effects follow, and therefore there is reason to believe that if home influence were universally what it might be, this period would not be beset by any serious dangers.

As in conjunction with the secondary education period, you will duly emphasize the importance of a simple and healthy life, of a study of only the classics in every department, of a love of nature and art, of the virtues specially applying to the period up to the age of twenty-one. There would be, however, certain special aspects to be considered. There are the virtues of work to be instilled, namely, that

(*a*) work should be regular, prolonged, strenuous, intelligent, rapid, resourceful, original, thorough, useful, and beautiful; and that

(*b*) honesty should rule supreme in occupations.

The reading of Ruskin's "Unto This Last," "Seven Lamps of Architecture," and other works by the same author, should prove stimulating. In this connection the perfecting himself or herself in the kind of work engaged in, through attending classes, through reading, and through visits to art-museums and places of business, should not be lost sight of.

In not a few cases it is false reasoning and lack of knowledge which cause the deplorable falling away from earlier and higher standards of conduct, and if parents and others were fully aware of **the disastrous effects of small and apparently innocent compromises with sin,** much would be different.

Let the youth, then, absolutely resist the debasing of the coinage of speech by ever so little. Let him smile at the teasing of those who would drag him down to their lower level. Let him find at least one congenial companion or, in default, conquer one by lifting him up to himself. Let him good-naturedly, tactfully, but determinedly, carry the war into the enemy's camp by pointing out that he only is wise and strong who can control himself and who has purposes as large as life, and that **the way of self-indulgence is the way of the animal and the prehistoric savage.** Let him remember, in regard to his superiors—officials, clerks, foremen, employers, and others—that they are his superiors in **business** matters, not necessarily in **moral** matters. Finally, let him some time before he reaches his majority join some Church or ethical society, as well as a little later assist some political body congenial to his convictions. We mean what we have said to **apply equally to young women.** Women should also have a vocation, if only because self-respect demands it; and experience emphasizes this demand.

38. *The Adolescent Problem*

The following notes may prove useful to parents:

1. The problem: the whole meaning of adolescence and of marriage in its various aspects.

2. Habits to be generally promoted: simple and hygienic living, daily cold baths, abstinence from stimulants, sufficient exercise, hard work but not overwork, respect for self and others, sound and not too much sleep, not too soft a bed, rising instantly on waking, not drinking in the evening, etc.

3. If the adolescent teaching is to be effective it must form part of a general system of moral teaching, for then the force of the whole teaching can be brought to bear on the subject. In this way the adolescence problem is indirectly solved and settled.

(*a*) Take care, from the earliest period, that the child knows the devotion of the parents to each other and to their children—the common cares and joys—mother managing the household and father earning the money for the household; nobility and responsibility of married life; the parents as ideal and permanent companions; marriage not to be lightly undertaken; the home as the unit of the State. The central thought in this teaching from about the time of puberty to the approach of manhood must be a high conception of courtship and marriage, thus minimizing the merely physical aspect, and identifying the satisfaction of the race instinct with the preservation of the race through the married state.

(*b*) As early as possible answer the child's questions about child-bearing and birth, its pains and joys.

(*c*) Prepare for (*b*) and (*d*) by a study of botany and some physiology.

(*d*) Stage of adolescence: Explain the general unrest as due to physiological changes; explain that these will end in manhood, inclusive probably of marriage; point to the manliness of self-control; the general impulsiveness of this period to be understood and controlled; self-control in the light of the full meaning of marriage;

self-control as essential to the healthy and proper growth of the adolescent; this control not harmful to adults, and practiced often in married life; bringing a pure and healthy body to one's partner in marriage; what the adolescent, in thinking of his own married life, would like his children to be in matters of purity; the effects of being in the grip of a vile habit; the race instinct to be evidently satisfied only in the married state when parents feel that they ought to have children or when in that state no harm is done; evil companions and habits are an insult to our parents and to our ideal of marriage. Develop these ideas as the adolescent grows to manhood.

(*e*) Prostitution in the light of the whole meaning of marriage: its support is unmanly, below the conduct of a great many animals; argues a weak character; to give way to instincts is no sign of nobility; drags our whole moral nature into the mud; is an insult to our mothers and sisters.

4. The physical aspect of marriage is but a very small portion of the whole marriage; therefore give it no special prominence. **The above notes** are drawn up on this basis, which is not usually sufficiently emphasized, and they **apply equally to girls and boys.**

5. **The parents should be the most intimate friends of their children, and their children should always consult them, and them alone, about the most intimate matters.**

39. *Ethical Exercises*

Daily **physical** exercises are admittedly beneficial. Similarly with daily **ethical** exercises. These constitute a permanent center of moral reflection, and are evidently most appropriate as morning and evening exercises. Children of three and even a little younger can easily say a little verse such as:

"First and last my thought shall be,
Love to show to all I see;
Love to show to all I see,
First and last my thought shall be,"

beginning with the first two lines. A year or two later this verse may be said in the morning, and a different verse in the evening, such as:

"From love's path I would not stray,
Love shall lead me night and day,
Everywhere that I shall move,
Gentle deeds my love shall prove."

Often—not by any means every time—we may connect the verse with the children's daily successes and failures, and test the way of living by the verse. The children will soon come to grasp the rich meaning, which would of course vary in detail with the age and experiences of the taught.

Perhaps for walking out-of-doors or mealtimes they might sing, if desired, a few words such as:

"Together to (be) (eat),
Each other to (see) (meet),
As comrades to share,
Foul weather or fair,
Love we."

As the children grow older more or different verses might be selected, and by the age of six they could know a score of ethical hymns. From the period of adolescence onwards more comprehensive exercises might be introduced.

With younger children, character-forming songs might be sung on regular occasions—*e.g.*, coming home from the morning or afternoon walk.

40. *The Intellect*

With the great interest which children up to seven have in the present, and with the connected indifferent memory, progress in acquirements and in the training of faculties is very slow. In the third period, of course, enormous advance is possible. **By the age of twenty-one many a poet, painter, and philosopher has produced some masterpiece.**

However, what we said of the second period roughly holds of the third. At least **all the more common facts** of nature, of science, and of human society should be acquired by the young, and this in an intelligent, a detailed, and a connected form, including all the greatest scientific generalizations and achievements. The **power of judging** should never become petrified. Everything, however familiar, should suggest questions, and each question should be intelligently followed up. In the world of politics and industry, of art, of literature, of science, of family life, **nothing but what is understood and what has been examined** should be regarded as definitely true and justifiable. **An open, an active, and a judicious mind** must be the goal of the parents' endeavors, and this is attainable by continuing on a higher plane the process of questioning instituted in the second period.

Only a little after the middle of the third period will it be possible to **generalize** to much advantage. By that time the interest in the present is not absorbing, and, under favorable circumstances, a vast mass of ordered facts may be stored away in a **memory** which is fairly ready to respond to the demands made upon it. On the negative side this means cautious generalizing, and belief in generalizations only to the extent to which they have been established in a scientific manner. It should further mean love of generalizing, and doing this as boldly as facts will allow. The science of generalizing is, however, so little developed that almost everything has to be left to the judgment of the educator and his pupil. Just a few things we would say on this point. We assume that the pupil is a **good observer, a good judge,** and **well-informed;** further, that he will work up to large conclusions, and not jump at them; that he will try larger conclusions only after considerable minute and extensive examination; that he will aim at important and original generalizations; that he will not unduly stress the value and bearing of a generalization; and that he will make his generalizations as little as possible like empty sentences.

Concerning the training of the **imagination** and the **memory,** we have nothing substantial to add to what was stated in Section 31. An eager study of **classic** literature, poetry, art, science, ethics, and philosophy will fully develop the imagination, and a scientific training will ensure that there is a useful, a full, and a ready memory.

The various rules of scientific thinking may be summed up in the one rule:

By habit intently, alertly, accurately and quickly observe, recollect, trace, generalize, deduce, verify, define, classify, utilize, and improve facts and factors.

FROM ABOUT THE AGE OF TWENTY-ONE ONWARD

41. *Self-Direction*

With the age of twenty-one manhood and womanhood are reached. The stage of commendation is now succeeded by that of self-direction, for knowledge and reason are sufficiently advanced to make unlimited dependence on others morally objectionable. Yet it would be unwise to conclude, on the one hand, that habit, obedience, and commendation are superseded, or that an adolescent who has arrived at maturity has nothing more to learn. In right living, as in knowledge, improvement is not a matter of a special period of life.

The formation of good habits must, therefore, continue. Obedience, which now becomes mainly **obedience to the voice of reason and conscience,** has still its place; and commendation, which includes now all that is commended to us by good men, living and dead, has a very important part to play. **The life lived should still be simple, strenuous, cheerful, disciplined, truthful, and helpful; and the aim should be with growing age to do fuller justice to the breadth, depth, and delicacy of the good life.**

Now comes the time to apply on a large scale what has been learned piecemeal. **The good life is to be realized by attending faithfully and intelligently to the duties of citizenship, to those of the person, of the family, of the profession, and of friendship; to the promotion of a just industrial, political, and legal order; and to the advancement of education, moral and physical well-being, science, art, and international peace and amity.**

With such an ethical program to carry out there is little fear that the moral fibers might become lax through absence of the necessary practice.

42. *Precept and Practice*

At the age of twenty-one, one is properly at the beginning of life, not at the end of it, and young people who are about this age have therefore much to learn. It would argue a sad education indeed if any doubt were left on this point.

Accordingly young people who have taken over the joyous responsibility of their own education will not neglect to continue their own training.

(*A*) They will **keep** their **eyes and ears open.** Docile, they will **learn from every person and every situation.** Anxious to progress, they will **take for** their **pattern the finest characters in their environment.** Determined not to fail, they will **be warned by others' failures.** And, aware of their own responsibility and individuality, they will **strenuously exercise** their **judgment and** their **power of choice.** Nor will they cease to **consult with** their **parents,** for life is full of pitfalls into which the unwary and innocent easily tumble.

(*B*) The world of thought is of course immeasurably larger than our living environment, for our generation is but the last of a long series, as it is the first of innumerable generations yet to come. Into this larger world of thought we can penetrate by means of **Reading—one of the greatest and most wholesome delights of man.** Embarrassment comes only when we contemplate the vast mass there is to read, and wish to select the *crème de la crème.* However, we cannot be far wrong if we choose those classics which appeal to the cultivated. There are, for instance, some of the books of the great religions: "The Bible" (or certain portions of it), "The Sayings of Confucius," the Buddhist "Sutras," and the "Koran." Then we have the great moralists and essayists: Plato's "Republic," expressing Socrates' and Plato's own thought; Aristotle's "Ethics," Plutarch's "Lives," Lucretius, Epictetus, the "Meditations of Marcus Aurelius," Thomas à Kempis' "The Imitation of Christ," Dante's "Divine Comedy," Montaigne's "Essays," More's "Utopia," Emerson's "Essays," Mazzini's "Essays," Thoreau's "Walden," Carlyle's "Past and Present," etc., Mill's "On Liberty" and "The Subjection of Women," Ruskin's "Unto This Last" and "Sesame and Lilies," Matthew Arnold's "Literature and Dogma" and "Culture and Anarchy," Seeley's "Ecce Homo" and "Natural Religion," Maeterlinck's "Wisdom and Destiny" and "Justice," Newman's "Apologia pro Vita Sua," Charles Wagner's "The Simple Life," Baroness v. Suttner's "Ground Arms!" Du Bois' "The Souls of Black Folk," Felix Adler's "Life and Destiny," Coit's "The Message of Man." This list can be increased to advantage, if circumstances are favorable, by such novels as those of George Eliot, and poems such as those of Wordsworth and Shelley. To the good man nothing can be more profoundly satisfying than to imbibe the deepest thoughts of the preëminent leaders of mankind.

(*C*) Yet when we consider how many of the finest gems of thought we can make our own, and when we think how consistent this often is with a life not at all reminding one of the great men of old, we are inclined to ponder. We are tempted to say that if the perusal in all sincerity of the great ethical classics has little effect on conduct, then human nature is impervious to high ideals. Nothing is sadder than to have to arrive at such a conclusion.

This is, however, a mistake. Suppose a man desired to become a musician, would it be enough if he read great books on music? Suppose he wished to be a painter, would it be sufficient to proceed as with music? Indeed, is there an activity which can be acquired by reading alone, however necessary and inspiring such reading may be? And if not, why should we expect to succeed in conduct by following a method which spells failure everywhere else?

The artist has to begin young and to practice much under the best teachers. Later he continues to practice systematically, in order to prevent deterioration and ensure progress. Bare reading will not do for him, nor mere example, nor casual practice.

Somehow mankind has not learned this lesson as yet in regard to the shaping of character. As pupils we watch the chemistry or physiology teacher make some experiments, and find the greatest difficulty in imitating him though we have the fullest instructions. Our physical-culture instructor tells us and shows us what to do, and it takes months before we have properly learned the lesson. Why should it be different with the higher life? Marcus Aurelius tells us: "A man must stand erect, not be kept erect by others;" and Buddha: "Pass your life in honesty and in purity of heart." Are there fewer natural difficulties to be overcome in realizing these counsels than occur in following similar ones in art?

In a word, **we must look upon right conduct as the sublimest among the arts.** Accordingly we must take the higher life seriously, and deliberately practice in order to be able to act up to our ideal.

Granted, then, that we proceed in conduct as in any other art, there is every reason to believe that we shall be equally successful, and it also follows that if we trust to chance and to casual practice in conduct we shall achieve exactly as much and no more than in any other art.

To the young people who enter life we would say, then, **"Conduct is a fine art; do justice to it as you would to other fine arts, and you are as likely to succeed."** Train your will to respond to the demands of conscience unhesitatingly; practice till there is no doubt that you are invariably sympathetic, genial, and refined; insist on being punctual, truthful, chivalrous, industrious, public-spirited, generous, and thoughtful, until insistence has become unnecessary, etc.; and you will be expert in goodness as another individual or you yourself may be expert in music or painting, or, say, in law or carpentry.

Nothing short of deliberate and systematic practice, after the manner of the artist, should therefore satisfy young people who have a high moral ideal. If they are to be artists, they will do what every artist does who prepares himself for a high calling. The ideal life is a matter of action, not of cramming the brain with lofty precepts.

Thought, learning by experience, reading, and **deliberate practice,** are all necessary in moral education. NEED WE SAY THAT THESE ARE EQUALLY REQUIRED IN THE INTELLECTUAL SELF-EDUCATION OF YOUNG PEOPLE?

43. *Conclusion*

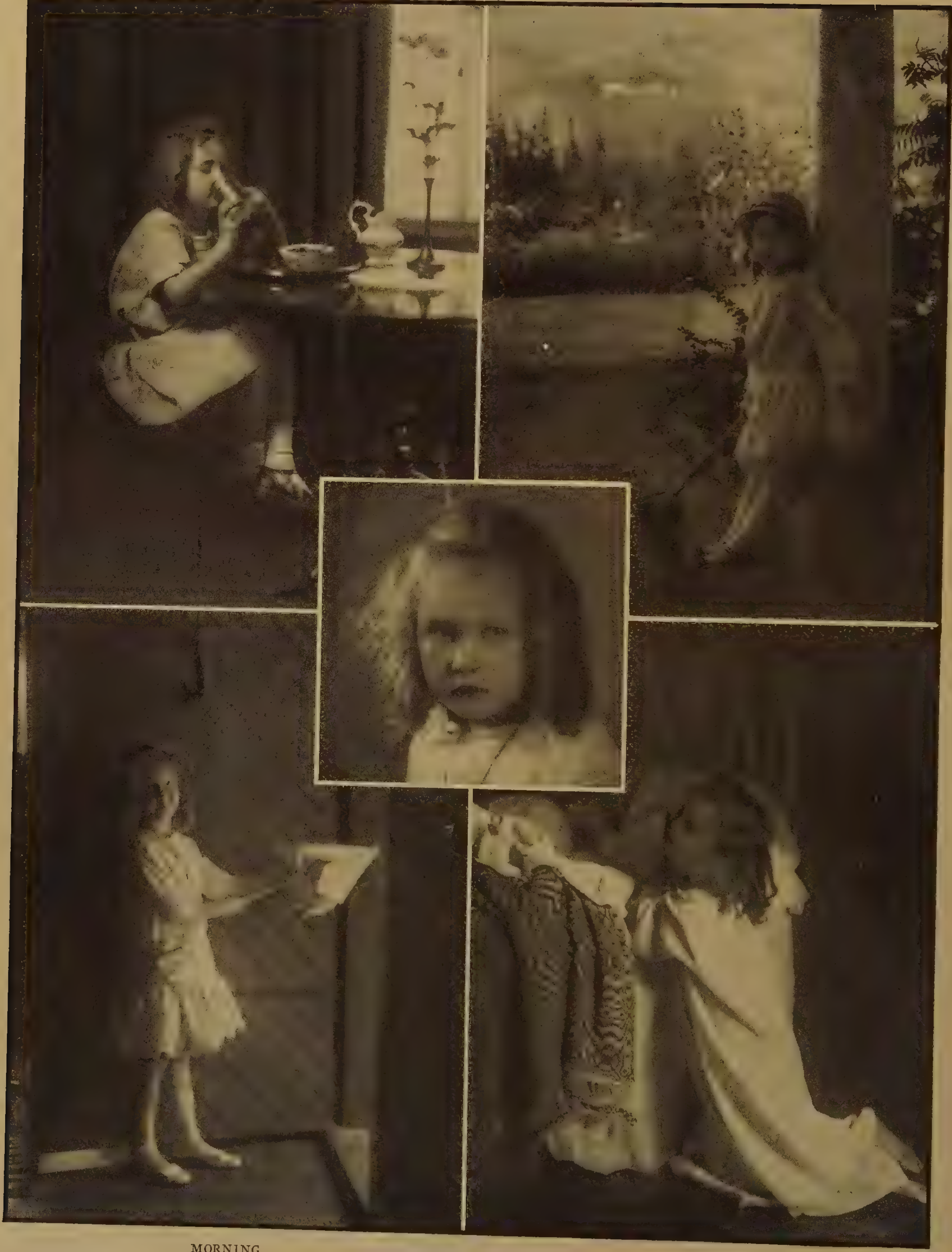
In matters of education we have commonly to choose between the dreamer and the quack; and the choice is not an easy one. Still, we hope our readers have decided against the quack, for he promises much and can do practically nothing. To be brought up and to live on medicines is impossible. On the other hand, the man who offers an exacting ideal (if it be only close to the truth) may say much in his own defense. First, he may plead that there exist a select few able almost completely to realize the high ideal. Secondly, he may urge that a large number of persons are sufficiently well circumstanced to realize the ideal to a large extent. And, lastly, his chief defense is that whosoever will make a serious and continuous effort to realize it, is certain to reap a rich spiritual reward, and he who is hopelessly circumstanced may still learn something to advantage.

It is sadly unfortunate that many a human being has to be a woman, wife, mother, friend, housekeeper, cook, servant, nurse, and governess all in one, and that in addition her share and her allowance for the home may be shamefully low. Except under the rarest circumstances a tolerably good education is impossible in these cases, and it becomes then our duty to change the social conditions in the direction of abolishing undeserved poverty and undeserved neglect and suffering of the young. To lower the ideal in order to suit such a state of society, is to wipe out that ideal, and to draw up rules which are calculated only to deceive. Humanity would not be benefited by such a procedure, and progress would be hindered instead of being assisted. **The educational reformer is** therefore **bound to be also a social reformer.**

Finally, it is infinitely to be regretted that no article—no book, however large, can convey a just impression of the fullness of life and variety of activity of a home. Who can fix a sunset? Who can paint spring-time?

And similarly we may ask, Who can convey an adequate idea of what education means in practice, from hour to hour, and minute to minute? When life is in question, all representation partakes of the nature of pale abstractions, and vitally depends on sympathetic interpretation. Accordingly, unless the parent can at least to some extent sympathetically reconstruct and interpret the thoughts expressed in these pages, all that it contains is so much Dead Sea fruit. Yet, knowing how anxious parents are to do their very utmost to promote the education of their children, **the author confidently hopes that the seeds which he has sown will take root and eventually blossom in sympathetic minds.**

From original photographs by Katharine Bingham in the collection of the Society.



MORNING

AFTERNOON

A CHILD'S DAY

NOON

EVENING

2. Mental Development

THE DAWN OF MENTAL LIFE IN A LITTLE CHILD

BY

MILICENT W. SHINN

In looking back over the whole course of a child's development for the first three years of life, to see where and how the guiding hand of the elder was able to affect it for good, it may be seen to fall quite distinctly into three periods. The first is that before the acquirement of grasping, a period in which the child's senses have not yet come into working order, for lack of cerebral interconnections, and nature must be let alone in completing the sense apparatus by the maturing of the central paths. The second is that period of vigorous eye and hand investigation which follows upon the acquirement of grasping, and in this the parent needs sometimes to lend a helping hand, to give the natural processes their full scope. The third, arising out of the second by imperceptible degrees, and not formally distinguishable from it by any date, is that in which the parent may wisely begin some gentle bending of the formative processes toward the desired goal of education in civilized life.

1. Earliest Stage: Before Grasping—Spontaneous Development Starts at the Beginning

The most constant impression left upon the observer after watching the development of the senses in an infant must be that of irresistible natural processes, which it is impossible to help or hinder to any considerable extent. Suggestions concerning the possibility of accustoming the child from birth to forms, colors, and motions, presented in orderly succession, fall utterly to pieces before the spectacle of the gradual upbuilding, the knitting together of primitive sensory elements into real powers of perception. Any moderately lighted room into which a baby can be put affords it the material for acquiring vision, and one set of inanimate objects is about as good as another.

One thing only seems to be of indispensable value educationally. That is the coming and going of the human face; perhaps (after the first month or two at least) of two or three different faces, with their associations with different voices, different arms to be held in, etc.

The Human Presence Is the One Thing of Importance in Sense Development

Nothing in all the infant's environment educates it as does the human presence. In the earliest days of seeing, when nothing is noticed but illumination, the grouped high lights on the face hold the attention with a peculiar interest, and by their fixed relation to each other form the earliest visual association group. The human face bends down and comes to the range of clear vision before the baby is able to adjust his visual focus to objects at varying distances; he acquires accommodation first in following it as it withdraws, and his focus is led on farther and farther in watching people as they come and go. He acquires his conceptions of distance and size and direction mainly by this same road. By learning to recognize his friends when their faces are turned away, he first comes to an understanding of the identity of objects in their different visual aspects. When he begins to use touch also to investigate objects, nothing attracts his curiosity oftener than the faces of his attendants, which he explores with hands and mouth in every possible way. By the association of voices with the face, he gets his first auditory idea of direction. The face is the first visual object recognized; the voice the first sound, unless it may be instrumental music. From his perceptions of the different effect when he touches another person and himself, from his observation of the same movements, unfelt in them and felt in himself, comes the final reënforcement of his bodily self-consciousness.

Of the further intellectual and social education that comes to him through human association, I do not speak here. But even in the matter of sense development only, the human environment is the one thing of importance.

The Mother Is the Best Teacher, with Her Instinctive Prattle and Play

Here nature herself has provided the best education. The mother, bending over the child with constant care, with instinctive prattle and gentle touch, is bringing the senses into effective coöperation, organizing the whole association system, more swiftly and surely than any possible system of forms and motions displayed before his uncomprehending eyes could do. All the mother's foolish instinctive play with the baby, the rolling-over, kissing, cuddling, cooing, ducking her head into his bosom, her songs and lullabies, the baby's unchecked liberties with her face and hair, are giving him the best possible material for intelligent use of his senses. It is a matter of easy observation that the baby who is left lying on the bed alone a great deal, no matter how well cared for physically, does not develop as brightly, and learn to use his senses happily as soon, as the baby that is cooed over and played with.

2. Second Stage: Vision and Manipulation —Provision of Stimulus Is Necessary

With the development of grasping comes a period at which the natural environment is not sufficient to meet the needs of the expanding faculties; or, to put it more truly (and most literally), the child is not able without help to get at and lay hold on his natural environment. The helplessness of the human infant—necessary as it is to his ultimate high development—compels him to sit waiting to have the due food of mind and body brought to him. If the baby is to come to grasping, he must be supplied things to grasp. It is true that he will learn in any case—the folds of his clothes, the fingers of his attendants, will answer for material. But with material so insufficient in variety and convenience, grasping will not pass through its normal stages of development; it will come as a "deferred instinct," all at once, when the full time has arrived. In that case, the movement will be acquired, it is true, but the lessons in space perception, the slow and sure fusion of eye and hand knowledge, the educational value of the more gradual development, are impaired; they have to be learned in belated fashion afterward, if we may judge from the blundering and insecurity that are shown in the grasping for a long time, as if the associative network between the cerebral centers were insufficient.

Mothers Neglectful of Providing Objects for Grasping

Most mothers are neglectful of providing soon enough the objects for grasping. It is taken for granted that children do not need playthings till they can play with them, which is much like keeping them from the water till they can swim. Indeed, in many a home one may see babies, otherwise tenderly cared for, sitting with nothing in their hands or within their reach, fretful for lack of occupation, long after they have learned (by meager chance opportunities) to grasp; and every moment is precious for the manipulations and mouthings their senses are craving.

The appearance of successful efforts to carry the hands to the mouth, the fumbling of the fingers on a surface that they touch, the closing of the hand with a newly firm and conscious hold on objects laid in it—these are the indications (appearing about the third month) that grasping, with its immeasurable psychic results, is at hand, and the baby ready for material to practice on.

What Are the Desirable Characteristics of the First Playthings?

But it is still futile to think of education through any system of presenting the spectrum colors and the geometric forms as playthings. It is not certain that the child even sees colors at this date; it is certain that he does not attend to and discriminate them, and that he cares little for them. The difference between the several solid forms is not easily perceived, even far on in the second year. In the early period of grasping, the simplest sensory feeling of solidity, probably even of objectivity, is yet in the forming, and the difference between sphere and parallelopipedon is merely a question of which is easier to lay hold on and get into the mouth. The brightness of an object (not its color); the rattle or jingle that can be obtained from it (for sound-making processes already interest); its resistance, weight, and movability; its identity in all its different visual and tactile presentations; the mere fact of its solidity; its extension in space between the surfaces on either side which he touches and sees; the difference between an object thus seizable and a plane figure, the nature of the surface, smooth or rough, hard or soft—these are the things the baby must be occupied with for many months, before he can comprehend form or color. The important thing, therefore, is that the objects given him shall be convenient to grasp and to suck, shall offer a good firm, resisting surface for him to feel against his palm and gums, and shall be such as he cannot harm himself with. Some jingling or rattling adjunct for the ear, some bright silver or nickel adornment, or black and white contrast, a good cylindrical grasping place for the hand, a convenient tip for sucking, meet all needs well enough.

Taking Trouble for the Baby's Good

From this time, the more fully every desire of the baby's to touch, feel, pull about, and mouth everything he can lay hold on, can be gratified, the better. The best-educated baby will be the one kept in an environment where there is least that can injure him or that he can injure, and allowed to investigate to his heart's content. The wisest mothers even give the baby much that he could injure or be injured by, and then keep vigilant guard, rather than check his inquiry. It is mainly a question of how much trouble the mother is willing to take for the baby's good. Is willing, I say, not is able, for I have not observed that the busiest mothers are the ones who find it hardest to take the time for this attention to their babies.

Restriction of Stimulus Is Important for Protection

At this stage of the child's development a danger becomes serious—a danger that exists even from the time a baby can first be played with and entertained at all. That is the danger of overcrowding stimuli upon his attention. One must draw the line between neglecting to provide needed stimulus, and over-stimulating. It is by no means a difficult or delicate line to observe in practice, for it is perfectly easy to see when a healthy, normal baby is being over-stimulated. Indeed, at this age, a baby will himself draw the line, and only folly in the parent will coax him over it. As soon as his attention is called from object to object, before he has exhausted the interest to be found in each, as soon as he is confused by the number of objects of interest and distracted from one to the other, he is going over the limit of his mental good. It is a good old nursery rule never to divert the attention of a baby who is occupied in looking at or playing with anything, lest his power of attention be weakened. Babies suffer on the one hand from the sheer selfishness of those about them, who recklessly make playthings of them and break into their self-activity; and on the other hand from the sheer neglect that fails to provide them material and opportunity for self-activity. This neglect commonly befalls infants who are cared for by servants, however faithful and prudent such servants may be.

Free Action Is the Secret of Wholesome Development

The secret of happy and wholesome development in the early years seems to be mainly in giving the largest possibility of free action. The remarkable hatred of restraint; the intense joy in free activity; the busy energy with which when left to itself a child will pursue its own education—all show nature, up to a certain point, doing better with the development of senses, muscle, and mind than any outsider could do, and requiring only such help as the baby's own helplessness in laying hold on material makes necessary. And to secure to a child the largest freedom of activity possible is by no means easy and simple, for it is a different thing from simply letting him run, uncared-for; it sometimes involves much more trouble than restricting him narrowly; he must be companioned, coöperated with, "lived with," incessantly. But the results are worth it.

3. Third Stage: Beginning of Instruction—The Limitation of Purely Natural Development Is Seen Now

Up to a certain point, I said above, nature can do all that is necessary, if opportunity and material are provided. But the time comes, gradually throughout the second and third year, when nature alone is not sufficient. It should be evident that the instinctive unfolding of the child's powers will go no further than to put him into possession of these race traits that have become firmly infixed in us by long ages of inheritance. Even when it comes to so old an acquisition of the race as speech, the baby will not attain it by pure self-unfolding, as he acquires seeing and hearing and grasping; he must learn it by imitation. When it comes to the attainments of civilization even imitation is not enough. Tasks must be set, and efforts must be made.

Dangers to Be Avoided—Beware Hard-and-Fast Theories

It is in but the slightest degree that any formal education can be begun within the first three years. For the most part, all that has been said of the second period holds good in the third. The largest freedom of activity possible is still the rule—the child's own self-chosen play, watched over and cautiously aided, without too much suggestion or too much apparatus. It still remains true (as indeed in all later education) that the Scylla and Charybdis between which one must steer are the danger of breaking up and shallowing the attention through urging it with rapid and changing stimuli and the other danger of enfeebling it through insufficient demand. The danger is never especially great of overtaxing the mind—vigorous exertion and normal fatigue is as wholesome for brain as for body—but of fatiguing it by frittering its powers and pulling it this way and that; amusement and excitement, provided from the outside, so to speak, and not obtained by the child's own exertion, are more dangerous and exhausting than a quiet, steady mental tension.

Along the lines of his own choosing, a child even in the second year will show a good deal of capacity of mental tension. By watching him, all through the second and third year, experimenting along the lines of his own interest, being wary meanwhile of any very firmly formulated theory of infant education, but well possessed by high ideals of the future education toward which these first steps are to tend, the mother can accomplish by gentle degrees, and with real enhancement to the happiness of the little one, a wonderful deal toward starting him well on the long road of formal education.

Special Suggestions as to Sense-Training, Chronologically Arranged

In the few unsystematized suggestions that follow, there is no attempt at anything like a scheme or system of sense-training; nor any attempt to cover the whole ground. They may perhaps be taken in the light rather of illustrations of the sort of educational beginnings that may wisely be made, feeling one's way along the lines indicated by the general principles that precede. I set them down in the subsequent paragraphs in chronological order.

Ear-Training for the Appreciation of Music and Rhythm

(*a*) The earliest direct sense-training which the mother will attempt is in most cases that of the ear for the enjoyment of music. Indeed, this may in a sense date far back of the "Third Period," to which I have assigned the beginning of deliberate sense education, for music gives the baby a simple sensory pleasure from the first month of life. Results from hearing it, in the way of musical development, are much later, and vary greatly with different children. In all cases, however, something is learned of rhythm and pitch, and at the same time the habit of enjoying music is formed.

The teaching of rhymes and jingles, in the latter part of the second year and during the third, is a good adjunct to the teaching of rhythm. Now and then a child is found who can catch simple dance movements within the second or third year.

Sight-Training through Looking at Pictures—A Few Familiar Pictures Better than Many New Ones

(*b*) At some time not far from the close of the third quarter-year, the child becomes capable of enjoying pictures, and of relating them in his mind, in some fashion, to the objects represented. It is a highly educational pleasure, and the child should have it as soon as he is able to use it. As the time approaches when he could be expected to care for pictures, they should be supplied, but not especially urged or explained; and he will do the rest. It is possible for injudicious parents to do harm by amusing themselves with showing the little one pictures in great number and rapid succession. A few familiar pictures, well looked at, over and over, each one as long as the baby will (no matter how bored the parent may become), are far more educating than many new ones hastily looked at. The mother should watch the child and introduce new material slowly, from time to time, as she judges it can be taken up into the mental life without confusion. The child will to some extent regulate this himself, refusing to take interest in novelties that he is not yet ready for, and going back to the same old pictures; but it is possible to break down this wholesome condition in him, and teach him to crave new sights perpetually.

Looking at pictures belongs especially to the second year, and will probably prove an occupation of much (though intermittent) interest, through the whole of the year. Most of the evidence is to the effect that clear black-and-white outline is more satisfactory than color, but let both be tried, by all means. The possibilities of real systematic education that lie in the selection of subjects—the acquaintance with animals, domestic life, processes of labor—will occur to every parent. If acquaintance with the picture can be followed up regularly by the sight of the obect itself, the educational effect is much greater. This, however, carries us beyond the subject of mere sight-training.

Recognition and Naming of Plane Figures—Awakening of the Child's Attention to Varieties of Form

(*c*) The ability to recognize all the simple plane figures is certainly present by the middle of the second year, and if language development is advanced to the average degree, the child may easily be taught to distinguish them by name. They may be taught him by pencil-drawing, by stick-laying, by clipping out paper forms, or by use of the cardboard tablets found in kindergarten-supply establishments. It is not a bad idea to use all these methods, and so help the child to generalize the form idea. If my experience is typical, it is worth while to teach these figures for the sake of the lively attention they awaken to varieties of form in the world of surrounding objects.

Training in the Names of Letters of the Alphabet and of Arabic Numerals

(*d*) There is no difficulty at all at this stage in teaching those particular plane forms that make up our alphabet, and the Arabic figures. It is a striking tribute to the influence of Rousseau that a curious and unfounded reluctance to allow the child to learn this particular set of names has become widespread, displacing the old practice of our grandparents. The child, playing with his letter-blocks, is often curious to know the names of the symbols, and in any case picks them up with great ease if he is taught—for he is in the very heart of the nascent period in learning to attach auditory symbols to visual objects; later, the attainment costs him more difficulty, and is more tedious to him. It is a great convenience to later teaching if the baby can pick up a good part of his alphabet during the second year, in the course of play with blocks or cards, and I am satisfied that no mother need have the faintest scruple in teaching it.

Training the Child's Discrimination of Colors

(*e*) The discrimination of colors, down to distinction as fine as any adult would make, can be taught somtimes in the latter half of the second year, always by the first half of the third year—not with as much ease as plane figures, but still without great trouble. It is by no means necessary to use elaborate and laborious methods; a little care taken to show colors and name them at times to the child would probably be sufficient. But the child may perhaps find it easier to get the different color categories clearly defined, and to assign difficult intermediate tints rightly, if standard colors are used in teaching instead of any colored objects that chance to be at hand.

When he is able to learn the colors in the second year, it is a better time than the third; for during the nascent period of name-learning, the simple exercise of attaching its name to each color delights him, while in the third year, when the interests are more complex, it is apt to bore him. This, of course, depends much on the degree of advancement in language. I find that familiarity with colors opens up to a child a source of great pleasure in observing color in the world about it (just as in the case of the plane figures), and the effort of the attainment seems amply justified by this alone.

Further Training in Form—Some Simple Knowledge of Solid Forms

(*f*) The solid forms can be taught, without costing the child any real difficulty, at perhaps two years old or in the third year; but they do not rouse much spontaneous interest. The indifference to them, and the confusion shown in understanding their properties and their relation to planes, throws much doubt on the wisdom of making them an important keynote of sense education. Certainly they cannot be utilized much in the first three years. If it is intended, however, that the child shall enter kindergarten at three years old, and shall be taught during the next period of life on kindergarten lines, there can be no harm at all in introducing some simple knowledge of these forms in the third year, by way of leading up to the kindergarten course.

The Pedagogy of the Other Senses

As to the pedagogy of the other senses, I have little to say. No doubt both taste and smell could be trained to greater discrimination, but there seems no reason why it should be done. The inhibition of irregular desires is rather the way in which taste-training should tend, and so far as I have seen, children show very quickly the effect of such training. The education of the muscular sense that is given in connection with motor-training; the remarkable pedagogic possibilities connected with the peculiar states of general sensation and then of emotional susceptibility in the borderlands of sleep, the several lines of early teaching that lead the child to more complete definition of the bodily self—these all belong more conspicuously to other subjects than to that of the senses. I will say only that all observations point to the largest possible outdoor freedom of bodily activity, with good health, as the condition of a felicitous state of organic and general sensation, and all the fortunate results in temperament and healthy emotional experience that follow thereupon. To secure to the child this large freedom, under the very best conditions of vigilant companionship, means lavish devotion of the mother's time and care.

TEACHING YOUNG CHILDREN AT HOME

BY

ELAINE GOODALE EASTMAN

ALL life proceeds by stages; and the mother whose little boy or girl has reached the age of six years is brought face to face with a new epoch and a new problem—that of school life, or formal education. If she be a wise and careful mother, she has long since given time and thought to her child's training, and she hesitates long before entrusting the tender little plant of her sole nurture to alien hands.

From Free Play to the Rigid Attitudes and Unaccustomed Tasks of the School

But he is of "school age"—the school claims him! Must he make the abrupt transition from a sheltered infancy, guarded by watchful love at every moment, waking or sleeping, to exposure to the various dangers, physical and moral, of the street and the promiscuous assembly? Must he go from a life of free play and the natural unfolding of all his faculties and powers, to sit for five or six hours of each day in a more or less cramped and rigid attitude, compelling his wandering thoughts and untrained fingers to unaccustomed tasks? It seems almost like giving up our child; yet is there an alternative?

The great majority of mothers find none; and we are speaking now of educated women in homes which provide a safe and wholesome environment. Undoubtedly the public school, with all its defects, is a far better place even for young children than the homes of some of them, to say nothing of the factory or the street. It is right that education be compulsory from an early age, and continue as long as possible in order to prepare children for life and protect them from the evils of premature toil. But the intelligent mother, equipped with many resources and not compelled to aid in the family support, has an alternative, and it is one deserving of careful consideration. I wonder that more of us do not try the simple and satisfactory plan of teaching our little children at home.

The Child at Home Saves Time—Elimination of Weary Hours

The advantages to the child are many. Conspicuous among them is the saving of time for free play, especially for play in the open air, so essential to all-round development. I believe that of the time spent in the school-room in the lower grades at least four-fifths is wasted, in useless repetitions, in hearing others stumble through their lessons; or worse than wasted in forced tasks after the fatigue point has been reached and passed. I have learned by actual test that one hour a day in the early morning, when the child is fresh, or even a half-hour to begin, gradually extended to two hours as he grows in years and ability to concentrate, suffices for the full amount of work usually done in the primary school, with one or two or even several small pupils receiving close individual attention in a congenial atmosphere. Think of the weary hours which are thus eliminated, and picture to yourself the joys of unstinted freedom and healthful exercise.

The Physical Conditions of Life Are Better at Home

The physical conditions of school life for the average child are far from ideal. Not only is the close confinement indoors objectionable in itself, but the ventilation of school-houses is rarely efficient, the plumbing is too often open to suspicion, the fire-risk is not sufficiently considered, and exposure to many distressing and hurtful diseases of childhood seems to be unavoidable. Great care on the part of medical inspectors, school nurses, and boards of education does minimize these evils in certain advanced communities; but in others, where parents and the citizens generally are indifferent or inactive, they are very serious indeed. Still, it must be remembered that the school is to some extent standardized, whereas the home is unstandardized; and that we are speaking entirely of the better class of homes when we urge that young children be kept in them as much and as long as possible.

The Home Can Better Train the Hands—Strengthening of Home Ties during Formative Years

Some manual training is a part of the curriculum of every good school; but this training can be even better secured in the home, by correlating it with the daily work necessary to keep that home clean, comfortable, and cheerful. The child wants to live, not merely to play at living, and at five or six years of age is none too young to begin "helping mother." If rightly taught, he enjoys doing it, and little hands and feet may save many steps and perform many little tasks, learning order, system, and manual skill in the doing of them; while by alternating book lessons, observation lessons, play, and home duties, the attention is not strained and the sensitive nerves are not overstrung.

Another feature of this plan is the lengthening and strengthening of home ties in the intimate companionship of mother and child during the formative years. It is a great pity to weaken this bond, as is commonly the result when the mother shifts her responsibility too early and too completely to the shoulders of a woman whom she does not know, and who has fifty children, not two or three, to consider, and not the children alone, but the workings of the educational mill in which all are grist to be ground.

The Child's Development at Home Is More Natural and Individual

Most significant of all, perhaps, is the fact that the child's development in his natural environment, under instruction suited to his peculiar traits and temperament rather than to those of a colorless "average," is certain to be far more natural, individual, and unforced than it can possibly be under more artificial conditions. The work, though formal and largely symbolic in its nature, is made as little mechanical as possible. The child is not kept back in one study because deficient in another, but is allowed to progress freely in the line of correct child psychology and of his own special aptitudes. If it is desired, his progress may be much more rapid than would be permitted in the grades, and it is almost certain to be broader and more harmonious.

Objections Stated—They Do Not Outweigh the Advantages of the Home Plan

Now let us consider the objections to such a course. The mother says she has no time to teach her child; that she doesn't know how; and finally, that it is better for the child to mingle with others of his own age. Personally, I do not find that any of these outweigh the advantages of the home plan; and I was myself taught almost entirely at home by my parents and by tutors, and have taught several of my children up to the tenth or twelfth year, with generally satisfactory results. I have learned that even a busy mother can find an hour or two daily for this special duty, greatly to her own advantage as well as that of her child. It is possible to "hear lessons" while sewing or ironing, but it is far better to free your mind of all other cares, and to live with your little one during the period set apart for this work. Do all in a free, happy spirit, and it may easily be made a pleasure rather than a task for both.

It is true, of course, that every child needs the companionship of other children, and if there are several in the family, near enough of an age to study and play together, this problem is safely taken care of during their early childhood. If not, it may be arranged to teach a neighbor's child with your own; and if this is impracticable, plan for some of the right kind of association out of school hours. Invite to your home the children you would choose as friends for your child and make a happy time for all. The other mothers will reciprocate.

Any Intelligent Mother Can Readily Learn to Teach

As for knowing how, I am confident that any intelligent mother can readily teach herself all that is necessary, and will offer a suggestive outline for the work which may be amplified by reading some of the best books on teaching, and perhaps a primary teacher's journal.

The first question is, when to begin; and to this I would say that judicious "mother-play" glides insensibly into "mother-teaching," so that there is no such rude transition as marks the ordinary change from home to school. Habits are formed and perceptions trained from infancy. Color, form, and other qualities of objects, and the elements of number, are taught in the nursery by means of balls, blocks, beads, paints, pencils, and other play material. As soon as the child learns to talk, stories, games, songs, and poetry play an important part in his education. He memorizes readily, and loves to store his mind with beautiful images and flowing rhythms. Do not give him doggerel to learn, but real poetry, melodious and inspiring.

Teaching Self-Expression—Learning to Read by the Most Approved Modern Method

By all means encourage him to draw and cut out pictures, thus training eye and hand for the closer work of writing. Teach him to see things by letting him tell of what he has seen, and to remember by re-telling the stories you have read or told him. Give him every opportunity for original self-expression, dramatic, artistic, or mechanical. If he can hear good music and see good pictures habitually, these are wonderful unconscious helps.

Many a bright child has learned to read at three years of age; but it is generally considered wiser nowadays to wait until he is five or six, and some would even postpone book lessons to the age of eight or nine, deeming that the earlier years may be utilized to greater advantage in first-hand education from life itself. It is undeniable that some have begun their formal schooling even later than this, and yet by dint of superior mental maturity and alertness have overtaken and passed their fellows who entered school at the age of five. Still, not to be extreme in any way, we may well begin with the normal child in ordinary surroundings at five to six years of age, when a distinct bent is shown toward more of independent mental life. If he is not to learn to read at that time, he should have opportunities for real nature study and the exercise of woodcraft which are unusual in civilization.

The method most in favor to-day is that of teaching to read by words and short sentences, conveying a definite and interesting idea, rather than by letters, which are pure symbols, and phonetics, which in English are largely misleading. However, he must learn his letters a little later in order to spell orally, although written spelling is probably more effective. In a year, or thereabouts, he will be able to read very easy books with pleasure, and after this his progress will be rapid and almost effortless, but a little longer time is required to enable him to form the letters correctly with a pencil. It is not advisable to use pen and ink until about the third year.

Teaching Number and Geography

Number is taught at first by handling small objects and by learning to count, add and subtract up to ten, with simple fractions to the same point; and this is enough for the first year, although the figures may be learned also if desired. During the second year, extend the knowledge of numbers to one hundred, with multiplication and short division added. Then teach time, money, weights and measures by actual handling and practice.

Geography is learned first at the sand-pile and on country walks; not until the third or fourth year from the book, supplemented by stories, picture post-cards, and the drawing and coloring of maps or making them in relief with sand, putty, etc. The rudiments of botany and other natural sciences are delightfully mastered on a similar system. As soon as the child is able to read with some fluency, he should own some worth-while books, and take at least one of the charming monthly magazines appropriate to his years.

The Relation of Home and School

If a mother undertakes the responsibility of her child's education after seven or eight years of age, I should recommend her to visit frequently the school in which she proposes to place him and to acquaint herself thoroughly with the requirements of the different grades, thus saving time and embarrassment by preparing him for the room which she wishes him to enter. But if he is to go direct from home to a private school, where the course of study is usually more flexible, this may not be necessary.

The Study of Foreign Language and of Arithmetic

Provided she be qualified, it will, I think, be advisable to take up the study of a foreign language or two very early, when languages are easily and quickly learned by the "natural" system, postponing difficult problems in arithmetic until the logical powers of the mind are sufficiently developed to master them without tears and despair. I particularly object to the system of grading young children chiefly by their knowledge of arithmetic, as well as to "repeating," which is usually unnecessary as well as harmful.

Helping at Home with School Work—Studying the Tastes and Powers of the Child

After your child enters school, if you have begun his education yourself, you will be prepared to follow it closely, as a parent should, and with alert intelligence as well as sympathy. How much to help the children with their school work is a vexed question in many families. For those under fourteen, I believe that the school hours constitute a fair working day, for book-work exclusively, and that little or no "home work" should be assigned. If you undertake to explain a problem, you are quite certain to be told later that although the correct answer was gained, it wasn't "done right," because "teacher tells us another way." Geography, too, has altered since we elders went to school.

Nevertheless, by keeping in close and friendly touch with the school and its work for her child, the thoughtful parent may save him much time and misdirected effort. It is frequently possible, when he is "ahead of his class" in one or more subjects, to bring him up in the others by home tutoring during the long summer vacation and at other odd times, enabling him to "skip a grade" and gain a half or a whole year. The loving study of his tastes and powers, the systematic effort to help him in their satisfaction and development, begun in early childhood and continued to the end of his school or college life, will surely be in itself a joy, and it is a not insignificant part of the parental duty and privilege.

TEACHING THE CHILDREN TO THINK

BY

CHRISTINE TERHUNE HERRICK

HAVE you any definite plans for teaching your children to think? Or do you suppose that the ability to do this will come, as Dogberry declared reading and writing did, "by nature"?

Of course the first ideas will arrive in that way. Their associations and environment will make impressions upon the perceptions of infants and from these they will deduce certain notions which will be to their maturer judgment in the same relation that the first vision of the blind man was to his full sight. They will not only see "men, as trees, walking" but from these imperfect conceptions of facts will formulate hypotheses which experience will of itself modify as they grow in age and intelligence. But what of the opinions the children will develop as they advance in years? How do you expect them to gain rational ideas on the problems of life?

The Parable of the Virgin Soil—Ragweed, Plantain, and Purslane

The story has been told before of the mother who had been assured that she would make a mistake if she endeavored to plant seeds of her own thought in the mind of her child. "You have virgin soil there. Let it spring and flourish as it will," she was advised by those who she believed should know the subject.

The figure of virgin soil appealed to her and she thought she would make a practical experiment to prove her counselors' point. Excavations were in process near her and one day she induced a workman to bring up a pot of earth from the deepest point the diggers had yet reached. This earth she set in a bright and sunny spot, where it would be moistened by the rain, and awaited with interest the crop which would spring from the nearest approach she could get to "virgin soil." What strange and wondrous growths might she not hope for, from earth which had come from uncontaminated depths?

After a while faint green plants showed themselves; the leaves followed and the plants spread. But alas for her hopes of mysterious blossoms and fruits! Ragweed, plantain, purslane, were the offspring of her virgin soil. Those seeds might not have lain dormant in the recesses of the earth, but as soon as the sun and the wind and the wandering fertilizing agencies of prolific weeds had had their way with the soil it was like unto that which lay uncultivated all about her. If she wished flowers and fruits she would have to plant them and not trust to chance for her prospects of a harvest.

You cannot put children under a glass case, any more than you can a plant, and look for a healthy and sturdy product. The mind will be as quick to furnish germinating ground for evil as the earth itself and if you mean to submit them to the offices of the sunshine and the air you must also do your part in the sowing, the cultivating, the guiding and pruning. Far better that you should do this and decide for yourself the growth you wish to have than to leave it to chance or depute it to the care of someone else.

We Wish Our Children to Possess What We Have Learned

More than this, you have your natural preferences as to what you wish your children to think. The reason you stand where you do on religious, ethical, political, and other questions is presumably because you have pondered these matters and assumed your position on what seemed to you sufficient and logical grounds. This being the case, you are doing the best you can for your children by training them in the faiths to which study and consideration have brought you. You are endeavoring to spare them some of the work through which you passed on your way to your present attitude; you are helping them to enjoy the benefits of some of your experience without having made your mistakes in gaining it. The children who are on the right sort of terms of confidence with their parents will accept your code of speech, manners, beliefs, practices, as naturally as they do your hours for meals and the usual routine of the house and the schoolroom.

But you will say, this is not teaching the children to think; it is doing their thinking for them. *That* is what you must do while the childish mind is yet in its "pulpy" stage, incapable of reasoning and drawing conclusions of its own. How are you going to meet the situation when the time comes, as it should at as early a period as possible, when the children are to learn self-reliant judgment, to secure the ability to distinguish right from wrong for themselves, to gain the power to give the reason for their faith in anything beyond the mere fact that they have learned this from you? While they are still infants the statement that father and mother say so is enough for them; but their standards are worth practically nothing until they have come to the point where their own judgment confirms your dictum. How are you to put them there?

"Obey First and Question Afterwards," Was the Author's Successful Rule

In the first place, they are not to be brought to this stage by the habit of questioning your decrees or arguing with you over a point of obedience. My own habit of training was never to permit the query "Why?" in face of a command. I have had other parents and many theorists without children hold up hands of horror when I have asserted this. But I stand to the righteousness and wisdom of my decision. Would a child be allowed to question the judgment of a teacher or master in a matter of education? Would a soldier under fire be encouraged to demand from his commanding officer the why and wherefore of a military maneuver? Would a clerk's comment upon the financial operations of the head of the firm be accorded the least patience?

My study of my child's nature and needs, my conscientious consideration of what was best in his training and discipline, would have been of little worth if he had been permitted to oppose his petty judgment to mine at the moment I gave him a well-thought-out order. So the rule in my own family was "Obey first and question afterwards." When the command had been complied with, when the direction had been carried out, the child was at perfect liberty to come to me and ask me, "Please tell me why you told me to do so and so." And to such inquiries I always tried to return not only a patient but a clear, illuminating reply.

While there are advantages in the Squeers method in Dotheboys Hall ("Nicholas Nickleby") of having the boys learn a thing first and then put it to practical service ("C-l-e-a-n, clean, verb active, to make bright, to scour. W-i-n, win, d-e-r, der, winder, a casement. When a boy knows this out of book, he goes and does it."), there is something to be said on the side of the opposite system; and the one who does as he is told will learn of the doctrine, or the wisdom of the command and of the principle underlying it. If you strive never to give your children unreasonable orders or issue foolish prohibitions or restrictions; if you are ready to supply calm, clear answers to their queries as to the why and wherefore of your rules, you are doing a great deal towards teaching them how to think as well as towards grounding them in the beliefs you have yourself found wisest and best.

Confidential Relationships as an Aid to Making Children Think for Themselves

More is required, however. No sporadic information or counsel will take the place of a regular habit of companionship with your children, of taking them into your lives. This does not mean that they are to share in the family conclaves for deciding social and business problems. There is absolute unkindness in forcing upon children, during the only care-free time of their lives, the burden of decisions which necessity lays upon the shoulders of their seniors—to say nothing of the fact that the judgment of children would be of no practical value in most such cases.

I would not imply that children should be left in actual ignorance of the parents' means and obligations. They should learn prudence in money matters by having spending-money of their own bestowed in the form of a fixed allowance, regularly given; they must know that circumstances oblige economy and care, just as they must have enough knowledge of the state of health of the father and mother to comprehend when considerateness is due and why. But all such knowledge is to be imparted as an item of the confidential relation existing between parent and child, an understanding of which will do much to seal the bond and make it close and precious. All this is part of the business of teaching the children how to think for themselves by means of such close companionship.

What Form Shall This Companionship Take?—Entering into a Boy's Interests

What form this companionship is to take is a matter which cannot be told off-hand, since circumstances must determine. If the child who is being taught to think is a boy he will learn more by a fishing-trip or a camping-expedition with his father than he will by all the admonitions in the world. Or if the training of the boy devolves upon the mother and her health or circumstances forbid her to share in these rougher enjoyments, she should devote herself to a study of such sports as she can participate in, and learn enough football, baseball, basket-ball, or hockey to enable her to "root" intelligently at school and college games. She should know her son's companions, take part in their outings, make herself one with them so far as she can.

"The Game without the Name"—A Peculiar Way, You Think?

Or if it is a daughter she must follow the same plan along feminine lines. (Although in this day of the athletic girl and her vigorous sport it is about as much of a task for the mother to keep up with her daughter in these respects as with her son!) I have known mothers who have in a way gone through college with their girls, sharing in their enjoyments there, taking a place in their jollifications, listening to tales of woe and of pleasure with a keenness of sympathy which was so absolutely unfeigned that the mothers were like brevet-members of each class to which their daughters belonged. One in particular I know who was in such demand as a chaperon and as a companion at all college festivities that her husband laughingly told her it would be as well for her to pay a matriculation fee at once and enter the college as an accredited student as to give all her time to it, and as he said, "have the game without the name!"

Does this seem a peculiar way of teaching your children how to think? It is one of the best methods you can select. For it brings your child into a sympathy with you which encourages him or her to open up all sorts of secret thoughts and fancies that would in other conditions remain sealed away forever.

I have gone a little ahead of my subject in bringing it to the period of college life for the children. If the parents wait until then to establish terms of intimacy, they may usually strive after these in vain. Such closeness must be rooted at an early age and it is a plant which requires the tenderest care and most loving watchfulness.

Ridicule Is a Remedy to be Applied with Great Caution

In teaching your children how to think, never laugh at their theories or ideas, no matter how absurd these may seem. A little ridicule may be a wholesome application now and then, but it is a remedy to be administered with great caution. We who are older and presumably wiser do not need to be told how a laugh will often serve to check us in mid-career. Generally, the nearer it is, the more the laugh hurts. The child is naturally possessed of a reticence which his elders find it hard to grasp, unless by the aid of their recollections of their own early sensations. When your amusement has moved a child to flush and subside with a broken explanation, you have driven him back into himself and shut and barred one of the doors of communication between you.

Then shall we never laugh at our children, even when we think it would do them good to have a little kindly fun made of their notions? That must depend upon the child. We have all of us known self-assured young girls, self-satisfied boys, with an air of conscious superiority to their old-fogyish parents, who we have thought would derive genuine benefit from well-aimed ridicule. Perhaps, but it is not well for the parents to try this until other means have failed.

How One Girl's Confidence in Her Mother's Sympathy Was Injured

A woman was talking to me about this the other day.

"When I was a girl," she said, "I loved music so far as listening to it and reading about it went, but I loathed and hated my daily piano-practice. Since I grew up I have analyzed the feeling and I think it was at least in part due to the fact that I was awkward with my fingers. I was a poor performer no matter how hard I worked. My accomplishment always fell so far short of my ideals that I was disgusted and discouraged. Whatever the cause, the fact existed and I had to be scolded and disciplined to my daily routine of two long, dreary hours of scales, exercises and 'studies.'

"One day a friend lent me a book on music by Haweis. I read it with avidity, learning a tremendous amount and entering upon a new field of knowledge of music. Delighted with the experience I hurried to my mother with one especially entrancing description of a musical performance. She listened while I read it aloud and when I had finished commented with a laugh that contained a well-defined sneer: 'It amuses me to see you enthusiastic about music when you don't care enough about it really to take the pains to practice.'

"If she had struck me she could not have hurt me more. I can think of no other occurrence of my childhood which put such a barrier between my mother and me, and to this day I feel she was cruel and unjust."

Undoubtedly the mother justified herself in what she said. She felt the child should practice, and could not understand the temperament which would enjoy music and yet be unwilling to pound out scales by the hour. So she took this way of shaming the child into greater diligence, and only succeeded in destroying a confidence in the maternal sympathy which could never be restored.

If Snubbing Is Resorted to, It Should Be Judicious and in Private

Family ridicule is quite another thing from parental sarcasm. The good-tempered raillery which prevails in a household between the boys and girls has a decidedly educational value and does not carry the weight which accompanies the utterances of the father and mother. This home chat, too, has its way in teaching the children to think, especially when it is supplemented by the comment and recommendation or correction of the parents.

A public snub is even more potent in impairing the understanding between parent and child than ridicule. The young of the human species undoubtedly demand judicious snubbing now and then, but when this is bestowed in the presence of others it goes beyond a means of aiding reform and becomes an injustice—and nothing has a worse effect upon children than injustice in any form whatsoever.

When Children Know More than Their Parents

As a matter of course children will mentally criticize their parents, even although they may not be permitted—I trust they never are permitted—to do this openly. There has probably never been a child who did not at a certain point in development hold faith in a personal ability to manage the parents' affairs far better than they themselves can do, who did not cherish a mild contempt for the father's and mother's theory and practice of life in almost every direction. All this is in a way a part of the child's training in learning to think, and while he will undoubtedly in time discard his immature ideas and come around to his seniors' way of thinking, this does not impair the educational value of the process he is going through.

Table-Talk as a Help to Thought—A Concluding Counsel

Comparison of ideas has already been referred to as one of the agencies in teaching a child to think, and probably nowhere in the home is this better obtained than by table-talk. I am a firm believer in the good old saw that children should be seen and not heard, especially when company is present; but as the youngsters grow older they should be encouraged in a little chat when alone with their parents at meals, and when they are full-fledged school boys and girls the good they will derive from an exchange of thoughts and theories at table is beyond estimate.

When children thus air their views, parents have an opportunity for correction and advice. Don't be discouraged in the effort to teach your children to think, even although sometimes your endeavors seem to be near failure. There is a transition period in the life of every child when he feels he knows more by his immature inner consciousness than all the sages can teach. This, too, will pass away. That which will remain will be the truths that you have implanted and then encouraged the child to learn again by a process of independent thinking which he does not suspect you have guided.

MADAME MONTESSORI'S METHOD OF TEACHING LITTLE CHILDREN

BY

THE EDITORIAL BOARD

In the city of Rome, in the quarter of San Lorenzo, where the underpaid and unemployed, the poor and the criminal, used to live crowded together in the run-down houses which had been built for more prosperous people, Dr. Maria Montessori, an Italian physician, worked out a system of educating little children by teaching them the use of their five senses.

In Work with Defectives, Montessori Found an Approach through the Sense of Touch

Montessori had been for years working with deficient and idiot children. She had found that when no other sense could be appealed to, the children could learn through the sense of touch, and could develop muscular control by means of teaching them first to distinguish rough and smooth, and then to trace forms with their fingers and to make the movements of writing by tracing the form of a raised letter on a background. She succeeded in teaching a number of idiots from the asylums to read and write so well that they were able to pass successfully a public school examination for normal children, for they had been helped in their development by gradually having all their senses educated, while the happy, healthy children of the common schools had been kept upon a low plane by the ordinary methods of repression in general use in schools. She longed to see whether this special education which had developed the idiot children in such a marvelous fashion would not help normal children to learn more rapidly and give them an impetus to study.

Her chance came when Edoardo Talamo, one of the most practical of Italian philanthropists, and general director of the Beni Stabili (Good Building) Association, invited her to organize schools in each of the new tenements he was building. The Association had been buying up the old houses of San Lorenzo and other slums (where the rooms were frequently so large that whole families could not afford more than one room, and often were obliged to sublet a corner) and had been converting them into small family apartments, with light, water, privacy, and comforts within the price of the laboring classes.

The Happy Idea of the "Children's House"

Talamo conceived the happy idea of setting aside, in each apartment, a room to be known as the Children's House (Casa dei Bambini), the use of which was to be included in the rent of all tenants. Here were to be gathered all the little ones of the house between the ages of three and seven, whose mothers needed free time to work, or desired their children to be taught. The children were to be fed in the middle of the day, and could, if desired, be taken upstairs for their naps and brought down again. The play and work of these children were to be under the guidance of special teachers, and Dr. Montessori was the leader invited to train these teachers in her new methods.

The result of this movement in a community of almost savage people has been that the mothers have learned to send their children to the room clean; that they have grasped the idea that the children's health, as shown by the chart kept by each child, is something to be achieved by care. They know that the Children's House is their property, maintained by their rent, and they are proud of it. They may go at any hour to watch the children, and they can go to their daily work without dread of what may happen in their absence.

Montessori's Initial Difficulties in Teaching Teachers

As soon as the announcement of the Children's House was made, a deluge of letters appeared from people living in better apartments, who were accustomed to employ ignorant servants to take care of their children, asking how to introduce these methods into their own community. So Montessori began to adapt her experiences gained among the idiots and the poor to the use of all children, and to put into tangible form in the shape of working materials her methods of educating the senses so that a child may become a free and independent agent. Recently she has given to the world, which had become greatly interested, the principles upon which she bases her primary education.

She found when she began to train the teachers of these various Children's Houses that it would have been much more easy to teach the children than to teach the teachers, who were at first disconcerted by her method of allowing the children perfect freedom.

Instead of the room being furnished with fixed seats and benches, the children had little, light chairs and tables that they could move around the room at their pleasure. Instead of having fixed hours and definite times for each lesson, the children used the material as long as they were interested in it, the cessation of interest indicating to Montessori that they had exhausted their power of attention for the time. They were allowed to move about and talk and do what they desired to do, especially during the first few days, while the teachers were told simply to watch the children, to see what their natural tendencies were.

These first few days in such classes are the hardest for the conventionally-trained teacher. In the presence of her noisy, disordered classroom, with children of different ages, she feels that she lacks all power of discipline, and all ability to interest the children; she longs to correct them and direct them and hush them, and organize them into games that will take care of a number at a time, as in the kindergarten system. But she soon perceives that by leaving them to themselves, to follow their own inclinations, she can very quickly see which children are timid, which are rude and selfish, which are brimful of interest, and which are dull.

The Study of Individual Differences and Their Treatment

There are some who remain quietly in their seats, who in a kindergarten class would be thought good and obedient, but whom the Montessori teacher soon discovers to be apathetic or drowsy; others who leave their places to quarrel and fight or overturn the blocks and toys with which other children are playing. There are others who set out to fulfill a definite and determined act, moving a chair to some particular spot and sitting down in it, or moving one of the unused tables, and arranging on it one of the games they wish to play. It is remarkable how soon the teacher can learn the individual differences in her children when they are thus left free to reveal themselves.

Montessori's next step in training the teachers was to show them how to hinder and little by little firmly repress all the things that a child should not do, such as striking, pushing, kicking, and destroying, without checking his impulses to accomplish useful things. The first lesson which the teachers have to give their children is to show them the difference between good and evil, without making them think that goodness means merely sitting still and that evil means activity. For the aim of the method is to train the child to individual activity and work, and not to immobility, passivity, and dull obedience.

The Principle of Independence and How It Is Developed by the Montessori System —Montessori Apparatus

A room in which all the children move about usefully, intelligently, and voluntarily, without committing any rough, rude act, is Montessori's idea of a well-disciplined classroom. Independence is the keynote of her teaching. She holds that no one is truly free who must be served. "The paralytic who *cannot* take off his boots because of a pathological fact, and the prince who *dare not* take them off because of a social fact, are in reality reduced to the same condition." The teacher, then, must repress all her tendencies to serve little children, and instead must teach them how to serve themselves, beginning with the simplest things,—how to wash and dress and feed themselves.

Naturally it is a much more tedious and difficult work and it requires more skill and patience to teach young children how to do these things than it does to do them for them, for the former is the work of an educator, and the latter is the work of an inferior servant. Herein lies the cleverness of Montessori's materials, to aid in teaching such processes, which, though simple to the adult, require complex movements. Realizing that buttoning a garment or shoes several times a day does not give facility to a child's little fingers under many months, she prepared small wooden frames, with two pieces of cloth fastened on them, whose edges meet in the middle. On these edges are one kind of fastening, either the regulation button and button-hole, or eyelets for lacing, tapes to tie, or hooks and eyes. The little ones delight in fastening and unfastening these, and as long as the child is intent upon any one, he is allowed to have it. When he can use his achievement in dressing himself, or helping another child, he has a sense of power; he then naturally wants something else to conquer. The child therefore perfects himself in such coördinated movements. As long as he is not forced to use this material for any given time, his interest lies in real conquest of difficulties; and as soon as he is expert there is no necessity for him to continue a series of movements merely because other children around him have not yet attained them. As all of these matters of sense education are individual to the child, it is necessary to allow the children to work independently instead of keeping them in definite classes.

Children Love Best to Help Themselves—The Episode of the Little Lad and the Chair

Montessori tells this little tale to illustrate her idea that the children enjoy achieving something that they have planned and that will give them a sense of power, more than they do mere amusement. One day, when her children had formed a circle around a basin with some floating toys, a little two-and-a-half-year-old boy tried to force his way into the circle, but failing to do so, looked around with an expression of thought upon his face. He saw a small chair which he could push up behind the children, and could climb on to see over their heads. As he was running toward it, his face illumined with hope, the teacher, seeing what he wanted, lifted him up in her arms and let him see over the children's heads. In a moment the expression of joy, anxiety, and hope, that was so interesting, faded away from his face, and left on it the stupid expression of a child who knows that others will act for him.

How the Day Begins for the Little Montessori Pupils

When the children arrive in the morning, they are examined for cleanliness, the examination including their eyes, ears, teeth, and clothes; for as they are taught how to wash and dress themselves, care for their nails, and bathe, they understand the idea of the morning inspection. They then go around the schoolroom, and are shown how to use dust-cloths, dust-brushes, and little brooms, how to clean out the corners and put the room in perfect order. The children soon learn to perform these simple duties quickly by themselves.

After all is in readiness, they sing a hymn, then have conversation about their daily home happenings in which the children learn to describe any event, such as a baptism or a birthday, and to tell what they have done to help their mothers, and what pleasures they have had. At the same time they are taught to avoid unpleasant subjects, and to refrain from repeating gossip and the affairs of other people. They then pass to the various lessons.

The "Lessons"—Acquiring Equilibrium and Coördinated Movements

These lessons, however, are not like school lessons or even kindergarten games. They are rather opportunities for the children to exercise their muscles and senses until they themselves are satisfied that they can accomplish what is in hand. To give them gymnastic exercise, there are such simple things as small, shallow steps on which little children can walk up and down with alternate feet, instead of walking as they are obliged to do on the stairways made for grown-up people. There is also a set of steps from which they can jump at different heights. Also a ball on a string pendulum to strike, as the children stand in a circle; a chalk line to walk on, and a swing with a foot-board to press against so that the child swings himself, instead of being swung, and while swinging strengthens his limbs. All of the games demand poise in walking, running, and various movements of the body. Attention is called to the children who move accurately and gracefully and with care, although clumsiness is not reproved. The pleasure the children themselves feel when they acquire equilibrium and coördinated movements shows that their chief joy arises from their own sense of power, rather than from the mere act of playing.

Some of the kindergarten "gifts" devised by Froebel are not, Montessori finds, so well adapted to these very little children; weaving and pricking, for instance, are a strain upon their eyes. But she gives them clay, from which they model eggs and nests, or fruits and baskets. But their greatest delight is in forming little bricks, which they can use to build into real walls and little houses, using plaster to put them together.

Cylinders and Cubes of Graded Sizes—Teaching the Child to Correct His Own Error

Most of the material which Montessori has herself prepared, is for the purpose of educating the senses in practical ways: The first and simplest apparatus to train the eye to detect differences in size is a set of cylinders placed in holes of corresponding size in a block of wood. The cylinders are scattered on the table, and the little child takes great delight in trying to fix each in its place. If he lets one cylinder fall in a hole a little too large for it, he is apt to follow suit by placing all in holes slightly too large, and finds a big one left at last for a tiny hole. Then he is puzzled. Here is the point where Montessori will not have her teachers help the child. He puzzles it out alone, with eyebrows drawn together and lips puckered. The normal child quickly triumphs over his error, and takes such joy in perfecting his game that he will repeat it often twenty times without stopping. So with cubes of graded sizes to be built in a tower, placing the next smaller on the one below, and the placing of geometric figures, squares, triangles, circles, etc., in shallow openings to fit them, the chief interest lies in overcoming the difficulty. When the child can perform these acts rapidly and accurately, he is no longer interested in them as a game.

This plan of Montessori of not correcting the child's error, but letting him see himself where it lies, or of making him teach himself, is the underlying principle of all the material which she gives the children to work with. It applies, she holds, to all education, for a man is not what he is only because of the teachers he has had, but because of what he has done.

The children learn to distinguish objects, and to sort shapes blindfolded, to arrange cards covered with eight shades of eight colors in chromatic order, to match tints exactly, and to give the right names to the colors. Their sense of smell and taste is also trained by blindfolding them, and letting them guess by the odor the flower or redolent object held under their noses, and to tell what is placed in their mouths, such as salt, sugar, etc.

Their sense of weight is developed by holding objects of different weights and balancing them in their hands. Their sense of touch, by giving them pieces of velvet, linen, silk, and cotton to feel, and then letting them guess the materials blindfolded. The children greatly enjoy this test, and often come to feel delicately the material of their teacher's clothes. In fact, they develop by themselves a very accurate and true sense of touch, once they are shown how to feel.

The Famous Game of Silence and Its Fascination for the Children

The sense of hearing is tested and developed by a game of silence that the children love, and that has the secondary result of making them enjoy silence while they are absorbed in their work. The teacher calls the children's attention to herself, to see how silently she sits and how quietly she can make certain movements. The children try to be as silent. She tells what she hears, a shuffling foot, a noisy chair, then there is deeper silence. She hears them breathing, then they breathe silently. Then she can hear the clock ticking, then a fly buzzing, then a bird singing outside the window. The children sit fascinated, as if by some conquest of their own of a new realm of ideas. Then she darkens the windows and tells the children to close their eyes and rest their heads on their hands; now, she says, a soft voice is going to call your name, and going into another room she very softly calls a child. Radiant with delight the child tiptoes his way to her, and then turns to watch his waiting companions. This exercise of attention and self-control seems to delight the little ones beyond measure. They enjoy the sensation of this silence themselves. The power to listen, thus established, leads them to be able to tell the differences in tones and sounds of various instruments, bells, whistles, and musical instruments, and helps them to distinguish the vowel sounds and words which they are taught to pronounce.

How the Children Learn to Write by the Montessori System

It was not the purpose of Montessori to teach the little ones in the Children's Houses to write, as she had held with most educators that seven years of age was the proper age at which to begin, but finding that the children of four and five had acquired so much dexterity, and were looking for more conquests, she determined to try the method that she had used with idiot children of a more advanced age.

She began by training their muscles to hold a pencil and to make definite movements without any idea on the children's part of what it was to lead to, and evolved this system, which is now used by all teachers of the method. The children are given a piece of square, flat metal, from which a circle or some geometrical figure has been cut out. Laying it on a corresponding square of paper, they trace around and around the *inside* of the opening, making a strong line, then they take the metal circle or similar geometrical figure, which belongs in the opening, and lay it over the figure they have made, and trace around the *outside* of that. To their surprise, they have now a circle or some figure with a double line around it. They then take a colored pencil and begin filling in the space in the center with lines until it is a solid color; at first they scribble it in any way, but at the same time the muscles of their fingers are being strengthened in holding a pencil; then they try to fill the opening with straight or curved lines, trying never to go beyond their outline, and in that way they get infinitely more control of their fingers and practice in making free lines than they could if they filled whole copybooks with little painstaking strokes and pothooks. Each figure interests the children and gives them a different movement in filling up the various outlines. They are very proud of the bright, accurate picture which they make in this way.

Acquiring a Visual-Muscular Image of the Alphabet

The next point is to give them what Montessori calls the visual-muscular image of the alphabet. She begins with written letters, using the plain vertical style. These she has had made in sand-paper mounted on square or oblong cards. The children trace the outlines of these letters with the fingers held as if holding a pencil, saying the name of each, and if it is a consonant sounding it with a vowel, the vowels being on cards of a different color. When the consonant is sounded with the vowel they recognize that it is part of some word they know. When they know all the consonants and vowels by sound, sight, and touch, and can trace the form of each with their fingers, making the movement that they would use in writing, they begin to put the letters together in the form of words, and trace the words with a flowing movement of their hands on the sand-paper letters. They become so expert that they can tell the words blindfolded, by tracing them with their fingers. This tracing movement is continually exercising the children in the exact movements which they would use in good writing. While pronouncing the letters and syllables the teacher takes the greatest care that the children shall enunciate clearly, and by listening very carefully herself to their mistakes, she can correct the poor pronunciation that comes from hearing ignorant people.

The children in this way very readily learn to recognize and call by name all the letters, and know which letters to select and put together to form a number of simple and logically spelled words. They are thus, without knowing it, ready to read and write.

How They "Burst into Writing"—An Example Related by Montessori

The way they frequently "burst into writing," as Montessori says, may be illustrated by an experience which she describes as occurring in one of the Children's Houses, where she had been especially careful to have the children prepared for writing in this way. One day, when she had taken them upon the roof to play, she said to a little five-year-old boy, "Draw me a picture of this chimney," giving him, as she spoke, a piece of chalk. He got down obediently and made a rough sketch of the chimney on the tiles which formed the floor of the roof terrace. The child, on being encouraged by the praise of his work, seemed for a moment as if on the point of bursting into some joyous act, and then cried out, "I can write! I can write! I know how to write!" Then full of enthusiasm he wrote the Italian words for *hand, chimney, roof*. His cries of joy brought other children, who formed a circle around him, looking down with amazement. Two or three of them said to me, trembling with excitement, "Give me the chalk; I can write, too." And, indeed, they began to write various words—*mamma, hand, John, chimney, Ada*. This was the first time any of them had ever written, and yet they traced an entire word at once just as a baby speaking for the first time speaks the entire word.

In fact, in all the schoolrooms, where Dr. Montessori began first to work out this system, the children's excitement was so great it amounted to a species of frenzy; they would crowd one another at the blackboard, some mounting chairs that they might write over the heads of the others, some writing on the floor, while at home their mothers said they covered everything with writing, so that in self-defense some mothers bought them pencils and paper. One child brought to school a little notebook entirely filled with writing, in which the mother said that he had written all day, finally going to sleep with it in his hand. Realizing that nature works more slowly, Dr. Montessori proceeded to lead the children more calmly to the climax, and after that allowed them to write a word as soon as they had thoroughly learned the tracing movement of it with their fingers.

As the Italian language is absolutely phonetic, an Italian child can write almost any word he hears, but in English the method cannot apply to the building-up of new words that are not phonetic, although the children can learn to recognize, trace, and write any word as a whole. The average time that elapses between beginning the preparatory exercise and the first written word is for four-year-old children about a month and a half, and about a month for five-year-old children.

In the first class of Montessori's experiment, while the seven-year-old children in the first elementary grade of the public school were still making lines, pothooks, and O's, two of her little four-year-olds who had been working less than a year and a half wrote letters of good wishes and thanks in the name of their companions to Edoardo Talamo, and the writing, without blot or erasure, was considered equal to that which is obtained in the third elementary grade.

How the Children Learn to Read—The Underlying Principle of Montessori's Work

Children taught by this method can usually write well before learning to read. Montessori considers that writing comes first for children, for at the age when they are taught penmanship, *muscular memory* is no longer vivid. Reading is taught them by slips of paper with words written on. The children draw these out of a box, pronouncing the word they have drawn. At first Montessori wrote the names of toys, and allowed the children to get the corresponding toy, but these they soon refused, saying they did not want to stop the game to play with the toys. Sometimes they would remain an hour drawing words. The cards with words then led to sentences, giving the children some simple command, which they would run silently to perform.

By similar methods Madame Montessori has succeeded in teaching the children the simple processes of arithmetic, and thus is able to send them to school with an equipment which other children have acquired much more slowly and painfully. The underlying principle of all her work is that the child will with joy educate himself, if the material is placed before him in such a way that he has the sense of having personally achieved the results.

WHAT THE KINDERGARTEN STANDS FOR

BY

LUELLA A. PALMER

This article is written to start a discussion with regard to the possible combination of Montessori and Froebelian materials and methods. It is not necessary to describe in detail the Montessori materials. They fall naturally into three groups: those for sense training, physical training, and social training. The sense materials are such as the frames for buttoning or hooking, and the insets, plane and solid; the materials for physical training are such as the stairway, swing, ropeladder; the social materials are those used in the home activities, such as preparing and serving food, cleaning, and dressing.

How Froebel Would View the Montessori Training

We can easily believe that Froebel would be in hearty sympathy with the physical and social training advocated by Montessori, but where in her system the physical education would merely make provision for the exercise of the muscles and through these influence the human side of the child, Froebel would see a more direct spiritual effect in the experience itself. Froebel would hold that the child feels an exhilaration in the act of swinging such as Stevenson has expressed in—

> "How would you like to go up in a swing,
> Up in the air so blue?
> Oh, I do think it the pleasantest thing
> Ever a child can do!
>
> "Up in the air and over the wall,
> Till I can see so wide,
> Rivers and trees and cattle and all
> Over the countryside—
>
> "Till I look down on the garden green,
> Down on the roof so brown—
> Up in the air I go flying again,
> Up in the air and down!"

In the social education there would probably be the same difference. The Montessori training, by having the children do necessary things together, is fundamental but would lack the exercise of the imagination which would be given by the social game of Froebel. In the game the child would see in epitome the forms and results of social coöperation and so have these ideas brought to consciousness with much more distinctness. Muscle exercise is developing and lessons in serving our neighbors are ethical, but these can be given the highest significance by cultivating the imagination at the same time.

The Montessori Materials—Those for Fastening Cloth Together

Let us confine the discussion to the question, Do the Montessori and Froebelian materials and methods for sense- and hand-training have any relation to each other, are they equivalent, do they supplement each other, or do they overlap?

The first Montessori materials, those for fastening cloth together, are not duplicated in any way by the Froebelian materials. They give a child an opportunity to repeat some of the operations which he sees carried on around him and which often relate to him very personally. For this reason he is much interested in them. By isolating these operations and giving them under conditions which make it possible for him to practice them and test whether he can do them properly, the first step is taken in the scientific study of environment, which is by isolating and concentrating on particular problems. Attention is paid to material and its limitations, there is only one correct solution, there can be no intermediates between right and wrong in working out the problem. The very simplicity of having only two alternatives, but one of which is right, gives a little child a sense of security in solving the problem and of mastery when the definite, easily-seen end is accomplished.

In all probability when a child uses this material it will not be the first time that he has studied his environment in this way, isolating certain actions and testing control; but Montessori has devised the simplest educational material which can be supplied for such study. (Little children will often for ten minutes at a time open and shut a drawer or drop and pick up a stone.)

The Insets Teach Certain Facts regarding Form and Size

The insets of different kinds isolate certain facts of environment as to form and size. These materials, also, are so planned that there is but one correct solution to the problem presented. The child feels that there is some definite relation between the removable objects and the openings. Unless he finds out the right relation and puts each object in its proper place, he will be left with something that does not "fit." After several attempts a child about three years of age finds this state of affairs unsatisfactory.

When the flat insets are used with the cards the child corrects his own error. If he has not succeeded in finding a form which will completely cover the filled form or the outline or line, he has no one to blame but himself. His observation has been at fault; the material always offers a perfect solution.

The Stairs and Tower—Color-Tablets, Textiles, and Tracing

With the long and broad stairs and the tower there is but one right way to show a satisfactory relation between the objects presented. The material again isolates a definite thing to be learned in proportion. Although by combining the different parts of the long stair, number values in addition, subtraction, and multiplication may be seen, this is a use which is secondary to its original purpose and is far too difficult for the child who is only ready to distinguish the differences in proportion.

With the foregoing materials the child would probably stumble on a correct solution even if he had no teacher near him to offer suggestions. With the color-tablets, the different textures of cloth, and the rough and smooth tracing, the teacher must take the initiative by supplying words to accompany the discrimination. She must also be at hand to show the next step when the child is ready to proceed. The eyes and fingers soon become sensitive to differences in shade and texture, but there is always a possibility of mistake which can be determined only by social approval or the reverse.

All of the above Montessori materials have tested sense discrimination, they have been sense gymnastics, they have called for observation and eye and muscle identification. They have given the child skill in controlling certain activities of his body, and the pleasure obtained has been because of the accuracy with which he has been able to learn from matter and conform to its laws.

The Kindergarten Materials—The Six Prismatic Balls Suggest Both Color and Motion

If we turn to the Froebelian materials we find that they can be used somewhat as those of Montessori but that a new element enters in which brings a different educational advantage.

The six prismatic balls can be used for sense discrimination, but while the Montessori color-tablets have suggested by their form that they be laid upon the table, the balls suggest motion. As soon as motion is involved, there comes a possibility of choice. The roundness says to the child, "grasp," "roll," "toss," "bounce"; the string says, "swing," "drag," "twirl." So, although the material limits the child, there is so much latitude within these limitations that the child feels free. Instead of learning but one thing from his material, he learns several and experiments with his knowledge and exercises his human prerogative of choice in using material in several possible ways according to his own desire.

Just as soon as motion, choice, freedom, enter in, the material becomes food for the imagination. Stability points toward unchangeable law, choice in movement points toward infinite possible variations. The imagination is set free. Whereas with the flat object there has been only the desire to find a similar color, now, with the moving object, there is desire to find something similar in motion. So we have a "wheel," a "bird," a "pussy," and the many other ideas which flit through children's minds; and they are many, for moving objects attract a child's attention.

Froebel's Second Gift—"Do One Thing" vs. "What Will You Do?"—Solid Forms Compared with Plane Figures

The three objects of Froebel's second gift, the wooden ball, cube, and cylinder, invite to a comparison in form and also to a comparison in motion. With these objects the errors in motion correct themselves: the cube will do but one thing, stand still; the ball will do but one thing, roll; the cylinder will do either. After learning the possibilities of the material, a child must have in mind some definite thing which he wishes to do in order to confirm his knowledge or find his error. He must make a choice in thought and then test his knowledge of material by his ability to carry out his idea. In the Montessori tower and stair the material has always said, "Do one thing." With Froebel's second gift the material says, "What will you do?" and then the child tests whether his idea is in accord with the idea in the material. Montessori thinks that children "rarely recognize solid geometric form." According to her, the ball, cube, and cylinder would not be as useful for little children in promoting the observation of form in the external world as plane figures. If this is granted, it means that these objects cannot be used as Montessori uses her form material, but that they can be used in the distinctive way in which Froebel's material has the advantage, as types of motion. It is interesting to note that, in play, children almost invariably prefer the ball or cylinder to the more stable cube.

With Froebel's Building Materials Many Quite Complex Variations May Be Worked out

With Froebel's building materials there are many variations which can be worked out. If one cube of the third gift (a cube divided into eight small cubes) is taken, there are many possible ways of placing another cube in relation to it, back, front, right, left, or on top, corner to corner of face. The test is whether the resulting form embodies the child's idea as nearly as he can express it with the material at his command. The observation demanded is not only of the material itself but of form in the outside world. As the building gifts progress, more and more possible variations present themselves until a child is able to represent quite complex objects. After he has used blocks of varying shapes, a child will be able to test his knowledge of the material by having presented to him his choice of that which will best carry out the idea which he wishes to represent.

The Kindergarten Tablets—Sticks and Seeds

The tablets (wooden circles, squares, triangles) and rings are in shape like the insets and outlines of the Montessori materials. They invite to discrimination in form, but besides this they leave the child free to make arrangement in many different ways. Montessori feels that the geometrical analysis suggested by Froebel is too hard for little children except as called for in application to everyday living. She thinks that each form should be observed as a whole rather than as made up of parts. To consider it in the latter way would be to deal with abstractions when the child is able to understand only the concrete.

Sticks and seeds, like the other Froebelian materials, are capable of being used in two ways: to show the limits of straight lines and points, and also to show that by combination and arrangement they can be adapted to expressing an idea which the child has in mind.

The Kindergarten "Occupations"—How Montessori Views Them

In the "occupations" of Froebel (the materials which cannot be returned to their original form after the child has used them) there are many ways of varying the results. Paper, crayon, clay, give many possibilities, both in the discoveries to which they lead about the material itself and in the expression of ideas to which they lend themselves. Weaving and card-sewing are more like the Montessori materials in that the choice is very restricted; the expression is limited to ideas about the material itself; imagination, interpretation cannot enter in. Both of these occupations are considered by Montessori too severe a strain on the eyes of little children. Folding is considered by her "hand gymnastics"; she does not feel the value of the imaginative use of the objects made. Clay and drawing, which Froebel felt gave great opportunity for the creative use of the imagination and consequently an educative use, Montessori considers uneducative. Yet she feels that they are necessary in order that the teacher may study the "psychic individuality" of the child and find out how much of the knowledge implicit in the regular lessons has been assimilated.

How the Two Plans Supplement Each Other

It would seem as though the Montessori and Froebelian materials were not equivalent, that they were intended to supplement each other. One lays emphasis on a single property of matter at a time, the other offers several for discrimination and consideration. One draws attention to the inert properties of matter which pertain to lower forms of nature, the other includes motion and possible position, the attributes of higher types of life. Montessori emphasizes the more primitive attitude of the child as a learner from material, Froebel suggests experimenting and learning from material but also using it to carry out human ideas. A child must advance from the study of simple isolated ideas to those of more complexity as found in daily experience. Matter and motion are both in the scheme of the universe, both have discoverable laws and need to be understood to give complete control of the outer world. A child presents various tendencies at the same time. Both the scientific attitude and the interpretative are necessary for well-rounded living.

Divergent Ideas of the Teacher Expressed by the Montessori and Froebelian Methods

In the function of the teacher, Froebel and Montessori do not completely agree. This is because of their fundamental difference in philosophy, which is also at the basis of their divergence in materials and methods. Montessori feels that the teacher should be at hand to help a child in his effort to realize the relation between concrete material and himself. Froebel felt that the teacher's place was, not only to supply didactic material which the child could manipulate, but also to arouse ideas so that the child would seek to embody them in material. With Montessori, the teacher appeals only through the material which she presents; with Froebel, she appeals through the material and also by presenting some idea which it would be possible to express by conforming to the laws in the material.

Both Montessori and Froebel impress the fact that the teacher should study each child individually, and should present materials in a progressive way when the child shows that he is ready for the next step. Whereas Montessori would leave the child alone to learn as the race has, Froebel might suggest an idea to follow which would hasten the process of learning. Montessori seems to see no middle course between letting entirely alone and a form of dictation. As, for instance, after a child is taught "blue," she would have the teacher make no application; so that some day the child will be able to discover with great joy that the sky is blue. The only alternate she sees to this is pointing to the sky and saying, "What color is that?" and then teaching "blue." Would the Froebelian course be to make the child's senses alert by suggesting, after the lesson, that he might find something else blue? The joy of later discovery would probably be as great and be made in a shorter time.

The Kindergarten Gives a Larger Training

There seems to be but one right method with the Montessori materials, that of letting the child learn the one lesson which was intended by its isolation. This is satisfying and educative for young children. It is like drawing single strokes. These may please little ones for a while but soon they want a result which calls for more knowledge and control.

As Froebelian materials suggest different kinds of knowledge to be gained from the material itself and also the manipulation of the material for the purpose of interpretation as well as control, so there might be various methods by which these materials could be made educative. The different methods of employing Froebel's materials represent the different uses which man has made of his environment in gaining control over it. Each has some value in developing the right attitude toward the surroundings. None should be omitted in the kindergarten, none should be used exclusively.

The period between four and six years is the time when there is a decided change in the character of the purpose for which materials are used. At four, the gratification of the passing moment is all that is sought; at six, the result and simple means by which it is attained are much enjoyed. These facts should in a general way decide the kind of method predominant at the beginning of the kindergarten and that at its close. It should be mainly experimental at the beginning and purposeful toward the end.

The Aims of Froebel and Montessori Are More Nearly Alike than Their Methods of Approach

"Method" is larger than the mere using of sense materials; it includes all the means by which the ultimate goal is to be reached as well as the goal itself. The ultimate aims in education of Montessori and Froebel appear to be nearer alike than the roads by which they would reach them. Compare these two quotations:

"The mother [in instructing Lena how to read] now resembles here in her action the sun, which in spring awakens the slumbering power in seeds and buds, which slowly rousing, further nourishes and strengthens itself. And so it is to be with all human education."—*Froebel.*

"And such is our duty toward the child, to give a ray of light and to go on our way. * * To stimulate life—leaving it then free to develop, to unfold—herein lies the first task of the educator."—*Montessori.*

We can imagine Montessori, though in simpler words, expressing the following idea:

"We are repeatedly impressed with the conviction that everything which is to be done for the true human development of the child, and all efforts which are to be made for such an education as will satisfy the needs of all sides of its being, must be connected with, and proceed from, the fostering of the impulse to employment, and the oversight of the first employment of the child."—*Froebel.*

For Montessori the employment would signify "work," for Froebel it would involve a freer element, "play." He felt that earnest play held the same values for a child as work does for the adult.

Training the Will Attempted—End or Means?

This employment, for Montessori, is to aim at the development of will-power. In her own work, "The Montessori Method" (translated by Anna E. George), she says: "The method which is the subject of this book contains in every part an exercise for the will-power; when the child completes coördinated actions directed toward a given end, when he repeats patiently his exercises, he is training his positive will-power." For Froebel, will-power is more a means than an end. "It is the conquering * * of the outward hindrance of life by one's own will-power and one's own enhanced power of action, which preserves to man peace, joy, and freedom in his own consciousness, and thus elevates him to that likeness to God for which he was destined."

Harmony between the Child and His World Is Sought by Each Method—The Idea of Play Is Apparently Ignored by Montessori

The desired result, the harmony between child and environment, is expressed by Froebel thus: "One willingly makes oneself at home where one can act freely; and on the other hand, one can act freely where one has made oneself at home." In the Montessori schools where Montessori's principles are thoroughly understood and carried out, a result in actual practice is seen similar to the above description; the children are free and self-controlled. Surely these schools are approximating Froebel's dream of "an institution for self-instruction, self-education, and self-cultivation of mankind." The principal difference is shown in his next sentence: "Individual cultivation of the same through *play,* creative self-activity, and spontaneous self-instruction." The idea of play, of cultivation of the imagination, which Froebel gives as the first means, is that activity of the human mind which has resulted in works of art, in painting, music, and literature. It is this cultural side which seems to be lacking in the Montessori schools and upon which Froebel lays so much stress.

A Summary of Comparisons

Montessori is restricted in materials and methods with materials, but she is free in actual practice because she feels so intensely the individual's right to follow his own life. Froebel's materials and possible methods are freer, but when he described his practice he became more circumscribed. Froebel's discovery of the educational value of simple sense materials was so startling that he had to impress the fact upon his contemporaries. When he planned lessons for little children he was so anxious for adults as well as children to find the knowledge that he knew was implicit in the materials, that he sometimes forgot just how the little child ought to approach them and so he dictated uses which would have been more educative if the child had discovered them for himself. Constant obedience to the word of an individual is slavish, but following the suggestion of a self-determined end sets free. Montessori, with the calm patience born of waiting for the slow development of defective children, is willing to let a child discover knowledge in order that he may gain something better—the *habit* of acquiring knowledge, the attitude of mind involved in "attention, comparison, and judgment."

THE MENTAL AND MORAL DEVELOPMENT OF THE SCHOOL CHILD

BY

WILLIAM WALTER SMITH

THIS stage of boyhood and girlhood is the great teaching period.

Physical Characteristics—Tireless Activity —Hero-Worship—Interrogation

This is not so manifest, perhaps, as at the Primary Age; but it is a feature. Children love action. Doing is their first thought. Give the child something to do, and his interest is at once attracted and held. He may soon weary of doing the same thing. That is natural. Change then to something else. His games now are active games, sport or romping, not sedentary. The heroic attracts him, both from its phase of courage and daring, and from its activity and doing.

Use hero-worship, then. Give the Old Testament heroes, and the Apostolic record of brave deeds. Let the child read Charlotte M. Yonge's "Book of Golden Deeds," and see how he devours it. Tales of travel and adventure form the main part of his reading.

The highly alert child is seeking information at every source. He is "a perambulating interrogation point." Be patient with him, then, for it is the learning period. Give him all he asks, quietly, gently, clearly, patiently. So long as he is really anxious to acquire, take time fully to explain all he can well comprehend. His inquiries often appear foolish to you. They are not so to him, for he has not learned to see things as you see them. Mrs. M. G. Kennedy tells us that a child now "is always hungry, mentally and physically."

Irresistible Impulsiveness Marks This Period—The Habit-Forming Age

The child is thoughtless to a dangerous extreme. Impulse, instinctive action, is uppermost. Conscience is just rising into power. Yet just because impulses are active, *i. e.,* action-forming, this is, *par excellence,* the habit-forming age. As such, it is of paramount significance, for character-building is habit-training. All the high moral and Christian habits are to be formed now. Love of honesty, honor, truth, purity, faithfulness, courage, gentleness, kindness, love of study, neatness, promptness—in fact all the personal habits—are "set" by the end of this period. The habits of reverence, gentleness, courtesy, like their opposites, are absorbed by the child from those with whom he is most closely associated. It is in these attributes that "an ounce of example outweighs a pound of precept." The habits may alter in the upheaval of puberty, but it is unlikely. "The boy is changing," says Forbush, "from a bundle of instincts to a bundle of habits; the trails are becoming well-traveled roads. Boyhood is the time for forming habits, as adolescence is the time for shaping ideals. It is the era for conscience-building, as the latter is for will-training."

This characteristic is of supreme importance. The child can be led to undertake almost any line of action desired. He will rush into all sorts of thoughtless and heedless "scrapes," or, on the other hand, he will develop high and noble characteristics.

Courage, Daring, Fearless Recklessness—Truant Tendencies and Encouragements Thereto

He is adventuresome, and he loves nearing and reading of such adventures. No sacrifice for man or God will be too hard for him to endure now. Give him work to do that demands sacrifice, either in the home, or the town, or the Church. Combine the heroic with the daring, and make him see the distinction between the two.

The fighting instinct offers a useful illustration of the general superiority of substitution over repression as a means for inhibiting instincts. If punishing boys for fighting would cure them of it, the instinct would be its own cure; for fighting itself brings physical pain enough. As we all know, mere repression is here a most uneconomical preventive; whereas the substitution of orderly boxing and wrestling, football, basketball, and the like, often succeeds admirably. You cannot push a river back into its source and keep it there, but you can, by creating new channels for it, make it drive the wheels of factories in the service of man. So often the impulses of human nature may be guided wisely.

Truancy is closely related to the migrating instinct, and is seen even at the eighth or ninth year. More boys run away from home about that time, or at the age of eleven, than at any other period of life. Home life, if not agreeable, strengthens the truant tendency. Moral delinquency is often the cause of giving the impression to the instinct resulting in truancy from home, school, etc. Well-fed children, however, are not so likely to run away as those who are poorly fed. Scolding, nagging, punishment, and abuse are very apt to drive children away. The part of teachers is to make the children contented, and to endeavor to calm the restlessness which gives them the desire to rove. Especially one ought not to feed the instinct by tales of the Jesse James robberies, or of hunting Indians, or of killing wild animals.

Mental Characteristics—The Rising Desire for Independence—Following Nature's Method in Meting out Punishment

This is not so strong as later; but the boy does not want to "be tied to his mother's apron-strings." He has friendships, but not close ones. He is not chummy yet. Apron-strings are needed badly, but they must be unseen. The mother who stands at the door on a Saturday morning, as her ten-year-old Johnny is leaving with some companions for a long walk in the country, and shouts out to him: "Johnny, see that you are back home by half-past twelve, or you will get no lunch," is most unwise. John's companions are almost sure to say to him: "Humph! tied to your mother's apron-strings, eh?" The judicious mother will have her quiet talks with Johnny, give him advice rather than reprimand, lead him and guide him, but all behind the scenes, dealing with him alone, not even before his brothers and sisters. When he comes home from school, although he may have had his lunch at the noon hour, she gives him a little bite in the afternoon, and realizes that "the way to a boy's heart is often through his stomach."

Punishments Must Be along Natural Lines

Always follow nature's method. Let the deed bring its own results, and let the punishment always be connected in some direct way with it as a natural consequence. Have the child learn that no sin or wrong-doing can be committed that does not, at some time or other, bring its punishments. Thus, retributive punishment is never inflicted in anger. Arbitrary punishment, such as scolding, shaking, whipping, shutting in a dark closet, etc., have no connection in the child's mind with the wrong act, and a feeling of injustice is certain to rise in him.

But retributive punishment deals with each duty on its own plane, and with retributive punishment should come rewards when due. This does not arouse hostility, nor in any way destroy the feeling of independence on the part of the child. "Unless the man has a will within him," says Emerson, "you can tie him to nothing." And "the entire object of true education," says Ruskin, in his lecture on "Traffic," "is to make people not merely do the right things, but to enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice." And so the farther the child's self-government is advanced, the higher his ideals of right and wrong, the finer will be his education.

Brought, Not Forced, into Obedience—Respect for Authority

Let him realize that certain things must be done in order that other things may be enjoyed. Most children, when rightly trained, can be brought into obedience without being forced into it. "Character is to be praised, rather than clothes, effort which helps to strengthen the character rather than any external gift or attraction whatsoever, and, little by little, will come the realization that free will is not the liberty to do whatever one likes, but the power to compel oneself to obey laws of right, to do whatever ought to be done in the very face of otherwise overwhelming impulse."

Now is the time when authority must be respected, and the spirit of the present age—the spirit of revolt against all authority—must be savagely combated. Certain phases of life in our cities are disquieting to a great many youths, since they show how proper laws may be broken at the will of selfish, inconsiderate people, as may be seen in any elevated or subway car. Boys soon think it mannish to do such things and, like their older brothers, take a certain crude pleasure in defying the regulations of the company by showing this spirit. One of the noblest heritages of life, and one of its most useful adjuncts, is this determined respect of authority and law.

Crudity of the Younger Child's Sense of Humor—Children's Absorption in the Present—Their Imitativeness

The younger child's sense of humor is rather irritating to the adult. Children are always giggling at things that in no way strike the adult as funny. They see incongruities in sets of ideas that do not seem incongruous to adults. The child is apt to laugh at anything he does not understand and, in this age of childhood, will show a sense of humor which seems inexplicable to the adult. In the later adolescent age, the silly giggling of the teens, under which young girls will go off into gales of laughter at absolutely nothing, is based not upon a sense of humor but upon unbalanced nerves.

Although this, like other passing traits, will presently change for the better, the tendency of the coarse and raw joking of the press, and especially of the Sunday papers, renders present conditions abnormal, and cannot but have an evil influence on the susceptible mind of the child.

The future, and especially the future life and the Infinite, have no hold on him. He does not see that far. Light-hearted, and full of play; attracted by the active, not the contemplative, side of life, he is care-free to the point of absolute indifference. Nothing in the way of reputation influences him. Save for rivalry, assertion of self, etc., he "goes his own gait," no matter what may be said. He calls all activity, "fun."

The child "follows the leader" in everything. Here imitation has changed from the preceding period. In the former age, he imitated his parents. Now he imitates his companions, and so begins to change in his resemblance to the characteristics of his parents.

Great Retentiveness of Memory—Verbal Memory at Its Highest Activity

It is then that we can store the mind with the richest gems. No other period will ever prove so good. Reason has not developed. Reflection is consequently feeble. Some of what is memorized may not be fully understood; but the harvest will be gleaned later. Lay the foundations, towards the close of that period, so firm and sure, make the reasons for faith so clear, that, in the seething storm and stress of the succeeding age, with the fires of questioning and doubt enkindled, the foundations will be there, on which the subsequent superstructure of a reasonable faith will be upreared. The best period for learning a foreign language ends before fourteen. Thus power of absorption forms the characteristic of the period, and verbal memory is at its highest activity.

Desire for Affection—Is It to Be Met with Sympathy, or with Repulsion?

The boy is not a mere animal, however. Among his emotional instincts we note *Love* as one of the deepest; and although it is true, as has been remarked, that "the child tends not to love, but to be loved, and exclusively loved," yet this love marks the dawn of social and altruistic instincts coming a little later. Train obedience, and the child comes out of this period with a splendid respect for authority, without knowing why. Comparing the girl with the boy, we find that, though custom may make the girl slightly more conventional than the boy, yet the same traits of character are manifested. Probably the more active side, the heroic, courageous aspects, may be seen more in the boy, and appealed to quicker.

Toward the small child, under eight, we are demonstrative in our love, but the boy and girl—especially the former—of grammar and high-school ages—we hold off at arm's length, when their very souls are yearning and their nerves throbbing for some evidence of affection. The mother who welcomes her boy with a good hearty hug when he comes home from school, will keep that boy's confidence, and guide him through many a dangerous temptation in life. We know of one wise mother, a widow, with only one son, who guided that son during a period of "wild oats" by encouraging him to tell her of his escapades; and, though never chiding, advising him and warning him against dangers and sin. In the end the boy became a fine, noble, manly citizen. The mother would have had nothing but disappointment had she not adopted this plan. Had she repelled the boy, sin would have gone on just the same, but secretly, and she would never have saved him.

Something should be said regarding the noise and disturbance created by children at this period. There must be noise, but it should be noise with a purpose—noise that is definitely guided and planned. Children are noisy because they are alive, and the more alive they are the more noisy they are. If properly guided, however, noise becomes an ideal for self-activity, and if it occurs at the proper time and the proper place, there is no reason why it should be discouraged.

The Collecting Instinct—The Ownership Instinct—The Constructive Instinct

The children are interested in making collections of flowers, minerals, coins, stamps, and other curiosities. Suggest the formation of a school collection of pictures, of scrap-books, of files of models, or of Bible illustrated material. Neat, clean lesson-books, careful notes, etc., may be secured in this manner. The ownership instinct arises in the second year of life. Private ownership cannot be practically abolished until human nature is changed. Loan a child a lead pencil, and he will use it mechanically; give it to him, and he will use it with still more interest; let him buy it, and it at once is suffused with the halo of ownership. Ownership, if it costs something, creates interest of a very strong kind. Magazines that we receive free we seldom read. Those that we pay for, we read to get our money's worth.

Up to the eighth or ninth year, children do little else than handle things, tear apart, explore; which is the early stage of construction. Later, when they have learned how to do it, they put together. So education seizes on the early years for construction and object-teaching.

The Instinct for Certainty—The Rise of Conscience

The instinct for certainty appears soon after the child begins to learn and know. It is one of the earliest instincts of intelligent life, often seen before the third year. Although the younger child is, of course, comparatively credulous, he is gradually being prepared for an after-life of investigation, proof, and certainty. Children first want empirical proof of many things, testing by the use of sensations and the muscles. Authority and testimony are appealed to soon after. Others are quoted as witnesses. Asseveration is a common mode of bringing assurance. "Honest and truly"; "deed and double"; "honor bright"; "hope to die"; "honest and true, black and blue, lay me down and cut me in two"—these are a few of the many terms of adjuration children invent to satisfy their instinct for the true.

This is the era for conscience-building, as well as for broad information. Conscience is strong, and the questionings of the growing mind show eager desire for information. The child still deals with fact questions, and is a walking interrogation-point. His questions are "Where?" "When?" "What?" And only toward the end of this period do thought questions begin. The child believes in heroes, and does not admire the contemplative life of the hermit. The religion that attracts him now is the religion of action, and not so much that of creed and rite. He admires rules, but he wants to see the reason for them. They must be clear-cut, definite, practical, meeting his present-day needs and temptations. He is very particular that others shall live up to rules, even though he may not always do so himself, and he secretly honors them for doing so. He is led by example far more than by precept. His standard will be to do as he sees others do. He will seldom reason out the logic of right and wrong.

The Style of the Teacher's Training—Substitution Preferable to Prohibition

During this entire period, substitution should be used instead of prohibition—the positive rather than the negative attitude. "Do not read that book," or "You must avoid that class of books," will only increase the curiosity of the average boy to see what is in them. To praise a good book, and tell one or two of its striking incidents, will excite the boy's desire to read it. The boy's interest is strongly held by everything that belongs to the active and realistic side of life. Personal exploits, biographies of heroic characters, history presented as drama and adventure—these all unite to create a new interest. This same interest extends to stories of pioneering, adventure, and invention.

THE IDEAL COMMON SCHOOL

BY

DAVID R. PORTER

I AM going to say at once what I consider an ideal standard to be. An ideal standard for school life is: first, to teach students to know; second, to teach them to do; and third, to teach them to be. If your mind is anything like mine, however, your thought will go out to the schools you know best, and also to the whole educational system of our country, and you will be asking yourself, How far does our present educational system teach boys to know, to do, and to be? If you draw the conclusions I have drawn, after a very careful study, you will see that, according to these three great tests of efficiency, our schools meet, to any satisfactory degree, only, one, and that is the first one.

How Fully Does Our System Meet the First Test?

The school ought to teach children how to gain a large amount of knowledge. Second, it ought to teach boys to translate that knowledge into action. Deeper and more fundamental than all that, it ought to base this action and this knowledge upon a character that has found much of its inspiration in connection with the school system.

Few people realize the worth of our American public-school system, but after all it undercuts every other phase of the boy problem. Most boys, of course, have homes of some kind. Comparatively few of them are touched by the Church and the Sunday-school; at least, touched deeply. But almost all boys are some time or other under the influence of our great public-school system, and so every last one of us ought to be intensely interested in the setting of an ideal standard of school life.

To what extent does our school system teach boys to know? Huxley once said, "The business of educational administration is to provide a ladder reaching from the gutter to the university, along which every child should have a chance to travel just so far as he may see fit to go." Those of us who have not gone deeply into this problem of education may not realize that no other country, either now or at any time in the past, has come so near realizing this ideal as the United States. Take Germany, for instance, with her *Gymnasien;* or Great Britain, with her grammar and board schools, and you have nothing at all that will compare with the absolutely free system of education which we have here. In most of these foreign schools, if not in all of them, there is some barrier, such as tuition-fee, or social discrimination, that makes it impossible for the average boy to climb very far on this ladder; in fact, in a large number of cases it is impossible for him even to start up the ladder at all. In Germany, for instance, only about 7 per cent. of the boys have been able to begin this elementary system of education, on account of the tuition-fee. In America boys are actually encouraged to begin their school-days, and more than that to pursue them at least as far as graduation from the high school or to the end of the university course.

Americans Are Proud of the Extension and Freedom of Their Educational System

The marvelous growth of a free educational system is a new thing in the history of the world. We ought to think more than most of us do about what it may mean. In one city where a few years ago there was only one high school, there are now four, and one of these, the technical high school, is comparatively new. A large addition was built, but when that addition was opened, it was too small by 250 seats to accommodate the boys who desired to enter.

We are very proud in America of this open door, this free ladder in our educational system. We are proud of it very much the same as some people are proud of our national art. We may not know much about it, but we like to boast of it. We sometimes talk about our educational system because it is the largest and freest, but without always asking whether it is really efficient and sufficient. In the same spirit the promoters of an art exhibition in Chicago advertised, "The largest canvas ever painted." We know that we are on the way, but we are not quite sure whither we are going. We know that the things we do teach in our American schools are usually taught well, so I shall leave that side of the subject.

The School Should Teach to Do—But American Schools Are Not Very Successfully Meeting This Test

When we come to the second fundamental purpose of the school, to teach students to do, I must confess that I do not see that it is meeting this test very successfully. The failure is shown perhaps best of all by the large number of students who are leaving school. It is a startling fact that, at the time of the preparation of this article for the press, of our great high school enrollment of 1,134,771 students in the United States, 40.94 per cent. are in the freshman class, 26.94 per cent. in the sophomore class, 18.63 per cent. in the junior class, and only 13.49 per cent. in the senior class. This shows that somehow, after the boys get into the high schools, they very soon get sick of the job and want to get out. In other words, as soon as students get old enough to think for themselves they see that our schools are not teaching them really to do things. Part of this is being overcome by the introduction of technical and commercial schools. The tendency toward a rapid introduction of these practical schools may prove disastrous, if they come so fast that the more spiritual side of education, best produced by the studies of classics and history and literature, is done away with in the usual destructive manner of revolutions, without anything else being provided to meet the spiritual need of the students. I don't believe in revolutions, but I would rather see a revolution than have our schools go on as so many of them do now. In many sections we are simply teaching boys to know things without teaching them to do things. I firmly believe and hope that we shall be wise enough to copy China in abandoning certain things when we find out they do not fit the needs of the day. A high school ought to prepare boys not only for college but for life.

The School Should Teach How to Live—Are Not Our American Schools Lamentably Failing in This Vital Matter?

But even if our educational system should teach boys to do things, that alone would not fill the need and the demand of an ideal education, which also must teach people to live. A man has to have something else besides knowledge, even if it is practical knowledge, to save his life. In too many cases education is like the "perfectly good cat," the waste of which so puzzled the child that found it in an ash barrel. And it was a good cat; it had feet and head and a tail and fur on it. There was only one trouble with that cat: it did not have any life in it. I am more and more impressed that we are turning out of our educational system, grinding them out by thousands, boys who are perfectly well educated; they know things, many of them can do things; the only trouble with them is, that they have not any life—I mean, spiritual instruction, that alone will send men out to win in their fight for self-control, or send them out to help other people in the great fight for life. So that brings me to the last phase of this subject, the question whether or not our schools are teaching boys to be; whether down below the surface of life our schools are penetrating into the depths of personality, where a rational will may be trained, where conscience may be moved, and where decisions are made. That and that alone is the final test of whether a school is living up to the ideal standard. Most of us must agree that our great American schools are lamentably failing in this respect.

A Larger Percentage of Masculinity in the Teaching Staff Is a Need of the Present System

When I say our schools are not turning out men and boys for real work in life, I am not attacking the teachers in our schools. Without any question, there are many very good teachers, and without doubt most of our teachers are morally strong and live as near right as they can. But under the present system we must depend almost wholly upon the indirect influence of these teachers. Unfortunately, a large proportion of the teachers are women. Here we face the same problem that Sunday-school leaders face; and there is probably no larger a proportion of male teachers in the public schools of the country than there is in the Sunday-schools. The presence of women in our schools does not in itself imply a lack of virility in teaching; for as I look upon both the men and women teachers in the high schools, I am inclined to say that the women are more manly than the men. Neither is the fact that the person sitting in the teacher's desk wears man's clothes any sign that we are introducing the element of masculinity in our high school system. What we need is not more men, but more man.

We may observe in our own localities evidences that boys are coming out of our public schools lacking that strong character without which no education is complete. The boys who are going up to our colleges prove it—men who in the freshman year are guilty of grave moral lapses prove that somehow our schools are not turning out boys strong enough in character to go through college. It seems to me that very much of our educational system falls flat because we do not feed the heart of the boys. Character is the fundamental purpose of the school, and, practically, in most schools it is made the secondary purpose.

We Need to Train a Rational Will during School-days

I want to go on and briefly state what I think is going to be done, and what some of us can help to do to bring about in our educational system an ideal school life. In the first place, one of the developments must be that of training a rational will. Altogether too many of our boys are just drifting through their school life, following the crowd; doing "the thing." I think there has never been a time, in the history of our country at least, when there was so little coming down to bedrock principles in treating boys in our schools as there is at the present time.

A short time ago I read a book by President Hyde of Bowdoin College in which the problem of evolution was discussed, and the fact is parenthetically noted that so many men like to say as an excuse for their faults that they are descended from lions, tigers, and apes; but it seems to me that there are many more who are descended from oysters and clams. Somehow or other we are turning out of our educational system a large number of boys without any backbone, without wills trained during their school-days. They do not get a conviction to send them out to live a positive life, and President Hyde goes on to state that actually more harm is done by negative lives than by positively bad lives. More harm is done by the hundred boys who will listen to a smutty story than by the one boy who will tell such a story. For every man who will attack a man on the street and take his money away there are a hundred business men who will take advantage of an unjust deal in some silent way that does not attract attention. I suppose there are a hundred men who would quietly ruin the reputation of somebody else by gossip where one man would publicly denounce such a one and ruin his reputation in that way. In this there is more harm done by persons living negative lives than by persons who come out in the open and live vicious lives.

This is the first indictment I have against our schools—that they are developing hundreds of boys who have not backbone enough to be positively either good or bad. The boy who does not practice physically will have flabby muscles, and the boy who does not train his will has a flabby will. There are too few opportunities in the school life of America now for a boy to train his will.

More Attention Needed to Education

The ideal school life ought to result in the training of boys in moral and religious initiative. A short time ago I was talking with the head of one of the greatest schools in this country, and he said to me that he had reached the conclusion that the greatest failing in his school life was that somehow boys were graduated without getting any idea of taking aggressive leadership in religious work. Many of the graduates of that school go to the great universities. They lead in social life and educational life and athletic life, but almost none of them takes any interest in the religious and moral life among the undergraduates, which means that during their school-days they are not trained in religious initiative, and so during their college days they do not take any religious initiative. The colleges pass down educational demands, and everybody in the school has to work according to the prescribed pattern. There is no chance or time for the teacher or the boy to work out anything that may help prepare for life.

Only 1 per cent. of our population finish high school and go on to college; yet from this 1 per cent. come about 40 per cent. of the leaders in our national life. What does this mean? If we do not train our high-school boys in taking the initiative in moral and religious things; it means that in years to come we are going to have a condition of society more needy than it is at the present time. If they grow to be moral leaders in the school and college world, they will be leaders in the Churches in years to come. So all of us must put special emphasis upon winning the boys during their school-days. We ought to train them in their school-days to take the initiative in moral and religious activity.

We Need Definite Moral Instruction—Spiritual Ideals Demand Larger Place

There ought to be in the school system definite moral instruction. I shall not take the space to write of the moral conditions in our high schools, except to say that it is patent to any investigator that the moral standard in many high schools is considerably lower than in the community at large, and it is not to be wondered at if we examine the situation. Many forms of vice are found in our high schools. Boys now in high schools are putting the spiritual side of life in a very low place. According to an investigation carried on by a Commission of Employed Officers of the Young Men's Christian Association, it was discovered that a surprisingly large number of boys in our high schools are taking up, as a life-work, pursuits like engineering. It simply shows that boys at the present time are looking ahead to life-work in such fields, whereas the number that is looking to the ministry and teaching is almost negligible. Few boys are now looking ahead to bringing back the spiritual ideals for which our country must stand, and this is a natural consequence of not giving spiritual ideals a larger place in our school system.

Our School System Should Provide Greater Opportunity for Suitable Social Development

Another feature of the ideal school life will be opportunity for social development in our school system. One of the most pathetic things I have seen during the last few years has been the great effort all over our country to attack and demolish the one social organization that seems to have grown among our high-school boys—the high-school fraternity. I don't wish to be misunderstood on this subject, for I hold no brief for fraternities as they are usually conducted. But it is a sign of manhood to want to get together in groups. You may do away with the fraternity, but you cannot do away with the desire of boys in the adolescent period to get together in groups; and one thing we need in our educational system is some kind of an opportunity given to high-school boys to meet in social groups under the proper conditions. No legislation and no recommendations of teachers' associations will ever do away with the God-given desire of high-school boys to form cliques and "gangs." Therefore we should not try to suppress high-school fraternities as such, for if you suppress a bad fraternity there is still left a bad "gang." These groups of congenial spirits must not be suppressed but purified. There are two standards without which no group of boys is safe. The first test is that it shall have a dominant altruistic purpose. A fraternity means a brotherhood; brotherhood means to help other people; and the real high-school fraternity cannot be an exclusive group. Second, it should have capable adult supervision. Under these two conditions the high-school fraternity may be used as one of the greatest influences in extending the work of the Kingdom of God in the school.

Religious Instruction Required through Supplementary Agencies, since It Is Banned from the Public School

Lastly, this ideal school will recommend supplemental religious instruction. We ought to face the fact that no other country in the civilized world has ever banished religious training from its public schools. We have to ask this question: If boys do not get religious instruction in the school, where will they get it? We must look for some supplementary agencies for religious instruction. Most of us have found that the Sunday-school is not influencing the high-school boys to a large extent. Most of us also know that the American home has never been so nearly impotent as it is at present. So we must ask that some other organization shall coöperate with these agencies and bring in this religious instruction which the schools cannot give.

Summary

This, then, would seem to be the ideal standard for American school life: To maintain the present high standard of the impartation of knowledge which fits boys and girls for the college entrance examinations; to develop much more the courses in manual training, domestic science, business subjects, technical fundamentals, etc., but with a scientific correlation with the humanitarian studies lest many students should get a too materialistic education; to make welcome some system of religious instruction which in the last analysis the Church must help to give.

In these and other ways shall our school children come to see clearer than they now do that "life consisteth not in the abundance of *things* which one possesseth."

THE IDEAL COUNTRY SCHOOL

BY

W. K. TATE

We are all familiar with the "shoe-box" type of country school that has until now prevailed in most of the rural sections of the United States. The building was the accompaniment of a shifting population that was unwilling to build a school-house more permanent than its own probable period of residence. The house was usually planned by a country carpenter, who made it a copy in miniature of the country church, without any attempt to adapt it especially to school purposes.

This condition of affairs is rapidly changing. Within the last ten years nearly every State department of education in the United States has issued a bulletin containing plans for comfortable and convenient school-houses. The buildings frequently provide special rooms for manual-training and domestic science, and usually an auditorium. Several of our States employ a school architect and a building inspector, to insure in their schools proper sanitation and adaptation to purpose. Many States contribute from the State treasury a percentage of the cost of the country school-house if it is built in accordance with approved plans.

Better Supervision Is Being Given to the Country Schools

City school systems have for years enjoyed the advantage of having a trained administrator and supervisor, removed at least one step from the accidents of politics. Until now, we have thrown few safeguards about the country school. There is a growing sentiment in favor of the appointment of State and county educational officials by boards or commissions, just as our university presidents and city superintendents are now selected. The general adoption of this plan will give the country school an opportunity for consistent, harmonious development.

Most of the progressive States now have a State supervisor of rural schools, who devotes himself entirely to the study of the country schools, and to making and carrying out plans for their improvement.

The county is slowly but surely becoming the unit of administration and supervision. The county superintendency of schools is an office destined to increase in influence, prestige, and remuneration. When the appointment is made by a county board of education, the superintendent becomes the expert educational engineer of his county. The more efficient he becomes, however, the more clearly it will be seen that he is not able to do his work without expert assistance. In many of the more progressive States, the county superintendent has already under his direction district superintendents, or county supervisors, of rural schools.

Teachers Are Being Specially Trained for the Country

Many of the country teachers are untrained and inexperienced. Probably the best place for training these teachers is their own school-rooms; the demonstration method is most effective.

The State of Kentucky, at the present writing, employs nearly a hundred rural-school supervisors. Three years ago, one county in South Carolina employed a supervisor of rural schools as an experiment; to-day, one-half the counties of the State have adopted the plan. Through the beneficent assistance of the Anna T. Jeanes Fund for the improvement of negro education, county supervisors of negro schools have been employed in many counties of the South. These county supervisors take an active part in the introduction and supervision of manual-training, domestic science, agricultural clubs, athletic work, and other school and community activities.

Inasmuch as the city developed its schools into an efficient organization, paid the best salaries, and offered the greatest opportunities for advancement, it was only natural that the normal schools should have the city graded school in mind in the training of prospective teachers. Many of the normal schools are gradually modifying their methods and ideals. Many of them have established, within easy reach of the campus, model rural schools in which their students can have part of their practice-teaching under country conditions.

To supplement the work of the normal school, training courses with practice departments are being established in high schools in one-third of the States. The young men and women who take these courses come from the country, and are in sympathy with country life. After completing the high-school training course, they make efficient teachers in rural communities.

A New Rural Course of Study Has Come—Giving Attention to Things near Home

All these movements and efforts, however, are less significant than the evolution that is taking place within the walls of the country school itself. The course of study is undergoing a steady transformation to meet the interests and needs of the country child. The force bringing about this change does not come from without, but is a revolt in the heart of the country itself against outgrown ideals.

We have found out that a course of study that continually fixes the mind of the student on things far away in some city, in some other age, or in some other hemisphere, to the neglect of affairs nearer home, has a tendency to blind him to the opportunities at his door, and to make him dissatisfied with country life. We have discovered that the only way thoroughly to fit a boy for the country is to begin by teaching him the facts of his own environment.

The daily experience of the country boy brings him into intimate contact with the ideas that are fundamental in science, literature, and art. He works in a nature-study laboratory that the city school could not buy. His daily tasks require the practical applications of elementary arithmetic, manual training, and elementary science. The country school has decided to make use of its own advantages, to live its own life, and thus to prepare its boys and girls for an efficient and happy life in the open country.

Description of a Model Rural School

In the experimental country school on the campus of the Winthrop Normal and Industrial College of South Carolina, t Rock Hill, the school day usually begins in the garden. Arithmetic is studied in connection with the measurements of the plots, the planting of the seed, the weighing and estimating of the crop, the study of the soil, the building of the fences. After the youngest children have laid out their garden-plots and planted their seed, they must label the beds and make notes in their garden-books of the time of planting and other facts connected with the garden. Thus arises the necessity for reading and writing.

The receipts in the school kitchen, and the directions for the work of the day, written on the blackboard, serve as reading-lessons. On the library table are displayed attractive books that deal with the things the children are studying in the garden and on the playgrounds. The child who has been watching the mocking-bird build a nest in the peach-tree, eagerly reads the bird-primer. The group that has found the cocoon and has watched the butterfly emerge from it, listens attentively to the story from the butterfly-book.

The School Has Become Something like a Large Country Home

In that school the school-house is like a country home, with its garden, its shop, its kitchen, and its living-room. Much of the day the children spend in the open air, either in the garden itself, or on the big piazza. In the shop there is little formal manual-training, but with simple tools the boys and girls make the things needed in their work. In the kitchen the luncheon for children and teacher is prepared and cooked during the progress of the school day. Much of the food is produced in the garden, and the children thus study all the processes connected with its production and preparation.

How the Country School May Help the Community—Example of a Minnesota High School

Sometimes the process of adapting the school to country needs consists in widening the walls of the school-room until they include the whole school district and its activities. Under the leadership of an especially energetic teacher, the schools of a certain county in Iowa have been notably successful. The county school-house usually does not have an elaborate school garden, but every farm, every orchard, every kitchen, and every dairy in the district constitutes a part of the school equipment. The best farmer in the district is called upon to help to train the boys in corn-judging or in milk-testing. In fact, any man or woman in the community who does something exceptionally well is made a part of the teaching force.

Minnesota is one of the States that are encouraging by liberal appropriations this new kind of country school. The agricultural high school at Cokato, Wright County, for example, employs a teacher of agriculture who devotes his mornings to his school classes, and his afternoons and Saturdays to demonstration work among the farms of the district. He has taught better seed-selection, tile-drainage, and dairying. He conducts near the school experimental plots for corn-breeding and the like.

The school is provided with shops for carpentry and forge-work, and with equipment for domestic-science. It offers each year short courses for young men and women who have passed the regular school age, but who wish further training in agriculture, farm arithmetic, bookkeeping, manual-training, English, and civics. The school day for the short course begins at half-past ten, after the morning "chores" have been finished, and closes at half-past two, in order that the students may return home in time for the duties connected with milking and feeding. The school maintains a teacher-training course in which young men and women are prepared for efficient work in the district schools of the county and State.

The rural school supervisor of a North Carolina county encouraged the pupils and teachers to cultivate cotton in the waste ground round the schools. In one year the pupils of the county cleared from this source six thousand dollars, which was used for school improvement.

Rural-School Industrial Clubs Have Been Successfully Inaugurated

Corn clubs and tomato clubs were first organized in the Southern States. The movement has there as its object the encouragement of corn-growing and home industries in the South in order to modify the tyranny of "King Cotton." The county superintendents and teachers secure the enrollment of boys who can get an acre of ground, and are willing to cultivate it with corn in accordance with directions. At the end of the year the corn is measured, and a report is made to the county superintendent and the county farm-demonstration agent. The year is usually closed with a "corn show" at the county-seat.

The tomato club has done a beneficent work in stimulating the raising and canning of vegetables to take the place of the immense quantity that the Southern States have heretofore been compelled each year to buy in other markets.

The Department of Agriculture has taken steps to promote in the Northern and Western States agricultural clubs similar to those of the cotton States, but more closely affiliated with the State colleges of agriculture.

The School and Social Life in Rural Districts—An Outline of What May Be Done

One of the greatest needs in the rural community is a more satisfactory social life. The distance that separates farmers, and the isolation attendant upon farm life, make necessary a special effort to remedy this defect. The school and the Church are the recognized social institutions of the country, and they must work hand in hand to develop a satisfactory and wholesome community social life.

The new country school will always have an auditorium that may be used as a community meeting-place. There the school gives its entertainments; the community literary society, the farmers' organizations, and the women's clubs meet there; in it are held the lyceum attractions that are gradually spreading into the country districts. In addition to its grounds and gardens, the country school will have its experimental and demonstration plots, under the direction of the principal and the teacher of agriculture, and there the farmers of the community will meet at intervals for conference and instruction.

The school farm will be tilled with the help of the school horses that pull the wagon in which the children are brought to the school. The playground will expand into a community athletic field, with a special building for the community fair. Beside the school-house will be the teacher's home. The teachers will be appointed for a term of years, will live in the community the year round, and will take a leading part in the community Church, with its resident pastor. About those two regenerated institutions will center a new country life, efficient and socially satisfying.

SOME MORAL PROBLEMS OF THE SCHOOLS

BY

ELAINE GOODALE EASTMAN

It has been observed that if the home did its full duty, the school would not find it necessary to teach morality. On the other hand, if conduct is three-fourths of life, as Arnold told us, it is impossible not to teach it.

The Largest Factor in the Education of a Child Is the Personality of the Teacher

The big problems of the schools are, after all, moral problems at bottom; and the biggest problem of all is the teacher. Her personality, her attitude toward life and toward her pupils, far transcending material equipment or the contents of the text-books, is by far the greatest single factor in their education. What the school does, or ought to do, is not so much to impose a ready-made system of ethics upon the undeveloped mentality of the child, as to meet him freely upon his own plane of thought and build up character through good thoughts and right choices. With the teacher, so-called, whose first object it is to preserve order or compel a mechanical obedience, this is obviously impossible; and since the child whose school life is not a means of spiritual growth to him must be demoralized by it, the parents are vitally concerned in this whole matter. It is really surprising that the average mother should be content without a personal knowledge of the woman who is necessarily exerting an influence only second to her own, perhaps not even second, upon her susceptible little one.

The Honor System Is a Means of Moral Training—Sound Public Opinion

Opportunities for character-building in the school-room are many and significant. Possibly one of the finest is that of showing confidence in the child, and so placing him in fact, and not merely in name, "upon his honor." Suspicion, especially unjust suspicion, nips the soul like a black frost. In an atmosphere of faith and trust the soul expands as surely as a plant in sunshine. Therefore it is better to be deceived sometimes than always to be suspicious—especially toward the young, who are often touchingly ready to respond to our ideals of them.

While employing the "honor system" as far as practicable, it is necessary to be on one's guard against obliging children to accuse themselves of trifling and frequently recurring peccadilloes, such as whispering and the like, since this imposes too great a strain upon their immature consciences and may do more harm than good. If one is discovered deliberately cheating, copying another's work or "cribbing" from the book, the usual penalty of a zero mark on that examination or recitation is scarcely sufficient; nor does the teacher's rebuke, expected and discounted in advance, ordinarily sink very deeply. The verdict of his peers in their miniature kingdom is by far more effective, and that school is strongest morally in which a sound public opinion punishes the dishonorable action with merited contempt. In this connection, it is well to take note of the subtler but more justifiable methods of gaining undeserved credit, such as "bluffing" in recitation, distracting the teacher's attention by ingenious questions, and similar devices familiar to all, but too often treated as a joke.

The Child Should Get Fair Play and the Teacher Strengthen the Native Sense of Justice

The normal child is keenly alive to a question of "fair play," and for parent or pedagogue to undermine that admirable buttress of natural morality is a grave mistake. However regrettable, it must be admitted that this occurs very frequently, partly from an honest difference in the point of view, and partly because of the common adult disregard of what the child, usually with good reason, regards as his inalienable rights.

Every teacher has an excellent opportunity to strengthen this native sense of justice, so valuable to the coming man and woman, by keeping all promises religiously, and by exhibiting the strictest impartiality. Probably no accusation is more often heard, or is fraught with more bitterness from youthful lips, than the common "Teacher isn't fair!" and the sneer of "Teacher's pet!" True, the complaint is not always well-founded; nevertheless too much care cannot be taken to avoid the slightest appearance of prejudice, whether on account of a winning manner or the reverse, the parents' means and prominence, or any other reason whatsoever. No privilege must be allowed one which all cannot claim; nor any fault pass unreproved in a favorite which is taken note of in others.

Let the Teacher Be Absolutely Honest—Sonorous Platitudes Will Not Suffice

Another requirement binding man or woman who, for the time being, personifies the moral law to immature minds, is perfect honesty in meeting moral problems. It seems to be fatally easy for an older person, particularly for one in authority, to substitute what I may term conventional for real morality in his pronouncements to the young. We "lay down the law" in sonorous phrases; repeat the traditional "thou shalts" and "thou shalt nots"; declaim against the wickedness of fighting, for example, or the sin of playing marbles "for keeps," with little regard for the point of view of our hearers—which is after all the one vital consideration. If a moral axiom be merely imposed from without, while the conscience rejects it, or the judgment sets it aside as impracticable, and no attempt is made to translate it into action, it is surely worse than useless. Let us, then, meet the boys and girls upon their own ground, appeal freely to the inward monitor of each soul, find out what each loses self-respect by doing or despises another for, and why. Does he believe it wrong to lie? Why is a lie wrong? Is it inexpedient as well as wrong? Why is it an offense to steal? to cheat in a game? to fight? Is it sometimes right to fight? If so, when and why? These are some of the problems we must face squarely and discuss openly if we are to retain the youngsters' respect and uphold our claim of moral leadership.

Let There Be Real Democracy in School—Snobbishness Should Find No Lodgment There

Because the public school is a democracy of the most pronounced type, it is regarded by many as among the most distinctive and valuable of American institutions. Even well-to-do parents send their children, and especially their boys, to share in its wholesome discipline and robust atmosphere of equality.

Yet, even in a public school, it is entirely possible for snobbishness to find a foothold, and for children to be made unhappy because of their nationality, their clothes, and the faults or misfortunes of their parents. It is scarcely possible for the teacher to change such an attitude by means of direct reproof or command, but much may be done by indirect methods. A brief lesson upon Disraeli, Paderewski, Booker Washington, will heighten the self-respect and proper pride of Jew, Pole, or Negro, and insensibly increase the respect of the others; or, at the least.

cause them to blush for a senseless and cruel prejudice. School clothes should be as plain and as much like a uniform as possible; and here, too, the thoughtful and tactful teacher may exercise a distinct influence.

Bear in Mind that in Schools the Objectionable Element Does Not Always Come from Less-Favored Families

Many mothers, on the other hand, are reluctant to expose their little ones to the possible contamination of unsuitable and harmful companions. This objectionable element, it is assumed, must consist of the children from less-favored or poorer homes than their own; but is this not often an error? An improper note was observed and confiscated by the teacher of a certain grammar-school class of boys and girls. It had been passed from hand to hand, and most knew the writer; but of course none would "tell," and the guilty one was never suspected by his teacher, since he was a quiet, apparently well-behaved boy from one of the "best families" in the town.

If the writer of such a note is known, the parents should generally be conferred with, however distasteful it may be for the teacher to do this. Such a course is really due to the child with unclean thoughts or perverted tendencies in order that, before it is too late, everything possible may be done for him, as well as for the protection of other children. His fault may be at bottom the fault of his parents, in withholding proper instruction, or in leaving him too much to the companionship and influence of coarse-minded servants.

How Vulgarity May Be Met by Social Education

It is quite generally recognized at the present day that correct teaching of sex-hygiene is the best preventive of childish impurity, as well as the best safeguard in the perils of adolescence. If the home will not supply this teaching, it must be given in the school. I believe, however, that the wisest educators now agree in placing the primary responsibility upon the home. The properly-taught child ought nearly to be immune to immoral suggestion; however, the watchfulness of the teacher must not be relaxed, and especially during recesses, on the playground and in the basements of school buildings, is more supervision needed. Let her notice also what her pupils laugh at; and if they mistake vulgarity for wit, or are moved to an epidemic of giggles by the merest commonplace of sex-association, such as the choice of a boy by a girl in some game, they are most assuredly in sore need of social education.

The Parent Should Back up the Teacher—The Moral Value of Manual Training

A divided authority is so hurtful that everything possible should be done by parents to inculcate respect for the teacher, and by the teacher to uphold the dignity of the home. Some teachers have been known so ill-advised as to criticize his parents to the child in the presence of his mates; and it is almost as wrong for parents to permit him the habit of speaking disrespectfully of the teacher. Any disagreement affecting the child's welfare would best be adjusted by mutual conference, since upon the appearance of unity depends in large measure his developing sense of loyalty and obedience to law.

The moral value of manual-training and the exact sciences, particularly of the former, is not always fully appreciated. Sewing, cooking, knife-work, and gardening are not merely disciplinary nor necessarily vocational, but they do produce results in character that, aside from all "practical" considerations, fully justify their use. Let it be observed, however, that the utmost thoroughness and accuracy are required, since to allow a child to do a thing less well than he is able is to teach immorality rather than morality.

Direct Moral Instruction Is Desirable—Emphasizing the Noble Deeds of Peace—Cultivating a Taste for Good Books, Music, and Pictures

Finally, after due weight has been given to the nature of the curriculum; the atmosphere of the school-room; the personality and character of the teacher; supervision of play-times; and the wise use of incidents arising in the regular routine to teach a moral lesson simply, without "preaching," we further find some direct instruction in ethics to be not only possible but essential. This may be given naturally, with the study of history and biography, especially by means of hero-stories or true tales illustrating the finer traits of character, both in historic personages and in contemporaries (sometimes people known to the children personally). The newspapers furnish many instances of present-day heroism, honesty, and self-sacrifice, and others have been gathered in books intended for supplementary reading. Emphasize particularly the noble deeds of firemen, engineers, telegraph operators, doctors, nurses, and other heroes of peace, who, in a much better cause, are frequently braver than soldiers. Patriotic sentiment and reverence for national figures is universally taught in connection with anniversaries and holidays, such as the birthdays of Washington and Lincoln.

Children ought to memorize proverbs, "golden texts," wise aphorisms, not only from the Bible of the Christian but from the world's great literature, sacred and profane, including some of the best and noblest poetry. They may well be given an opportunity to repeat such daily. The taste for good, clean, and helpful reading is assiduously cultivated by every true teacher, and the influence of classic music and of the best pictures is almost as large a factor in forming the future man or woman.

"She Never Preaches—She Just Walks Around—and Smiles"

An ingenious teacher has prepared a program for the school year on the subject of "character-building," developing one moral principle each month and one phase of it each week, in short talks and illustrative stories, some of which the children may be asked to find for themselves. Her chart assigns to September, Kindness; to October, Cleanliness; to November, Work; December, Obedience; January, Self-Control; February, Cheerfulness; March, Honesty; April, Courage; May, Beauty, and June, a summing-up of the whole year in the word Character, or True-worth.

This may be a good plan to follow, provided it is not allowed to become mechanical or perfunctory. For, after all has been said that can be said, the best teacher is the one who arouses and develops the best self in each of his pupils. A boy whose manners and conduct had shown marked improvement during the school year was questioned by his gratified mother as to the source of his inspiration.

"Does your teacher give lessons in good behavior? Does she talk much about being neat, polite, and kind?"

"No, she doesn't," replied the child. "She never preaches. She just walks around—and smiles—and we all *feel* as polite—as—as—anything!"

THE MENTAL AND MORAL DEVELOPMENT OF THE ADOLESCENT

BY

WILLIAM WALTER SMITH

1. Bodily Changes—It Is the Age of Awkwardness

THE bones have grown more rapidly than the joints, so that the child is unable to balance himself properly, and hence is awkward. He has not gained his new adjustment in equilibrium. He is so awkward that he will stumble over a shadow on the floor; and, if the shadow is not there, he will imagine it is there, in order to stumble.

Wise parents will never speak to children about the "awkward age," for it only increases a painful self-consciousness. The entire treatment of the awkward boy, "climbing fool's hill," and the silly, giggling girl, should be positive, not negative. Elders should help them to overcome their awkwardness and self-consciousness, to look forward, to be uplifted, to direct themselves in enthusiastic activity. The prudent mother will never scold her boy for the assumption of mannish airs and proud braggadocio. Especially will parents strive to make the boy feel *at* home *in* his home; free at all times to talk about his escapades; free to bring his companions, even unexpectedly, to call or dine. The unwise mother will be annoyed at this disturbance, and try to make her home a prim prison.

Bodily Changes Predominate—Need of Loving Watch-Care and Right Instruction

The mysterious change of puberty has come. Manhood or womanhood is developing. The body is growing with extreme rapidity, and the brain not so much. The brain changes are extremely dependent on the bodily alterations. By fifteen the brain stops increasing in size, the large arteries have increased in diameter, the temperature has risen almost to a fever heat, the voice changes, the height of the body is augmented. The child requires more sleep, more rest, and more food; yet generally he is getting less rest, less sleep, and less food. The most careful and loving watch-care should now be given, and right instruction imparted as to the laws of purity, morality, and health. This question is to-day one of the most serious that is confronting our nation.

Those things that are of the utmost concern to life, health, and happiness; those things that ought to be the purest, sweetest, and truest; that knowledge which in itself, rightly given, will do the utmost good, and will never do harm, have been entirely omitted from the education of our public schools; have been entirely overlooked by parents and teachers; and have been left to the ignorant, wrong-minded information derived from chums. As we shall show later on, this age of adolescence is the age of close, chummy friendship. Boys and girls confide in only their chums. If parents but knew the infinite harm that is done by ignorance, they would never hesitate on this matter.

This entire subject ought to be treated from absolutely common-sense standpoints, and not as if it were a forbidden and prudish topic. Certain it is that almost the most dangerous and most active part of our youthful, growing nature should not be passed unnoticed by parents and teachers. The harm lies in knowledge gained from unwise companions.

Sex-Attraction Is Substituted for Indifference

One should be trained in courteous, well-bred, high-minded respect. "Idealism" is a good term. Polished manners may be a veneer, covering vulgarity and low thought; but high-minded idealism is inspiring. The social nature now turns to close, intimate friendship between members of the same sex.

Up to the age of eight children are sex-indifferent; from eight to twelve they are sex-repellent; but from twelve years on they are sex-attracted, the boys casting "sheep's eyes" at the girls, and the girls casting "sheep's eyes" at the boys. Nature intended them to be together; we separate them in school in order to get any study done at all. But there is every reason why the home and the Church should provide for social intercourse, for the building up of manners and etiquette, and for the cultivation of courtesy and chivalry; for the high ideals and noble inspiration that should characterize one's attitude toward the other sex.

This politeness should not be veneer, but should go down to the utmost depths of our nature. A gentleman is a gentleman at heart, not merely one trained in outward manners. Teach the young man to place the girl whom he adores with that youthful but innocuous "puppy-love," upon such a lofty pedestal of idealism that wrong thoughts of her are impossible. Let the young girl dream of her "Prince Charming," but let that Prince Charming be a true prince in heart- and life-principles. "Next to God, in the eyes of a young man, is the woman in whom he believes." If parents and teachers in the Church do not teach young women absolutely to respect themselves and hold high ideals, our young men cannot help but be dragged down. If the home and the Church are open to our young people of both sexes, in social gatherings, and if the leaders are truly virtuous, dignified, and gentle, right ideals and high motives can be inculcated and "set" into habits. Talking and teaching and reading will alone never do it.

The Need of a Confidante—An Adult Friend's Opportunity

In that splendid handbook, "Making Men and Women," by Miss E. A. Robinson, we have some advice that is worth quoting verbatim, and worth reading with precision by every parent or other person placed in a position of responsibility toward young people:

"Every girl should at this time of life have some adult friend who is a friend indeed; someone who will talk boys with her, and who will not consider her boy-infatuation silly; someone to whom she may talk as freely as to other girls. If that someone can . . . be such a friend to all the girls that they will talk together in her presence, she has a wonderful opportunity opened before her. An inestimable injury is done our girls by those who love them best, through ignorance that leads to the very prevalent habit of teasing them about the boys.

"The parent or teacher who can keep up the 'chum' relationship between the boys and girls during the early years of adolescence, until the sense of sex has become established in purity and sacredness, has done much for the girls as well as for the boys. The 'boy age,' thus pushed back until the age of sixteen or seventeen, may be more intense in its manifestations, but will be fraught with far less danger to the girls.

"To the developing girl of this period, life is full of questions and puzzles. To the mother belongs the privilege of answering these questions, and unfolding the holy things of life; but many mothers do not realize the saving power thus committed to them. The girls must turn elsewhere with the questions which come to every girl. . . .

"How shall these questions be met? As something to be ashamed of and concealed? Never; for they are as much a part of girl-nature as is the pretty face and bright, fresh complexion. They must be treated as sacred, and yet with a freedom that shall not tend to morbidness. Information should not be forced upon girls, except in cases where health demands it; but questions should be answered honestly, reverently, and without the slightest embarrassment."

2. Mental Changes—The Novel during the Age of Romance

President Butler, of Columbia University, in one of his class lectures, dealing with the fondness of the adolescent for the romantic and sentimental, stated that, in his opinion, it was wise to curb rather than to feed these over-urgent passions at this time, at least before sixteen or seventeen. At this time the child needs guiding and subduing influences, rather than to have his imagination fed by wild day-dreams, and air-castles of romanticism. Day-dreaming and air-castles are needed, as we shall show later, but not of this sort; and so he urges that the novel be kept from our young people, and that in its place be given books of biography and travel and heroism, all of which are possible of realization.

If the novel were true to life, it would perhaps not be so dangerous; but it is not. Every novel ends one way, at least if it is to have a sale—"then they married and were happy ever after." Moreover the novel of to-day is not what it was a single generation ago. The London "Telegraph" once said: "It is common knowledge with everyone who reads books that, during the last generation, the English novel has steadily claimed a greater freedom. Subjects are now dealt with at which the mid-Victorians would have hid their faces. There is a realistic treatment and a frankness of language concerning matters of sex, which the last three-quarters of the nineteenth century would not tolerate. Let it be remembered that we have not advanced. We have gone back."

The Choice of Books—The Best Plan to Keep Boys from Eating Green Apples

Antoinette A. Lamoreaux, in her little book on "Unfolding Life," has written some bright and interesting paragraphs upon "The Reading Craze," which deserve to be quoted in full:

"The flame of hero-worship is fed from two sources—the life of someone near to the child, and the passionate delight in reading which characterizes the years from about ten to fifteen, and is especially marked from twelve to fourteen. The choice of books will naturally be governed by the strongest interests. We are not surprised, therefore, that every page must teem with life and chronicle some achievement, preferably in the physical realm. . . .

"Toward the latter part of this period the sentimental novel, with all of its froth and perverted ideals of life, appeals to the girl, and it is an open question which is more pernicious, 'Deadwood Dick and the Indians,' or 'Love at Sight.'

"When it is remembered that during these years the desire for reading is so great that it will be satisfied, surreptitiously if not openly; that the heroes and heroines strengthen ideals of their own type in the soul of the child; that these are the years in which taste is being formed, not only in reading but in living—nurture again has a great task outlined. 'What is the best way to keep a boy from eating green apples?' a prominent Sunday-school worker often asks in a convention. The answer never varies: 'Give him ripe ones to eat!' The child who has plenty of well-selected, wholesome literature will have no appetite for the baneful. Biography of the heroic type, exploration, adventure, and charming romances, like the 'Waverley Novels,' will help to lay sane and pure foundations of character. The missionary boards are now putting out books as thrilling and stirring in their situations as any yellow-backed novel. These the children devour, and the spiritual heroism makes its silent appeal along with the physical."

Self-Consciousness and Sensitiveness—Living up to a Scarf-Pin

Personal care of dress and attention to outward appearance show themselves. Pride assumes a high place. Ideals of dress are lived up to most fastidiously. Miss Uhl tells the story of giving a cheap scarf-pin one Christmas to a youth in her class in St. George's, New York. The next Sunday he came, wearing it in a soiled cravat, but with his hair brushed and his shoes shined. The succeeding week, the tie containing the pin was spotless; next, the clothing was more neat, the hands and nails immaculate. Other improvements in dress and manners followed. Miss Uhl declares, "It took just one year to live up to the ideal of the scarf-pin." But it was worth while.

The Age of Ideals and Visions

Lofty aspirations attract and hold. Desires to do something in sacrifice and devotion—enter the ministry, Church work, etc.—are strongly in evidence. The altruistic feelings of humanity take hold on him. Drs. E. D. Starbuck and G. A. Coe have made minute researches as to the appearance and power of such altruistic hopes and ideals. The lad is full of day-dreams and plans. We see him follow ideals as fads and fancies, holding stanchly to each one for a short time and then dropping it for another.

Day-dreaming may be carried too far, yet we must let the person see the castle ahead, as in Thomas Cole's allegorical pictures of the "Voyage of Life." If we expect achievement, we must remember the prophet Joel's ideal of people in the age of prosperity, when he says, "Your young men shall see visions." "Ideals are the most wonderful things in the world." They correspond to the apple in front of the horse's nose. Ideals are never realized; for, when an ideal is realized, it ceases to be an ideal, and becomes a fact. An ideal is the *vis a fronte,* the force from in front. We can put it tersely by saying that before the age of eight, the child is ruled by the *vis a tergo,* the force from behind—usually the slipper; that from eight to twelve he is guided by the *vis interna,* the force from within, his own impulses and desires; that from twelve years on, his mainspring is the *vis a fronte,* the ideals and visions ahead.

The Development of the Power to Use Abstract Thought Is Seen Now

Cause and effect are grasped. Analysis and synthesis combine. A new world is opening, and the long vista of investigation and inquiry is revealed. Things and persons will be loved for a time, then doubted and dropped. Questioning the foundations, reasoning, will be uppermost in everything. The youth may appear fickle and fanciful. Life grows larger, past ideals are insufficient. The child now sees cause and effect, because he sees relations, because he compares events. He has formerly taken his knowledge as unrelated facts, but now he relates those facts and weaves them into a system. In the early stage, the thinking process was synthesis, and then analysis. Now it is synthesis, analysis, and re-synthesis. Formerly he prepared the pieces of his mosaic, now he arranges them to form the pattern. He can handle abstract thought, and think without images or pictures.

When reason has developed well, we have secured the change between youth and manhood. The bulk of adult thinking is not so concerned with things, as with references to things. We can figure for ourselves about hours and cents, feet and pounds, with never an image of real money, or the articles for which money is paid or the merchandise weighed and measured. We can live in a world of symbols which stand for, and refer to, material things. This, as we have said before, shows somewhat the difference between the developed and the undeveloped man.

The appreciation of relationship—"relativity," we call it—is the first real glimpse of the world. We have not reached the proper view of our environment until we see that all things are connected. It has been well said that "most of the world is asleep because it has been taught facts alone." When we see relationships in their full significance, we reach the stage of philosophic insight, and have our new view of the world.

The "Storm and Stress" Period

When puberty has well advanced, bodily and mental changes send the youth through a fiery, seething furnace of unrest; of questioning old faiths; of realization of sin; of doubt, both of his religious faith and its verity and of his own salvation. Conscience is acting vigorously, and it drives the youth to personal investigation. He devours infidel and even atheistic books. He is an object of solicitude to home and Church, both of which imagine he is wandering into irreligion and godlessness. Never mind! Starbuck's figures prove that not more than five per cent. ever drift permanently away at this time. Almost all come back with faith better grounded for the proving and testing.

The Doubting Age

The "storm and stress" period is followed by a period of diminished skepticism in religious questions. Between fifteen and eighteen there is no such persistent exercise of doubt as in the earlier stage. There is rather indifference to, or unreasoning acceptance of, religious matters. After the age of eighteen, for many men the great wave of doubt comes; for many women about two years earlier. There are two chief causes for adolescent doubt: (1) An instinctive tendency toward rebellion against authority of all kinds. (2) The reaction of reason upon new facts put before it without proof.

For the youth demands evidence. He does not deny the teacher's statements because he doubts the teacher, but because he naturally requires proof. He wishes to build up a logical system. There is no other time in a person's life when his reason is so unflinchingly logical, so indifferent to consequences, as now. We should not by suggestion form doubts in the young; but when they do arise, we should have the wisdom and courage to deal with them properly. Do not treat doubt as wicked, nor, on the other hand, as "smart" and commendable. Do not be afraid of "science." Science is to-day swinging back from the materialistic toward the spiritual interpretation of the world, and scientific men are ranging themselves in increasing numbers on the battlements of faith.

THE ADOLESCENT GIRL

BY

MARGARET E. SANGSTER

IT makes no little difference to the girl of fifteen whether or not she is the oldest daughter of her parents; or occupies the place in the middle of the household where she touches hands with the young people who are grown up and with the little ones below her; or, again, is the baby of the group. In the last position, that of youngest daughter in a household of several children, she is considered and treated as a mere child, and petted as such, when, in the reverse situation, many duties would fall to her lot, and she would be regarded as almost a woman.

Only Jeanie, with Her Hair in Its Two Braids; "Standing with Reluctant Feet"

The middle daughter has certain advantages and certain handicaps that neither the oldest nor the youngest girl in the family may possess or disclaim. Unless her people are very well-to-do, she must contentedly wear the left-over garments of her sisters, while Phyllis at twenty, and Dorothy at eighteen, are busy in taking their college courses. She is only Jeanie, who helps her mother at odd seasons with the housekeeping, mends her father's gloves, plays basket-ball and tennis with her brothers, and relieves the nurse of the care of the wee ones on the nurse's afternoon out. Only Jeanie, with her hair still worn in its two braids and tied with a ribbon at the ends, her bright eyes, her long limbs yet pushing their way to future height, her angularities, her eager, impulsive disposition, and her frank liking for sports and sweets. She is fifteen, and the middle girl, a sort of clasp of the family.

But Phyllis and Dorothy in their respective turns were fifteen, too; and they, as the elder daughter and the second daughter, have had their share in the mother's intimacy, and their novitiate as they slipped out of childhood's land of dream and fantasy into the realm of the practical, which is woman's kingdom. An elder daughter and sister at fifteen, or an only child at fifteen, has her peculiar and individual questions to settle, and her environment is a matter of no slight importance. What she is now, forecasts what she may be, what indeed she will be twenty years hence when life with its broad opportunities and its insistent obligations has made her its own.

She stands to-day where the little limpid brook with its narrow, silvery thread and flower-bordered banks meets the brimming, full-bosomed river; and it is impossible not to love her, not to be wistful for her, not to pray for her, if one has in her own heart the memory of the sweet days she lived when she was herself fifteen, and a daughter of some happy home.

She Presents Special Difficulties—A Problem to the Mother, Sometimes a Puzzle to Herself

Winsome and clever, or thoughtful and brooding, merry or quiet, according to her temperament, the girl of fifteen is in some phases a problem to her mother, and in many ways a puzzle to herself. She is no longer a child to play freely with her mates in the games which delighted her at ten, and she is not yet a young woman, though she may have womanly tastes and aspirations. On certain subjects, as for instance her dress, her amusements, her studies, she has very decided views, and she is daily gaining in breadth and independence, though still under her mother's wing, and accustomed to refer all questions to her as the final authority.

Just now she needs more than ever the mother's loving guardianship; and the wise mother keeps her daughter very close to her side in confidential affection, in daily intercourse, in the purest and most intimate association. For the little woman is passing through a transitional period in her development, and she can nowhere else be as safe and as sheltered as in the sweet seclusion of the home. Should the mother decide to send her away to school, then the choice should be a matter of careful thought, and personal investigation—the atmosphere of the institution, the character of the teachers, and the social plane of the pupils being all passed under review. The associations formed in school may be of lifelong tenure, and it is well that a young girl's friendships be made among those who are the product of refined homes.

Her Enthusiasms Proclaim Themselves in Exaggerations and Superlatives

At fifteen a young girl is full of enthusiasm. She adores her favorite teacher; she worships the classmate who seems to her ideally beautiful and faultless; she makes any sacrifice for her chum; and, chameleon-like, unless she be of very strongly marked individuality, she takes on the color, absorbs the manner, and reflects the opinions of her companions.

She expresses herself in superlatives, and exaggerates both likes and dislikes. It is far more important that a girl in this formative stage of her being shall be thrown with high-minded and gracious-mannered persons than that she shall be thoroughly drilled in Latin and mathematics, though this, too, is worth while.

She resents the curb, and must be taught by example rather than by dictation. Her physical life is subject to well-known alterations and perils, and if she is to become physically a strong, well-poised woman, with firm health and serene vigor, she must now have the good food, the sound, abundant sleep, and the wholesome outdoor exercise which build up the body and make it the fit instrument of a noble mind.

The Value to Her of a Year at Home, Studying Housewifery with Her Mother's Tuition

Looking forward is the natural employment of this child-woman, who is not as yet sure of herself, nor aware of her own powers. If she desire the finest intellectual discipline available to-day, she may be prepared for college at home or in a good preparatory school, but she should not enter college itself until she is at least eighteen years old. No harm will be done her, but on the contrary a great and very positive good, if she drop all study of books for a year or more, at this stage of her progress, and learn some lessons in practical housewifery in the best school of domestic economy in the whole world, a mother's own kitchen and drawing-room.

A college graduate, however profound and brilliant, however fully furnished mentally, is hardly fitted to be an all-round woman, whose lot it may be either to marry a man of small means, or to administer the affairs of a millionaire's household, unless she practically understands cooking, catering, and general home-management. Nor may the twentieth-century spinster dispense with this excellent knowledge; and particularly to-day, when the trend of young girls is away from house-service and toward factory and shop, there is a demand for the fullest possible training of the mistress, in order that her maids may remain in her employ, and domestic service with its obvious advantages for women cease to be shunned by wage-earners.

Never will our girl of fifteen more readily and more delightfully take the first steps in this department than in an interval saved from school at one end and college at the other, and utilized to the best of attainments by an accomplished mother.

The Perplexities and Sorrows of Girlhood Are Real—The Need of Sympathy and Freedom

Fifteen takes its perplexities very seriously and grieves without restraint over its sorrows. Never was there a greater mistake than to suppose that early girlhood is a season of unalloyed pleasure. To many girls it is a time of restlessness, of quicksands and reefs, of romantic dreams which bring only disappointment, and of poignant pain to sensitive natures which are wounded because misunderstood.

The reserves of girlhood are an unfathomed sea. For no reason which she can explain, the young girl often withholds her thoughts and fancies from her parents, and folds herself in secrecy, like a rosebud not yet ready to bloom. It may be that her mother, who is her natural confidante, has been so busy and so cumbered with outside service in the Church and in society that she has lost her hold upon her child, and when this occurs it is a deplorable misfortune. For a daughter's first refuge should be her mother, her next best shield her father. Now and then it happens that a much-occupied father understands his little girl in a subtle way, uncomprehended by her mother. Her inexperience needs a guide, and she must be piloted across the perils which lie between her and the happy days awaiting her further on. The two watchwords of her life are sympathy and freedom, and she needs both in equal measure.

The Problem of the Girl Who Works—At This Age the Average Girl Flouts Precaution and Prudence

Not every young girl can arrange her life as she desires. With severe endeavor and splendid self-denial, some daughters of the mountain farm and of the city tenement secure a college education; but others must early begin to assist their families by their own toil. In the great shops of our cities, and in every factory town, scores and hundreds of very young girls go to their daily vocations, and bring home their weekly stipend to help clothe and feed the younger children and to ease the load which hard-working parents carry. The accidents of circumstance do not materially affect the character of the girl of fifteen, except that outside life and hard work as a rule mature her early.

Exposed to the rougher winds of fortune, to the greater publicity, she is not to be the less shielded, but rather the more, by her parents and friends. As a rule, the mother of the young working-girl is alive to the need of caring for her during her evenings and holidays; and all honor should be given to women, themselves weary with long hours of labor, who mother their young daughters as sedulously as do mothers who move in a different sphere, with homes of plenty, and the ease of a long purse at command.

Nobody who has had to do with a girl of fifteen but has observed her recklessness as to wraps, her fondness for bonbons, her indifference to overshoes and thick boots. Hers is the bread-and-butter age, when she scorns precautions and is averse to the whole machinery of prudence. With a fatal facility she picks up and adopts the college slang of her brothers, or the more objectionable catchwords of the street. She needs constant reminders of her duty to her mother-tongue, even when her home associations are ideal.

Every Girl Needs a Sanctuary—Such a Nook May Be Made Attractive without Large Expenditure

A room of her very own, as tastefully appointed and comfortably furnished as possible, should be every young girl's retreat. Here she may enjoy the half-hours for devotion which tend to the soul's growth, and may read and study and entertain a girl friend, and be as independent of the rest of the family as she pleases. In this, her den, her nook, her bower, her special fancies may be indulged and her individuality find fit expression.

If a girl admits me to her room, I need no other interpreter of her character. Her daintiness, her delicacy, her fondness for art, her little fads and caprices are here revealed. Does she care for athletics?—her room tells the story. Her mandolin or banjo, her books on the swinging shelf, her desk, her dressing-table explain her, for wherever we live we set our seal, and this unconsciously. The untidy girl keeps her room in a chaos and confusion: it looks as if swept by a small cyclone. The orderly and fastidious girl has a place for each belonging and puts it there without effort and without fuss. As for the room itself, it may be plain to bareness, or beautifully luxurious; a cell or a shrine, it owes its grace or lack of charm more to its occupant than to its paper and paint, its bed and bureau, its rug and chairs.

When a mother cannot give her young daughter a whole room for herself, she should at least contrive for her a little sanctuary, by means of screens and curtains. Some one spot where she may rest the sole of her foot, should belong to the young girl, if only a corner under the stairs, or a good-sized closet with a window and door.

With its delicate papering of rose-pink or robin's egg blue, its furnishings in white, its rocking-chair, its table, its sheer muslin draperies, its simple engravings on the wall, its cups and saucers that she may give her chum a cup of tea or chocolate, the girl's room need cost little in money. All the good things in this world do not depend on gold and silver, nor need we resign our right to beautiful surroundings because we must keep a strict rein upon expenditure and have an eye to ways and means. Unless a young woman learns early to make the most of her little in hand, she will never be successful when she has a large sum in her stewardship.

A Girl Ought to Have a Regular Allowance

And this leads me to plead for my little Jeanie, my Gladys, my May, my Rosamond, whatever dear and lovely name this maid of fifteen summers bears, that she may have an allowance of her own, as well as a room of her own. Her little purse should have its regularly-bestowed sum, given her weekly, monthly, or quarterly, and from it she should pay her legitimate personal expenses. Mothers sometimes give young girls a sufficient amount to buy their own wardrobes, and to cover every item of their journeying to and fro, of their luxuries and their charities. Jeanie should keep accounts; she should not run in debt; she should have a little margin; she should learn judicious saving, as well as careful spending, and at fifteen it should be her custom to lay aside a portion of her means for the Lord's treasury.

At This Age a Girl Should Be Exempt from Needless Jests and Short-sighted Tyranny—What a Friend Said of Frances R. Havergal

One final word. A sensitive girl often suffers from the teasing proclivities of her brothers, and from the thoughtless despotism of her elder sisters. She has her rights and her privileges, and among them is immunity from needless jesting and careless tyranny. Nor ought a young girl to be reproved in public, nor held up to ridicule, nor snubbed by any incivility. She is an unformed being to some extent, and to mar her in the making is exceedingly short-sighted and unkind. Exact from her the performance of her regular daily duties, in the taskwork of the school and in the routine of the home, but include her in the simple household pleasures, and surround her with the protection of considerate politeness. If she is brusque, be the more delicately urbane. If she is willful, treat her with gentleness. If she is disturbed and disquieted, find out the cause: Be true to her and expect from her the truth. Teach her to honor her body and conserve her health. And above all things else love her, and let her feel herself beloved.

Of Frances Ridley Havergal, at this beautiful dawning of her life, a friend said: "Her form was graceful as a flower-stem; her face as bright as the flower itself. She flashed into the room, caroling like a bird. Flashed! Yes, I say the word advisedly, flashed in like a burst of sunshine, like a hillside breeze, and stood before us, her fair sunny curls falling round her shoulders, her bright eyes dancing, and her fresh, sweet voice ringing through the room. There was joy in her face, joy in her words, joy in her ways." So I would have my girl of fifteen make her world the blither, "where the brook and the river meet."

THE IDEAL HIGH SCHOOL

BY

JAMES L. McCONAUGHY

PUBLIC secondary education in the United States has escaped one peril, is now dallying with a second, and is headed toward a third. The three popular fallacies in our high schools are: (1) that the public high school is merely a college-preparatory school; (2) that all high-school studies must be made interesting and attractive to the pupils; and (3) that the high school must teach many subjects that will prepare students to "make a living." In each case the fallacy, to the writer's mind, consists in overdoing, swinging too far. These fallacies may be cured by giving more consideration to the needs and interests of the 85 per cent. of our high-school pupils who never enter college; by not sugar-coating all high-school education; and by realizing the value of the course that does not add to one's salary check, and that prepares one not so much to make a living as to live a life.

The High School Is More than a College-Preparatory School—What Is Being Done for the 85 per Cent.?

Historically the high school was but a preparatory school for college. Originally no one entered it unless he had college aspirations. The college naturally dominated the high school; dictated the course of study, the aim and method of teaching. It has taken some years to escape this fallacy, and germs of it may yet be seen. The New England organization of colleges and secondary schools is still called the "New England Association of Colleges and Preparatory Schools." Are the colleges interested in only the schools that aim first to feed them with material? No wonder we daily hear the colleges denounced by the secondary-school men. I believe that the day will come when a "free margin" of admission credits must be accepted by the college. The sloth of the college and the radical insurgent spirit of so many secondary-school men are postponing united action by college and school t solve this problem.

But is our responsibility over when we lay the blame on the college? Between a quarter and a tenth of the high-school pupils will enter college—what are we trying to do for the neglected horde that will enter at once on life? What of culture and refinement and preparation for the enjoyment of leisure are we giving them? What are we doing for every second pupil in our school, the one who will be eliminated and never be graduated? Is he getting from his one, two, or three years any complete training in one department, any full grasp of one little subject—or do we offer him year by year sections of subjects upon which, in the case of those few other students who study further, the college will finally try to build brains and mould character? It is fallacious to imagine that the modern public high school should be merely a college-preparatory institution. Give the 85 per cent. more attention; add not only vocational subjects but simple courses in art and literature for the non-collegiate pupil, so that he too may have some real mental equipment when his school-days are over.

The High School Cannot Give "Snap" Courses Only

Fallacy number two: All high school education must be sugar-coated; made easy and "attractive." If a pupil dislikes a course, or does poorly in a subject, the fault is the teacher's. "Task," says a modern schoolman, "is a word never to be mentioned in the school." Smooth out a royal road to learning; gloss over the hard things; coat the disagreeable tasks with sugar; put all wisdom on a handy, five-foot shelf; predigest all learning for the pupil; make the pill easy to take —then our educational millennium will be at hand, and every school be a "pleasant house," and every scholar come with joy, instead of the whine of Shakespeare's schoolboy. What an attractive fad, and what an insidious fallacy! Were Hogarth a modern cartoonist, he would redraw his series on "The Idle Apprentice" and picture the evils of child-labor; the negligence of a community that provided no playground save a cemetery, no games save gambling; his meager wages finally driving the youth to steal—the fault not his but that of a lax age that neglected to take care of, and do everything for, its young people.

Are the Roads Being Too Elaborately Macadamized?

It is splendid to see this modern spirit of altruistic service, of playgrounds, play-directors, no youthful labor, free transportation to school, free text-books, easy, attractive school-work—but is there not a danger of overdoing? The strongest steel comes from the hottest furnace, and the pampered youth has never helped this world. From chores at sunrise, a meager breakfast, a five-mile tramp through snow-drifted roads, the cold red school-house, the stern, relentless taskmaster at his desk with his rod beside him, study at home, perhaps by log-fire light—from these came the men whom New England glories in calling her great sons. And the modern high-school boy—why, all that we recommend for him is two hours of home study a day! Six hours a day, or more, he is to have to himself. Ninety per cent. correct brings him high praise in high school. No wonder many a boy who enters business fails when he meets the insistent daily demand for nine hours of his time, faithfully given, and 100 per cent. accuracy expected. The college with real standards must every fall discard many an able boy, who in four years of easy, often spineless high-school work has lost his ability to concentrate and overcome difficulties. He returns home at mid-semester, and the parents and schoolmen blame the college or the boy, never themselves. We all know in life the value and necessity of doing certain things we hate to do, but which must be done. The accomplishment of these tasks trains the will; hard knocks are the best developers of will power. Life's road is far from being macadamized, as the high-school pupil hopes, and you and I may be at fault in not drilling him for the ruts and pitfalls before him. Don't make education too easy; don't let our pupils take only those "snap" courses that attract and please them; don't gloss over the difficulties, the hard things—the points that must be mastered. Beware of the sugar-coated pill in modern education—it does not make masters of men.

The Mistake of a Commercial Materialism That Seeks to Ignore General Culture

Finally, there is a fallacy, rather insidious because so attractive and partly true, that demands the introduction of vocational subjects into the high school, until the older general cultural subjects are swamped. I take no issue with those who advocate a course in typewriting or domestic science, paralleling the regular subjects; but I do fear the results of the "popular" vocational, materialistic courses we are now inaugurating. Greek has vanished from the average high-school curriculum; Latin is now by some called "useless," and invectives are hurled at it. Algebra, because it may not help a girl to earn a bigger salary or make a more comfortable home, is to be thrown into the scrap-heap. Teach only the practical, utilitarian subjects that prepare a pupil to make a living, they say. Any subject that does not help a pupil financially is tabooed. All education is tested in monetary terms; materialism is entering the school; learning is commercialized. "I take this course," says our pupil, "because it helps me to get a good 'job.'" Where is our educational law of gravity, to curb the swing of this pendulum? The fallacy is all the more insidious because it undoubtedly contains much truth. But are we not going too far and too fast? These vocational subjects, if increased, will stratify our schools and our people. We shall have Germany's plight reproduced here, and each pupil will follow his father's situation in life; the son of the blacksmith will learn blacksmithing in school; he will never rise above his father, although he may be a better, more scientific worker; America's boasted school democracy will quickly wane. Yes, it is old-fashioned—perhaps "old-fogy"—to urge an education which "leads out" the pupil's ability and character and personality, which places head-power above hand-agility. But Emerson pleaded for an education that made creators, not blind followers.

The Man Is More than Money—The Old-fashioned Professor

Is there not need of some subjects that have no money-value, that will never give pupils a fatter pay envelope, but will develop their resources and increase the spread of culture among us? Is there not a value to the valueless, a use to the unnecessary? You may laugh at the old-fashioned professor who daily thanked God he taught subjects that had no practical value; you may wonder at the audacity of the college president who defined a college as a place where for four years one studies subjects that he will never use in after-life, but studies them in a way that will influence every day of his after-life. You may mistrust, perhaps, the university president who discovered that literature was as good as biology as a preparation for medical success; and you may smile again at the architect of the great Woolworth Building when he prepares his son for architecture by having him study, for sixteen years, subjects absolutely unrelated to the field in which he will labor. Why waste time, say those who support this fallacy, in such useless subjects? Give, in high school, the subjects that will bring a boy or girl a good living.

The Value of the "Valueless"—"My Mind to Me a Kingdom Is"

France changed part of her educational system to accord with this policy, and presto, the employers began objecting to the poor work of their employees, specially trained for their jobs, and demanded that Latin be reintroduced into these French schools. Those British doctors who fed some soldiers on food composed of exactly the right percentage of fats, carbohydrates, sugars, and so on—so that there would be no waste—were surprised to find that their victims did not fare as well as those who ate the wasteful, unscientific food. There was a value to the valueless. Those are telling words of Professor James': "Except for those ideas directly connected with their individual business, ideas gained by men before the age of twenty-five are practically the only ones they will ever have in their whole lives." Yet some would have almost all the ideas that high-school pupils receive concerned with business. What does the average American do with his leisure? Is there a nation that is more dependent on outside resources for the enjoyment of its free time? How much does vocational education help a boy or girl to employ their non-working hours, to discover within them resources that make leisure pleasant, without relying upon the stimulus of the "movies," the crowded street, or the trashy magazine?

The Ideal High-School Graduate

Should not high-school boys and girls go into life trained to use the wonderful pleasure-giving opportunities which literature, art, and history afford? How many of the pupils trained in the new vocational subjects know how to read with pleasure—and what bigger gift can education bring us? Do we not see the danger in merely fitting for a job, to make a living instead of preparing for life? President Butler, of Columbia University, has criticized this ultra-vocational training. Carried to its logical result, he says, it would mean a static and a stratified social order, which would put an end to individual initiative and to individual opportunity. "The basis of any true vocational preparation," he adds, "is training to know a few things well and thoroughly, and in gaining such knowledge to form those habits of mind and of will that fit the individual to meet new duties and unforeseen emergencies." When the high school more fully realizes its opportunity—and (dare I say?) obligation—of conserving culture; training brains, not hands; inspiring ideals as well as ideas, wisdom as well as knowledge—then the college will gladly share the responsibility, will let the school, striving towards this goal, work out its own methods and subjects; then the educational millennium will come, and the lamb and the lion lie down together.

A VISION OF PUBLIC EDUCATION IN THE FUTURE

BY

MARTIN G. BRUMBAUGH

PUBLIC education is the State's effort to promote and to provide efficient citizenship. Its function is limited in scope by legislative enactments which vision the fundamental functions in good citizenship. In this restricted scope it is further limited by the amount of financial support the community can provide. Within the bounds of statutory law and local taxation, the school as an agency of the State must carve its career and define its function.

Two Limitations of Public Education, the Legal and the Financial

These limits are not always recognized by well-disposed persons, who, in their zeal to broaden, and, as they believe, enrich the work of the school, insist upon incorporating into its activities certain reforms that are impossible either legally or because of the limits of financial support available.

As an instance of the former, I cite the demand for religious instruction in the schools. The very ends of a school in a democracy are defeated when any partisan use is made of the school. Valuable as is religious instruction, and essential as it is to the proper up-bringing of any child, it is obvious that in a democracy other agencies than the school must give formal religious training to the child. The school must content itself with imparting that sum of general virtues that are common to all beliefs, and that lie essentially within the bounds of legal approval. In presenting these fundamental virtues, the school cannot avail itself of the sanction of religion, but it can and should utilize fully the sanctions of the State. Although civic sanctions are not so vital as are those of the Church, there is at least enough validity in civic sanctions to give point and purpose to moral instruction, and if one may venture the suggestion, there is now increasing need to render vital the authority of the State as well as that of religion, in forming the ethical code of each individual in the republic.

Limitations in Vocational Education—Vocational Training in the Elementary Grades

As an instance of the latter, I cite the demand for manual-training or vocational education in the elementary grades. This form of education is intensely practical and valuable, but in its introduction one is halted by the cost of additional space and equipment for its proper administration. Not only is the cost a matter of moment in considering this phase of elementary education, but the form of this instruction likewise demands vastly more than a complacent acquiescence in the demands of the so-called practical man. Theoretically, vocational training should be delayed until the secondary school age. But great numbers of our pupils never enter the secondary school, and in this group are found, for the most part, the pupils who as citizens will most need this form of instruction. Practically, therefore, it is important to make some provision for vocational training in the elementary schools.

Five Points to Be Considered in Connection with This Instruction

Some considerations conditioning the form of this instruction are the following:

(*a*) Such training for the elementary schools must not be trade education.

(*b*) It must be provided in some form in all the grades and for all the pupils in the schools.

(*c*) It must be given as a concomitant of—not as a substitute for—that essentially wise and useful bond of knowledge that underlies and conditions good citizenship in the republic.

(*d*) Its form must be evolved by wise experimentation and not by *a priori* dicta of the academician.

(*e*) Its results must be judged not by its direct value in the industrial world but by its influence upon the forms of thought and mental habits it fosters or promotes. The best things educationally are not measured in terms of the market and of the shop.

When the school fails to incorporate additional activities it meets the periodic waves of protest which have swept the shores of its domain for centuries. The only solution to this opposition lies in new legislation or in increased taxation for school purposes, or both.

Limitations Due to Tradition—Need for Occasional Recasting of Rules—A Wise Conservatism

There is an additional limit upon the operations of a school system, due to the formulated rules of procedure which for years have guided boards of education. Such rules are, of course, necessary, and are indispensable; but they should not become so fixed and inflexible as to hamper the proper development of the school. Many outgrown rules may yet remain in force and be honored by the board in its actions. Members of the board, through continued action under such rules, may finally regard them as of like validity with statutory enactments. Thus many needed reforms or readjustments are delayed or denied, and no individual is responsible for such results. It is my intention not to criticize, but to commend, the procedure by which the functions of the schools are limited by wise and definite rules. But I do believe that it would be well at stated intervals to recast the entire series of rules governing the actions of the board of education. Such revisions would modernize, clarify, and perhaps condemn certain of these rules—thereby reducing to a minimum this added limitation upon the successful operation of the schools.

These limitations upon the school tend to make it conservative. Private initiative frequently outruns public policy, and the school is made to appear as hostile to the progressive spirit of many good citizens. This situation is always possible in a great city, with its many divergent educational ideals. But it is vastly wiser and better that the schools should be viewed by some as conservative than that they should by others be viewed as extravagant and visionary. It should be borne in mind that the issues of public education are too far-reaching and momentous to allow of radical experiments. Only those activities that are essentially sane and that lie clearly within the realm of public education should at any time find a place in the curriculum of the schools. Experimentation and change lie clearly without the domain of a stable and universal school-system.

The Schools Belong to All the People—The School-House Should Be the People's Forum

But the school plant—its physical appointments—belongs to the people, and should be used freely by the people for a variety of educational activities that do not lie specifically within the range of the school. We are passing rapidly from the old and narrow idea that the school-house is merely a place in which to educate children of a certain age in a defined way, to an understanding of the fact that school-houses are the people's forum—to be used by the people for every wholesome intellectual, social, recreational, and moral purpose that makes for the common good; that, in fact, the school-house should be open day and night for every legitimate use the community as a whole can vision; that only partisan activities—those in which not all the taxpayers can consistently participate—shall be barred from the use of the school-building.

The Unlimited Opportunity for the Public to Help the Schools

This newer conception of the use of a school plant in a community opens the way for practically unlimited philanthropy. The wise and public-spirited philanthropist may find in this newer use of school property a legitimate sphere of exploitation, both in the direction of public discussions and in the vastly more promising direction of public demonstration of these things, which, once found to be good educationally, may have permanent place in the scope of the school's legal and financial possibilities.

Philanthropy has, therefore, in the newer ideals of the school, a most important and significant place. The following is merely suggestive of the range of philanthropic endeavor. Some of these activities are already accomplished facts; others are only dreamed of; but all are legally possible, if only they were made financially so.

On the intellectual side the school can promote such important agencies as:

Home and school associations
Free lectures
District high schools
Schools for the mentally defective
Schools for the mentally retarded
Other special classes
School gardens
Vacation-schools
Trade-schools
Circulating libraries for pupils and parents
Industrial education in the elementary grades
Decoration of school-buildings

On the physical side it can promote such agencies as:

Medical inspection
School nurses
Special treatment of defective vision
Clinical care of children's teeth
Mothers' alliance for the care of babies
Treatment of the deaf and blind
Outdoor schools for pupils suffering from incipient tuberculosis

On the moral side it can promote such agencies as:

Playgrounds
Equipment of school yards
Social centers
Recreation centers
Public baths
Kindergartens
Play carnivals

On the moral side it can promote such agencies as:

Savings-banks
Parental schools
Special classes for unusual girls
Organized moral training
and such other legitimate forms of education of the will as will result in securing to every child habits of right action, as surely as he forms habits of right thought.

What Real Philanthropy Will Do

The real philanthropy of this country aims to confirm and extend these stable institutions of society—the Church, the home, and the school. It is ready and alert to give time and money to the promotion of all legitimate progress in the social order. It is willing and anxious to try out in experimental form whatever bears the promise of help to childhood. It is always coöperative and constructive, and never cynical and destructive.

THE OBJECT OF THE COLLEGE

BY

CHARLES W. ELIOT

In 1903, when the National Education Association met in Boston, I made one of the addresses, being that year president of the Association, and took as my subject "The Definition of the Cultivated Man." That is, the new definition; for I felt that we had already achieved at that time a new accepted definition of the cultivated man, and I wanted to explain the grounds of the new definition.

A Definition of the Cultivated Man

In the first page of that address, which has been published since in several forms, there is a definition of the cultivated man with which I took a great deal of pains, and I should find it difficult to provide any better definition to-day, although we have learned a good deal since 1903 about culture and its effects. "He is to be a man of quick perceptions, broad sympathies, and wide affinities; responsive, but independent; self-reliant, but deferential; loving truth and candor, but also moderation and proportion; courageous, but gentle; not finished, but perfecting."

The cultivated man has to be a man of quick perceptions. We have learned much since 1903 about cultivating the perceptions, about training the senses through which we get, from babyhood to age, all our knowledge of the outer world and of the beings that dwell therein. The new training, which provides for the training of the senses, has had an important part in the progress of education during the last fifteen years.

Quick perceptions, this definition says. There is a wonderful difference between the quickness of perception of the cultivated man and that of the uncultivated in one and the same field; and one of the great uses of college life—our main subject is "The Object of the College"—is to train the perceptions, in the chosen field of study, to be quick as well as keen and accurate.

Broad Sympathies and Wide Affinities

Broad sympathies: That ought to be universal, the prompt effect of cultivation in broadening the sympathies. We all know many instances in which the breadth of sympathy developed through education was one of the most striking results of the education as a whole. In college life that is one of the most desirable results, the increase in breadth of sympathy, in the power to feel with your fellow-beings.

Wide affinities: When I went round the world I had my first sight of the oriental peoples, of tropical scenery, of nations great but backward, of nations large and small, superintended by rulers of different race, religion, and manners; of nations ruled for centuries by alien dynasties. This spectacle broadened my affinities; and I believe the widening of affinities is always one of the very best results of travel, as it is of education.

The Cultivated Man Should Be Responsive but Independent, yet with the Quality of Deference, in Which American Education Is Defective

The cultivated man should be responsive but independent. Responsive: That means, answering to another's thought, to the feeling exhibited by another human being, ready to listen to the other side, the mind answering another mind, the attentive manner responding to the interest of another person. But also independent: that perhaps, seems to you a combination not wholly natural; and indeed these are rather opposite qualities; but responsiveness and independence should both belong to the cultivated man. I know of no more characteristic result of college education than this acquiring of independence in thought and action. Uncultivated men are apt to follow along like sheep after the leader, not to do their own thinking, but to accept their thoughts from others, from the newspaper they habitually read, from the preacher they habitually listen to, from the denomination to which they belong, or from the party oracle.

The educated man ought to be independent and self-reliant, but deferential. There are a great many men who are self-reliant without being deferential to the opinions or feelings of others. That is particularly true in a free country like ours. The deferential spirit should be a result of education or cultivation; because through education one comes to a knowledge of high things, of noble actions, of the inspiring, uplifting forces in human nature and in rare human beings. A man may easily be self-reliant without being deferential; but the educated man ought to be both,

Copyright 1915 by The Palmer Company, Boston, Mass.

and his education should be directed to the acquisition of deference and reverence. I believe American education, both public and private, both in school and in college, to be defective in this respect. We do not adequately demonstrate the worth of this quality of deference.

To Truth and Candor Add Moderation and a Sense of Proportion

Loving truth and candor: All genuine cultivation in these days tends toward that precious acquisition, but particularly the study of nature and of the exact sciences. The inductive method develops this love more surely than the deductive.

The next item in the acquisitions of the cultivated man is moderation and proportion. How many men we know who are extremely candid but also somewhat exasperating. They do not commend to others the truth they speak. How many real lovers of truth are immoderate and have no perspective whatever, either in their observation of things physical, like landscapes, or in their judgment of things moral, like human character. Truth-loving they may be, candid they may be, but they are not moderate and proportionate in their views. With the addition of moderation and proportionateness to truth and candor, I believe we arrive at a highly characteristic result of culture.

In our country, blessed indeed in these days and for the last two centuries and a half, we have constant exhibition of the lack of these two qualities, moderation and proportion. I know no piece of educational advice that is so commonly neglected as Ralph Waldo Emerson's concerning the use of the superlative. He really says "never use the superlative." Look at our newspapers, our magazines, and the popular plays and novels of the day, and you will find them packed with superlatives of all kinds, with "very's" and "absolutely's" and the grossest exaggerations. This lack of moderation and proportion in speaking and writing is a sure sign of lack of cultivation. Of course, there are departments of literature in which exaggeration and burlesque are forms of humor, but they soon become tiresome even as humor.

"The Bravest Are the Tenderest"

Courageous but gentle: There is a moral quality without which we have great difficulty in accepting a man as cultivated. In all fields of labor and life nobody cares for the man who is deficient in courage. Fortunately, courage is an almost universal quality; it is absolutely indispensable in the man to whom we properly apply the term cultivated. Courageous but gentle—that, too, is the best sort of courage, the courage that goes with gentleness and even tenderness. I have always felt, as I suppose most men feel, that the most admirable courage in the world is the courage of the woman. The man's courage is commonly based on the conviction that he can take care of himself if assaulted or in danger. A woman knows that she cannot protect herself if assaulted or in danger; and yet women exhibit, under a great variety of circumstances, a splendid courage. That kind of courage is peculiarly fascinating to brave men.

All of Life Is a Process of Education—The Essential Modesty of True Cultivation

Not finished but perfecting: We have all learned now that education is not to be confined to the period of childhood and youth, that life should be from first to last a process of education. One of the worst names that has ever been applied to a school is the word "finishing." The adjective is wholly delusive, and it suggests a poor kind of training. The cultivated man has a keen sense that he is not finished; but he hopes he is perfecting, day by day and year by year, and there goes with this hope a sense of humility and modesty which is an admirable attribute of a cultivated man. It is the uncultivated man that is rough, and bold, and too self-reliant, and sometimes brutal in consequence.

All authorities agree that true culture is not exclusive, sectarian, or partisan; but the very opposite. Perhaps that is too strong a statement. I have met in my life some educational authorities who do not believe that true culture is necessarily unsectarian and without partisanship. But on the whole, I adhere to the view that the best authorities on education really believe nowadays, and act on the belief, that true culture is not exclusive, sectarian, or partisan, and that it is not to be obtained in solitude, but in society. There is the real foundation for the college.

A College Should Provide the Society in Which True Culture Can Be Attained

What is a college for? To provide the society in which true culture can be attained—the companionship, the leadership, the mutual confidence, and the communion of spirit. Sometimes the teachers have the strongest effect in this direction; sometimes comradeship with other students is the most important influence; sometimes it is in the intercourse of one student with one other student where this companionship takes the strongest effect. Did you ever read what Gladstone said about the effect of Henry Hallam on him at Eton and Oxford? It is one of the most perfect illustrations of the truth of the statement that true culture is not to be obtained in solitude, but in society, in communion with other students, affected all alike with a thirst for knowledge—with a thirst for sympathy and for the widening of the range of the soul.

The best atmosphere for culture is that of a school, academy, university, or Church where many pursue together the ideals of truth, righteousness, and love. That I believe to be the real process of true culture; it pursues ideals, the ideals of truth, righteousness, and love. The great function of national education is the transmission of the national ideals.

The Abandonment of Ideals Defeats the Ends of True Education

You have all read, I suppose, the circular letter addressed to the educated world, signed by thirty or forty of the most admirable scholars, poets, artists, and philosophers of Germany, in which they gave plain evidence that for years the German nation, cultivated though it is, has been abandoning the Christian ideals of gentleness, humility, justice, liberty, love, and peace. We, therefore, are compelled to be cautious in holding our belief that cultivation in an individual man or woman necessarily leads to the development of a sound, wholesome character, either in the individual or in the nation, which is the sum of individuals who have had a similar environment. There is no denying the bitter fact that it is possible for one human being or for a nation to attain great heights of individual or national culture and yet lose sight of these ideals I said it was the object of school and college life to impart. The pursuit of noble ideals is the object and end of cultivation, and any cultivation which lacks that pursuit, which does not reach that goal, will not reach the climax of true education. Generations have passed in Germany since the course of education and the cultivation of the people as a whole ceased to inculcate the ideals I have described.

The New Forms of Culture, and the Old

In my address of 1903 I set forth at some detail what the moral elements of good education are. I quote from it as follows: "These moral elements are so strong that the new forms of culture are likely to prove themselves quite as productive of morality, high-mindedness, and idealism as the old." That proposition has been often disputed in educational debates, in this and other countries. It has been doubted if the new forms of culture, such as the study of science, for example, would prove themselves as productive of morality, high-mindedness, and idealism as the old. The recent experience of Germany sheds no light on this problem, because German cultivation has been pursued simultaneously on the old lines and on the new. But we must not be discouraged on that account. We must continue to hope that all true lines of education and cultivation, no matter to what subject any one line may be chiefly devoted, will prove in the free nations to be all productive of morality, high-mindedness, and idealism. Any line of education which does not lead to those three ends must be distrusted.

In my own belief, the old lines lead, as a rule, to all three of those moral results, and the new lines, too, and therefore are all competent to train men for the service of the community in the lines of human productiveness, literature, science, mining, and manufacturing business, farming, finance, and the old professions of law, medicine, and theology. In order to train men and women for all these human activities, we must provide lines of culture in all the new directions, as well as the old, and we may reasonably hope that by any of these lines the cultivated man may achieve to morality, high-mindedness, and idealism.

A True Result of American Culture

One day, in New York, I got into a car which was very crowded. A young man rose from his seat and asked me to take it, and when I sat down he asked me if I would not like to see his newspaper. In a moment the seat next to me became vacant, and immediately he took it and said to me, "I haven't seen you for ten years, and then I was a student at Phillips Academy, Andover. You made an address there which had some effect on my mind; and later I worked my way through college. I had meant to be a preacher, and indeed, to be a missionary; but a year after I graduated I was offered a very good place in a business house, and I am there still. I have come to the conclusion that I can be just as useful to my fellow-men in that work as I could be as a missionary in China, and I mean to stick to what I am doing. I haven't lost my old ideals at all. I still want to be as serviceable as possible in the life that is before me." That is a common creed to-day among the youth of many different stocks or races, brought up in American schools and colleges. It is the true result of American culture and a very widespread result. I confess that I thought at the moment of the sentence just quoted, "These moral elements are so strong that the new forms of culture are likely to prove themselves quite as productive of morality, high-mindedness, and idealism as the old."

From original photographs in the collection of the Society.

A PAGE OF VERY LITTLE PEOPLE

3. Speech

TEACHING A LITTLE CHILD TO TALK

BY

REV. ADOLF A. BERLE

LANGUAGE is the tool by which all knowledge is acquired. There are persons who can make themselves understood by signs and motions of various kinds, but the usual medium for conveying ideas is language. The earliest form in which language begins to assert its influence upon the human mind is the spoken tongue.

In the home many persistent habits of speech are acquired. It is hardly an accident that we speak of the "mother" tongue. It is in the home that the most durable habits of speech are acquired; and, generally speaking, it is in the home that whatever style develops in mature life has its origin. But language (with speech as its oral form) is not merely the effective and most powerful tool of knowledge; it also affects a great many other things. It is not enough that a word be spoken. It makes a great deal of difference how it is spoken. The proper vocalization of words has an effect upon children which is often —one may say, generally—overlooked. Almost everybody is fond of repeating the baby's efforts to talk; and "baby talk" lingers in many homes, an innocent but costly pleasure for parents and children alike. There are many persons of mature age who will never pronounce certain words properly, since they became accustomed to a false pronunciation in childhood because somebody thought it was "cute." There are many persons who will never get over certain false associations of ideas, because somebody thought it was very amusing to see the child mixing up things in such a beautifully childlike way!

In No Other Case Do We Thus Approve Defects

Let me call attention to a contrast which may suggest what I wish to explain. Suppose a father discovered that his child had a malformation of one or both feet, which meant, if unattended to, that the child would never walk straight or stand erect. Can we imagine that this defect would be ignored, glossed over, and forgotten simply because for the moment it caused no discomfort or involved no pain? Or, again, let us suppose the parents found out that the sight of a child was impaired and that the prompt attention of some specialist in this department meant the complete restoration of sight, by wise observing of the defect and the careful protection of the eyes from misuse and misdirection. Is it thinkable that in any rational household this matter would be left without attention and without the employment of every possible means to secure the best results for correct sight and sound, healthy eyes? To ask all these questions is to answer them. Our great advance in the supervision of children shows how strong has become the appreciation of the importance of dealing with these and all defects promptly and at the earliest period possible.

Children Even Come to Think Correct Speech Artificial and Mannered

A very large portion of the entire process of what we call elementary education is taken up in this business of the expulsion of errors that have been carelessly permitted to become fixed in the minds of children. Let this process now go on for several years. And, by and by, you have just what you find in the vast majority of the children who come to a public school—a mass of thoroughly false ideas and habits of speech, vocalization, and language generally; and, what is even more disastrous, the feeling that proper speech, careful vocalization, and accuracy in diction are something unusual, peculiar, if not wholly undesirable. Note the result in almost any schoolroom when a child gifted in accurate speech rises, and you will see either amazement that such a thing is possible and wonderment at just what it all means, or hilarious amusement over what, to the other pupils, seems mannerism in talking.

Start Right—Mend a Defective Word as You Would a Defective Eye

The point I wish to make is that from the earliest moment we seem to make every provision possible for perfection of the physical structure in which the mind operates and carelessly leave, till we are forced to deal with them, the habits and activities of the mind itself. "But what do you want me to do with my baby?" says some irate man who thinks I am going to demand a philosophical thesis from the baby in its cradle. This is what I want him to do: If he sees a defective eye, I want him to get it mended. If he sees a defective word, I want that mended, too. If he sees a foot malformed, I want him to employ his time and strength and money to see that it is corrected. If he sees a false habit of speech developing and a false note being incorporated into the mentality of his child, I want him to correct that, too. When one of my own children was small I noticed a certain tendency to make bad work of a certain combination of consonants. Thereafter daily, for several weeks, as a playful exercise with this baby, I repeated in its ear the proper vocalization of that combination, and presently the confusion disappeared. Left alone, that habit would have become fixed. It would have affected the spelling of that particular combination as it appeared in words. It would have confused the eye every time it saw them, because it would have been inharmonious with the sound which lingered in the ears and which had been domiciled in the tongue. That slight defect might have operated for confusion, for distress, and for blunder in a hundred different ways of which I do not even know.

Apply this principle to the use of words. Apply it to habits of correct speech and the use and power of approach to the mother tongue in the ordinary child in the first three or four years of life and it will produce something which will seem like a dream.

Some People Object that It Is Unnatural to Insist on These Things in a Child

You observe, of course, that this training begins not with the child but with the person or persons who have the child in charge. In general, it means the parents. But most parents never think of this matter at all and I have often been upbraided by indignant persons who said I was destroying the childhood of my children, because I did not let them acquire all sorts of false notions about their mother tongue. Because I did not let their mistakes go uncorrected, because I refused to use slang with them in the formative period of their lives, because I insisted that when they misused a word or used a false order of words, they should instantly correct both, it was said I was making an unnatural life for the children—that it was unnatural for children to do these things. As well insist that it is unnatural and wrong to correct defective vision or to operate on a club-foot!

The Good Results That Come from a Mastery of the Vernacular

Now what makes all this important is what comes of it. Language, as I have said, is the tool of knowledge. It is the instrument by which we garner information, by which we coördinate what we know, and make inferences, and express results. But if you blunt the tool, not to say destroy it, before you begin to use it, how are you ever to get knowledge in any proper or real sense? Everything depends upon this tool. The mastery of a proper use of the mother tongue is the first and last requisite of sound and extensive mental development. Language is the key to everything that pertains to human life. Once get a language and you have the key to manners, civilization, habits, customs, history, and all the complex and fascinating story of humanity. Because you get all these things by reading about them; and to read, you must know the language, and you must know it accurately and extensively and be able to follow the masters of it who have embodied their great ideas in literature. That process begins almost at the cradle. It begins by cultivating accuracy and skill in the use of the tongue. It begins by striking at every false thing, the moment it appears. Isn't it as important to prevent the malformation of the mind as the malformation of a foot? Isn't it just as necessary to prevent false use of the thinking power as it is of the seeing power?

How to Teach Children Other Languages

Perhaps I may be permitted, at this point, to digress a little and say a word on the subject of the study of languages other than the mother tongue. One of the things that interested me greatly in the Low Countries was the facility with which children spoke four or five languages. I used occasionally to get children to sit down and say the same thing for me in several languages, to see whether they made the shadings incident to varying racial development and interest, and I was often surprised to see the skill with which the thing was done. Now, of course, in the Low Countries the intermixture of races makes it absolutely necessary for every child to master several languages in order to do business with the contemporary life around it. But what struck me most was that the cross-fertilization of thought, produced by this inter-lingual development, was even more important than the thing itself. It convinced me that linguistic study has in it more power for the development of mental force and freedom than any other kind of study.

It convinced me that the decline in America of the classics, Greek and Latin, on the score that they were not "practical," is the result of a species of foolishness which some day we shall greatly deplore. We shall regret having permitted the removal from so many of our high schools and colleges of the requirements in these subjects. I am not now arguing that Greek shall be made compulsory. I am arguing that those parents who yield to the foolish clamor against the classics, on the ground that they are not "practical" (!), do not know what they are doing. I believe that the reaction upon the English tongue and its comprehension, the reaction upon the use of the vernacular itself for the commonest services of life and, especially, for the enjoyment of literature, is a compensation to be derived from classical study and is the most practical thing possible in the way of education. Of course, it is not as easy as typewriting and stenography! But is typewriting education? I believe in some high schools it counts as much as Greek for a high-school diploma! What a valuable document that sheet must be in such cases!

A Working-Knowledge of the Mother-Tongue Opens "a Substantial World, Both Pure and Good"

The use of the mother-tongue is the most important factor of the whole educational process. It is the means by which entrance is made into the vast world of books. When the novice who knows his tool and has the tool properly edged and sharpened, has once entered that world, he is brought into contact, possible in no other way, with the vast stores of knowledge. And observe, when you have trained a child in good English and prevented it from learning a great mass of bad English, when you have spent its earliest years familiarizing it with a correct and extensive vocabulary, you have given it access to a great many things from which the other process automatically excludes it. There are in the libraries great treasures which even young children would enjoy if only they had the tool by which they could use them. But having been encouraged, because it was "cute" and "pretty" and ministered to the vanity and indolence of the parents, to misuse, misunderstand, or absolutely to know nothing at all of many common things, they are automatically excluded from this world. That means the delimitation of their activities, almost from the start. Sometimes it means a permanent exclusion from many of the choicest delights of life.

Gladstone's Remarkable Speech upon the Tax on Raisins

For taste, like everything else, develops early, and taste in literature and knowledge and things intellectual requires very careful and exacting attention in the early stages. Who does not recall the hatred for some branches which was bred in him by the stupid blundering person who was their titular representative? I myself had exactly this experience with mathematics, till I struck a fascinating creature, who made geometry seem like poetry and who talked about algebra as though he were describing foreign travel! If anybody doubts this as a possibility, let him read one of Gladstone's budget-speeches, especially that particular one in which he links Greek history and classical knowledge and the whole romance of Greek literature with a tax on raisins! The same thing can be done with almost any branch of knowledge, if there is skill, zest, industry, and the love of it.

The Details of the Method Are Simple

Now this is in no wise a technical or involved matter. It requires on the part of parents and teachers and the custodians of young life generally, interest and care in watching the process of the formation of the habits of speech and the use of words. It requires that the persons named shall themselves keep correct habits in the presence of their children. It demands that when an error appears, it shall promptly be supplanted by the corresponding correct usage. In practice this will be found to be really a very enjoyable process. There is hardly any pleasure comparable to the pleasure of seeing the mind of a child grow. There is a special pleasure in seeing it grow beautifully and develop satisfactorily in every respect, and perhaps the most outstanding and interesting manifestation of such sound growth and development is the evidence that ideas are coming into existence naturally and accurately.

Do Linguistic Blunders Make Childhood "Interesting"?

One who does these things, will have the same sensations, only much more delightful, in hearing his child speak a difficult word properly, that he has when it walks across the room the first time without assistance. Every tumble while the child is learning to walk, hurries somebody to the assistance of the little one. What if every inaccurate speech, every tumble of the mind, every false accent, and every absurdity that now only provoke amusement or laughter, were promptly made the subject of correction and strengthening! Why is not one process as reasonable as the other? Is it absolutely necessary to let children, in the interest of "childhood," blunder along in the use of the mother-tongue without guidance and with nothing to strengthen the taste or train the ear in what is right? Is that what makes childhood "interesting"? If people would only reflect that the neglect of these things is the source of the fearful depression of children in later school-years, when they flounder around in their work largely because they have not the linguistic resources to understand what their instructors are talking about, more attention would be paid to the training of the mind.

Pleasant Practice in Taking Language Apart

Verbal analysis is another thing which may be begun in the linguistic training of children at a very early period. Many of my readers, probably most of them, are familiar with Charles Kingsley's "Water Babies." Very likely many who read to their children that fascinating and charming book, when they come to the chapter which deals with the professor's ailment, with Bumpsterhausen's blue follicles and the doctors' diagnosis of his case, skip over those long words, medical, surgical, and otherwise, which make that chapter such a linguistic delight. But I found that the reading of those chapters carefully and with strict and precise enunciation, bred in my own children a great delight and amusement in the effort to repeat them. And I attribute to that book and that particular chapter a great deal of influence in my own household in the development of a resource of vocabulary which has been almost priceless in their education. For, be it remembered, every four- or five-syllabled word generally has a history. That history is itself a "story" for children *par excellence,* if interestingly set forth. And, be it also remembered, that polysyllabic words are usually composed of simple words and may be taken apart, just exactly as a child takes off the arms and legs of a doll and digs out the stuffing to see what it is made of. Why should a child that can say "cat," "a" and "log" not say "catalogue"? To be sure, in this case, the syllables have no relation to the word in their meaning as simple ideas. But you have a three-syllabled word; and I can see no reason in the world why a three-syllabled word with simple components should not be taught to a child. And all the while you are training the ear for linguistic changes, you are taking language apart, and showing how it is put together. You are really teaching verbal analysis, which is itself a very scientific process and one of the best for the development of the mind and the cultivation of ready and clear speech. Anybody can do this who has access to a dictionary. And many parents will add to their own store of information by doing this and will gain for themselves and their children a pleasure that will make a bond of union on the mental side, which is quite as interesting and quite as desirable for the uses of life as the physical bond.

Lut Us Take More Pains—As Much with Speech as We Do with Hair-Ribbons

I have heard many children ask their parents what certain long words meant, because they struck the ear musically or curiously. But I have rarely seen the parent that would stop instantly and tell all that could be told, and that the parents in question could tell, about that word, thus utilizing the interest which was there ready to be stimulated and enriched by further knowledge. But I have often seen a mother break into a sentence and give a child's hair-ribbons the proper twist so that they might "look right"! I have seen more than one conversation broken into by parents calling attention to some verbal absurdity which their child was perpetrating, for the purpose of creating amusement for the adults present! Expensive amusement, I think it is. And I have often thought of it when I have seen young people vainly trying to overcome the bad habits thus given a permanent place in their mental outfit.

This Linguistic Training Will Not Abridge but Increase the Happiness of Childhood

I count this linguistic training as the most important factor in the whole scheme of intensive development for children. I cannot see that the child loses one thing that it would otherwise have. I cannot see that any childish enjoyment, any rational and sound and delightful characteristic of true and happy childhood, need in the slightest be interfered with. But on the contrary I have seen childhood develop and its companionship and fellowship with parents, with nature, with the world, with the phenomena of life, vastly increased, and happy childhood made happier because there were left no cruel malformations to cause the heart-breaking distresses of later school-years. I have seen such intensive development with no loss of health and with decided gain to every other interest. The tool of that development was a large and comprehensive acquaintance with and use of the mother-tongue.

4. Memory

TRAINING THE MEMORY

BY

WALTER L. HERVEY

SINCE character-forming is the goal of all education and memory-work its universal condition, this article is largely devoted to that most important matter, the value, limits, and method of learning by heart, in the home as a means of character-forming.

How Memory May Help Make the Man

The essential points of character-building are three: *First,* to build upon the foundation laid in the child's original nature, which, so far from being sunk in total depravity, is at the start of life equipped with every necessary element and seed of goodness, and which for perfect development requires only food and motion appropriate to each advancing stage of growth. It is the child's nature to demand as his proper food and motion something worth while to learn by heart. And if he seems to take more readily to doggerel than to the Twenty-third Psalm, that is not so much proof of depravity in him as it is proof of negligence in us. At the age when he is eager and impressionable, try him with that which is equally well adapted and at the same time more worthwhile.

Secondly, as regards habit, we have the familiar maxim: "Solidify into habits as many useful reactions as possible"; "Make the nervous system friend instead of enemy." It is sufficient to say under this head that learning by heart is nothing more than the forming of a set of habits.

Thirdly, as regards reason, or character in the making, we affirm that what is presented as food —as character-material—should be fully assimilated, that it may become a permanent possession of the soul. Now, learning by heart is one step, and an indispensable step, in the process of character-forming by assimilation. The cumulative series of the Book of Common Prayer is suggestive: it is well to read, it is better to mark, but to learn puts one well on the way toward inward digestion, whereby that which is vitally taken into the mind becomes structurally built into the character.

Adaptation, assimilation, habituation—these words sum up for us the beginning, the middle, and the end of character-forming; and, as we have seen, they supply the general argument for memory-work.

The Power of Classic and Beautiful Words to Fortify the Soul

There are, too, the special arguments, which we can but touch on. It is the universal testimony of mankind that the memorizing of classic and beautiful forms of words enriches the speech, forms the taste, feeds the mind, fortifies the soul. The Psalmist beautifully puts his argument for learning by heart when he says: "Thy word have I hid in my heart that I might not sin against Thee." It is the experience of multitudes of those who have been brought up to love them, that these forms gain inexpressibly in their power to help us— "in all time of our tribulation; in all time of our prosperity."

How Ruskin, with His Mother's Guidance, Studied the Phraseology of the Bible

Of all those who have borne testimony on this matter I shall cite but one, as being clearly unbiased and as combining the most pronounced disadvantages with the most striking and unqualifiedly favorable results—the case of John Ruskin. After speaking, in "Præterita," of the salutary pleasures of his home, he says: "I have next with deeper gratitude to chronicle what I owed to my mother for the resolutely consistent lessons which so exercised me in Scriptures as to make every word of them familiar to my ear in habitual music—yet in that familiarity reverenced, as transcending all thought, and ordaining all conduct." In these lessons, which began as soon as he was able to read with fluency and never ceased till he went to Oxford, he says: "My mother forced me by steady daily toil to learn long chapters of the Bible by heart; as well as to read it every syllable through, aloud, hard names and all, from Genesis to the Apocalypse about once a year." After the reading "I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and with the chapters thus gradually possessed from the first word to the last, I had to learn the whole body of the fine old Scottish paraphrases." Then follows the vivid picture of the long morning hours of toil—"toil on both sides equal;" the struggle for accuracy to the least accent, and for understanding if that was within reach; the list of chapters learned by heart with which (he says of his mother) "she established my soul in life;" and finally the summary of results in these remarkable and significant words: "And truly, though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like, in after-life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of all my education."

There Is a Memorizing That Is Not Worth While—Is There To-day in Education an Excess of Judgment and a Deficiency of Memorizing?

So much, then, for the argument for memory-work. It is time now to make a distinction.

Not all learning can or should be *memoriter* learning. The line is very sharply drawn. Where the exact language is immaterial it is an abuse to require it. In such cases it is no less important to neglect and to forget at the right place than it is to attend and to remember. But where the exact language, by reason of intrinsic worth, is an inherent element in the truth to be conveyed, the case is different. Here form and substance are so vitally interwoven that the form cannot be changed without essential loss to the substance.

In former days there was excess of memorizing and deficiency of judgment. Some will read this who as children were required to learn *memoriter* page after page of their history books. I myself learned a catechism of history contained in the cacophonous "Monteith's Youth's History of the United States." In these days the wise teacher places a premium on the pupil's getting the gist of the lesson and saying it in his own words. But the danger now is that there will be excess of judgment and deficiency of word-for-word memorizing, and that the practice of learning word-for-word that which should be so learned will fall into disuse.

What Should Be Memorized?

Let us now seek a criterion: What should be so learned? The question embarrasses not because there is so little, but so much. There is nothing named in Ruskin's long list which it would not be good to memorize; but we are forced by every difference between him and our children, and between their parents and his mother, to ask, not what were good, but what is best. It seems to me self-evident that the material which is best for memory work is that which, by its truth, its beauty, and its living power, most universally and permanently satisfies the soul. For if it be true, it will satisfy the intellect; if beautiful, the feelings; if vital, the will. To be true, it must apply to all mankind, at every epoch of development and in every age. To be beautiful, it must be clothed in language that perfectly expresses the truth and permanently satisfies the heart. To be vital, it must touch the life—giving form and spirit to prayer and praise, giving wings to aspiration, giving impulse to action. That which is fittest to learn by heart will therefore be found, not so much in the form of rules, or definitions, or dogmas, or whether "stiff and stark external commands"—for "whether there be knowledge, it shall be done away." That which is fittest to learn by heart we shall find rather in "the breath and finer spirit of all knowledge"—in poetry and in poetic form.

What Is Most Valuable for Purposes of Character-Forming by Memory-Work?

Matthew Arnold was very nearly right in saying that "in poetry our race, as time goes on, will find an ever surer and surer stay," and that "the strongest part of our religion to-day is its poetry." Judged by this criterion, the list of that which is of most worth for purposes of character-forming by memory-work will include:

1. Those sweet and majestic words of Jesus of which He himself said: "The words that I speak unto you, they are spirit and they are life;" words which are the more permanent as they do not take the form of "stiff and stark external commands."
2. Those Psalms that are unequaled in beauty of language and in power to satisfy the spirit of man in its loftiest and its deepest moods.
3. The sublime and often mystical poetry found in Deuteronomy, Isaiah, and Revelation.
4. Ancient and beautiful forms of prayer, such as may be found in the Book of Common Prayer of the Protestant Episcopal Church, and which, when found, are eagerly recognized by children as being suitable to their tastes and needs.
5. Classic forms of sound words embodying edifying doctrine, such as are wont to be sought chiefly in catechisms, but which can be found elsewhere as well.

Suggestions for Memory-Work at Home

We are ready to consider, in conclusion, some constructive suggestions regarding the conduct of memory-work at home.

1. Memory-work at home should be coöperative, yet independent. Children are being taught some *memoriter* work at day-school and at Sunday-school: they ask their parents to "hear" them, and the hearing of such lessons is one thing at least which parents can do without the *odium scholasticum* which attaches to parental help in an arithmetic lesson. So much is due the school. But there is something also which the home owes itself—to have its own line of work and to hold thereto, whether school keeps or not. Moreover, the Sunday-school can never, in my judgment, do much *memoriter* work without neglect of its proper duty of instruction.

2. The times for memory-work at home should be sacredly regular. They can be made coincident with the inevitable bedtime (for pleasurable but not studious repetition), and—shall we say?—with the equally inevitable leisure hour each week sacredly set apart for family worship and religious instruction.

3. At these times the exercises should be regarded as a duty, yet made, as they can be made, a privilege and a pleasure. It is a grievous error to speak and act as if interest and effort were incompatible, and duty necessarily distasteful. To endure hardness as a good soldier is not to be confounded with enduring hardness as a bad galley slave. I had rather, I suppose, punish the Beatitudes into a boy than have him go through life ignorant of the truth that "Blessed are they that have been persecuted for righteousness' sake." But in a well-ordered home such a course is, in general, both unnecessary and self-defeating. All depends on how wisely the play of motive is directed, how skilfully the proper impulses are set at work. Wisely-motived, the child will come to you, saying, "Find me something I can learn by heart," "Teach me a prayer;" and a boy of eleven, set to learn the part of Brutus, will learn the speeches of Mark Antony to boot. Social coöperation, imitation, consciousness of growing power, ambition, pride, emulation, praise and blame, reward and punishment—there is no motive known to human nature which may not be harnessed and made to draw this load.

Suggestive Methods for Memory-Work

But motive without method is as steam without engine. Therefore, and finally, the method used should reinforce repetition with thinking, feeling, and willing. To memorize by mere mechanical mulling is a deadly grind. Repetition should be made with the spirit and the understanding as well as with voluntary attention. It would, indeed, be futile to demand that every passage to be memorized be first fully understood; but to undertake to learn what is not in some degree grasped by the heart and the head is from every point of view unwise. There should be a living relation established between the child and that which he is to learn. Sometimes this relation is best established by letting the child become familiar with that which he is to learn, before he sets himself finally to commit it to memory. I have found that if a psalm is to be memorized, a good way to begin is to make it, at home or at school, a part of a regular liturgy, thus reading it many times with attention to its spirit; perhaps also, at the proper time, with explanation and informal analysis. The same applies to prayers and hymns, which should be often prayed and sung before being of set purpose memorized. This process of creating familiarity and warmth may be compared to the first stage in the developing of a photographic film—one by one the features "come out," until the film is ready for "fixing." My figure may halt a trifle; but in both processes there are obvious disadvantages in trying to "fix" before the features have "come out." The great law of method, here as everywhere else, is: let spirit vitalize form.

The Privilege of the Home in Memory-Training

A final word as to the proper part of the home in this work. I venture to say that in such work as this lies one of the home's peculiar functions. To guide and inspire the children in memory-work is something the home can do better than can any other agency, and better perhaps than it can do many other things. The home deals with individuals: it has them regularly, steadily, every day, seven days in the week. The time is indeed short, but this defect in quantity is made up by the unique element of quality: the time which the children naturally devote to their parents; and the time when they claim their parents for themselves is the sweetest, most impressionable of all the times of day. I mean bedtime and prayertime. Then the interests and distractions of the active day fade. Then the child turns with intense eagerness, all the greater for his previous absence and absorption in school and in play, to his mother—and to his father, if his father be parent and not merely progenitor—for companionship, for confidences, for story-telling, for reading literature, and for worship.

The "Quiet Hour" on Sunday

And it is reasonable to hold that, in the pressure of the week's engagements, which bears almost as heavily, nowadays, upon the children as upon the adults of the household, there can be one other stated time for worship and instruction—the "quiet hour" on Sunday. May I not, then, seriously and earnestly propose—and, to clear myself of cant, I may confess that I am trying to bolster up my own resolution by this public announcement of personal intention—that we as parents sacredly devote some stated time to guiding, helping, and inspiring our children at home to learn by heart precious portions of Scripture and such like language, in the belief that thereby, in a unique and indispensable way, we shall be filling their minds, forming their characters, feeding their souls, and giving them, as it were in fee simple, the very essence of a priceless heritage?

SOME PRACTICAL SUGGESTIONS ABOUT MEMORY-TRAINING

BY

THE EDITORIAL BOARD

So interesting and important is memory in a child's efficiency that a few further practical suggestions as to methods of training the memory will perhaps be welcome.

We have to acknowledge, in the first place, that there is no known way of developing the memory *per se*. Nobody remembers everything. Each person has a brain-structure and mental character of his own, and one can no more alter his retentiveness than he can the size of his head. We can, however, develop our retentiveness within the limits assigned to it by nature.

Some Interesting Facts about the Operation and Power of Memory

Some experiments made as to whether the daily memorizing of poetry would increase the number of lines that could later be memorized in a given time, showed that no such increase was noticeable. On the other hand it has been found that if one returns to poetry that was once imperfectly learned, he can memorize it much more easily and rapidly than a fresh selection. The mind travels more easily along brain paths that already have been worn. Memory-training, then, consists chiefly in multiplying and deepening brain paths. These paths are really associations. To change the figure, there are between most objects certain similarities, associations—"suggestion strings," as someone has called them—and, if you can pull the suggestion string which controls the association, the child or the pupil will remember the fact that is attached to that string. Our ideas are thus linked in "trains" or "sets," which criss-cross each other like the branch lines of a railroad. We can shunt the mind from any one of these stations to any other; and when we do so, one station, or fact, recalls the other, and we remember it.

There are great differences of memory among individuals. Some acquire readily and forget quickly; some acquire with difficulty but retain accurately and tenaciously. Some both acquire and retain with vigor and accuracy. Some recall names better; others, sounds or odors. Some persons are prodigies of memory but not of reason or practical power.

The Art of the Advertiser—The Fundamental Defect of Mnemonic Schemes

Some things seem to be remembered by most persons more easily than are others. Things that strongly affect the senses, for example, are recalled upon return to an old home after years of absence. Any other vividness of impression, such as one made by fright, by surprise, by wonder, will be likely to be recalled easily. The art of the advertiser consists largely in causing his wares to make such a strong impression by the color, the composition, the grotesqueness, the humor, or some other feature of his advertisement, that we cannot get away from it. The things to which we consciously attend are more likely to be recalled than are those that simply pass like shadows over the inert mind. Repetition has been found to be a great help, especially in mechanical memory. Here, again, is shown the skill of the advertiser who tacks his notices to every tree, or repeats them in a familiar space in successive numbers of a periodical. Natural relations are more easily made the paths of memory than are forced ones. Here is the weakness of mnemonic "systems." Their associations are nearly all artificial, and it is as much trouble to recall them as to recall the things which they are supposed to connect and bring to the surface. The mother or teacher, in training a child's memory, would naturally begin by helping him recall what he recalls most easily; and would always use the means of readiest recall when possible.

Conditions under Which a Child Will Best Remember—Health—Concentration—Leisure

While the native power of memory cannot be strengthened in any abstract sense, there are certain conditions under which memory is more vigorous. Health is one. A man who had exhausted himself in climbing a mountain found when he reached the level again that he could recall nothing he had seen from the summit. Youth is the best time for memory-strength; the years up to twenty-five seeming to afford the best opportunities to connect associations; the power remaining constant until about fifty and thereafter gradually lessening.

Since concentration is a great aid to memory the conditions of study ought to favor it. The child, for instance, should have his lesson assigned so clearly that he should know what he is expected to concentrate about. The surroundings should be helpful to such focusing of his thought. He should not, for example, study by an open window, with his chums playing just across the street. He should not sit near an attractive book or in front of a bright picture full of interesting details.

Pupils need time to think. The power of recollection depends largely upon one's having the leisure to link up the "connection strings." Pupils justly complain: "We have our time so filled with learning and reciting that we get no time to think." If repetition is helpful to memory, the child should have time to repeat either to himself or orally until he has gone over the associations to his own satisfaction.

Four Practical Suggestions in Memory-Training

It is perfectly plain, too, that the child should not only be given time to think but that he should (*a*) not be given too many subjects to think about at once. A few themes having many links connecting with what he has already learned and cares about, are better than many themes with few common associations. The more concrete and clear the few points are, the more easy will it be to connect them with other facts that have already been seen with equal concreteness and clearness.

We shall also be wise if we (*b*) multiply the connection strings. We have already said that some children seem to recall through one sense better than through another. We call some "eye-minded," others "ear-minded." But all children are to some degree both eye-minded and ear-minded. When possible we should, in presenting a new subject, not only tell it to the ear and show it to the eye but also if possible present it to the touch and the muscular sense. This is the "laboratory method," which has proven, especially in the sciences, so much more fruitful and permanent in value than the recitation method.

Some facts or things or words need to be recalled verbally, others by principles or generalities only. We should (*c*) evidently demand as few tasks that are purely mechanical as possible. Certain tables, vocabularies, and—alas! the spelling of the English language, are exceptions. Wherever there is a chance for thoughtful analysis we should try for the content before insisting upon the form.

And finally, the child will (*d*) remember best that in which he is interested. Joseph Cook is quoted as saying: "Interest is the mother of attention, and attention is the mother of memory; if you would secure memory you must first catch the mother and the grandmother." The reason the boy can memorize the baseball scores who cannot memorize arithmetic, is because he has a genuine interest in baseball and none in arithmetic. Sometimes you can discover a hitherto unsuspected interest in a boy's mind, which will awaken a whole train of new and useful association links that may not only help him become the master of a new subject but prove to have direct connections with many neglected old ones.

From original photographs in the collection of the Society.

KATHERINE, BOB. PAUL—AND OTHER YOUNG FOLKS

5. Thinking

ATTENTION AND CONCENTRATION

BY

EDITH E. READ MUMFORD

WHAT is attention? Observe closely our own mental operations. We notice that, when we attend, the whole of our consciousness seems to be taken up with one thing, the rest is in the margin; and further, that the attention which we pay is of two kinds, voluntary and involuntary. Voluntary attention is deliberate, and we are conscious of strain and effort. For the sake of something else we are forced to attend voluntarily to objects that are less interesting. Involuntary attention is spontaneous and we are conscious of no such effort of will. Involuntary attention is the basis of the voluntary. Sustained and continuous attention, whatever the subject-matter, is difficult, even for grown-up people, and demands of them considerable self-control. Much greater, then, must be the difficulty in childhood. Moreover, our minds tend to wander from the point, unless there is constant change in that to which we are attending, or in the point of view from which we are regarding it. To fix our attention persistently on one spot of light, for instance, is extremely difficult, but we can, with less difficulty, keep our attention on the flower we are dissecting, or the piece of architecture we are observing, because the range of attention is not too limited. It permits a certain range of movement, and so diminishes fatigue.

Let us suppose, in our own case, that we possess a total lack of interest in the subject to which we are called upon to attend, combined with a very great interest at the same time in other subjects; then, while such a state of things continues, sustained voluntary attention is practically impossible. We can only make repeated efforts to exclude from our minds those things which naturally interest us, thus giving the things which are as yet uninteresting a chance to stimulate our attention. Gradually, in all probability, the uninteresting subject will gain in interest, and the latter lose; until the effort to attend becomes less and less difficult. We tend to forget that many of the things to which children are forced to attend are, for them, wholly lacking in interest, while the world of life outside, or the world of their own imaginings, is all-absorbing.

Laws Which Govern Attention

Jessie has been to the theater for the first time. Not once did she take her eyes off the stage, she hardly moved a muscle while the curtain was up, nothing escaped her attention, and the afternoon was one of intense enjoyment. What a treat her aunt had given her! But even on the way home she was inclined to be irritable when the street-car kept on stopping; at tea, she quarreled with the other children; when bed-time came, she cried and did not want to go. "You are ungrateful, Miss Jessie," nurse breaks out, exasperated; "I should think your aunt would never want to take you out again, behaving like this when you come home. You don't deserve to have treats." Nurse does not understand. It is just because Jessie has appreciated the afternoon so much that she is "naughty" when the treat is at an end. Both interest and concentration of attention mean strain; a strain necessarily followed by a reaction. We must bear with her; protect her from the clamor of the other little ones, get her quickly to bed, where she can enjoy her tea in the quiet that she needs. Just as we should be physically exhausted after walking twenty miles, so Jessie is mentally exhausted after her "treat"; and the mental exhaustion reacts upon the body.

Each night Robert has a few home lessons to do. They need not take him long, but he dawdles over them. Insisting that working in the same room with other people makes no difference to him, he starts his Latin exercise in the dining-room, where all are sitting. He has just begun, "Balbus is building the wall," when his sister Margaret comes in to ask if she may accept an invitation out to tea on Saturday. Even though Balbus was occupied so busily in the "focus" of his mind, Margaret's words stray into the "margin" and they usurp the "focus." Balbus is turned out, and Robert asks if he may have some one in to tea with him, since Margaret is going out. "Yes, but get on with your work, lad," says mother; and he bends once more to his task. But his power of voluntary attention is not yet strong, he is easily distracted. One thing after another interrupts him. At last his lessons are done, but in all probability they are badly done; and he has taken a long while over them—all because of this difficulty of concentration on less interesting things in the midst of things that are more interesting.

Make Attention Easier

When anything has to be done that calls for a sustained effort of attention, we must lessen the temptations that would cause the child's mind to wander. Enforced silence or solitude; allowing a certain time for a definite piece of work; insisting that work half-done must be done again—make it not only worth while, but easier, to attend.

Ellis and Mary have texts to learn every week-end; they think of them on Sunday afternoons and set to work, but they find them so difficult to commit to memory. It is not like learning poetry, where the rime and rhythm help. Their brains are not quite fresh; it is hard to concentrate their attention in the afternoon, when their energies have been more or less dissipated throughout the day; and before the texts are known, they feel disgusted with themselves and out of love with the beautiful words. Another plan is tried. Texts are to be learned in bed before getting up in the morning, and said before breakfast. Brains are then fresh, distractions are then nil; it is therefore easier to attend and the difficulty is at an end.

Concentration is an effort and the habit of concentration is only gradually formed. While the habit is growing, times and places must be set apart for work and obstacles to concentration removed. The habits of tidying away all toys and occupations, and reading for a quiet half-hour before bed-time; of reading in silence for a short time daily after dinner; of working always in solitude or in silence; of studying as far as possible only when the brain is fresh—all help to form, in childhood, habits that will be invaluable in later life. Concentration of attention is by no means an easy matter; it requires deliberate cultivation.

ENCOURAGING INQUISITIVENESS AND INVESTIGATION

BY

EDWIN A. KIRKPATRICK

From the moment that the sunlight dancing on the wall or the little hands waving before the eyes hold the infant's gaze, till the time when the latest discoveries in science are eagerly examined by the savant, curiosity in some form is daily and hourly a factor in human action and thought.

Curiosity Familiarizes a Child with His Environment

Curiosity is even more omnivorous than imitation. It is at first almost entirely unselective, except as stronger stimuli force themselves upon the attention. It may be described as an appetite for new experiences. In infancy everything is new, hence everything is interesting. Curiosity is early manifested in a tendency to prolong a sensation, as by gazing at a new object; or to reproduce it, as when a sound is made again; or to act so as to get one or more additional sensations, as when an object seen is felt of; or to find the relation of one sensation to others, as when a child discovers that touching an object that has been struck, deadens the sound of vibration. Later, similar things are true of ideas.

By means of curiosity a child is brought into intimate relation with various phases of his environment, instead of simply those that minister to his existence. Everything around him is made a part of himself. The trees, the hills, the birds, the people of his home surroundings, are compared and related to what he finds in new surroundings.

The Knowledge that Wasps Sting May, on Occasion, Be Applied in a Practical Way

The greater the knowledge of environment gained through curiosity, the greater the possibility of adaptation to environment, as occasions arise involving applications of knowledge that has hitherto been useless. Thus a child who has learned a word through mere curiosity may be able to use it as a means of getting what he wants, or one who has learned through mere curiosity that wood floats, wasps sting, plants grow, fire burns, etc., may on occasion use the knowledge in a practical way. Other instincts tend to produce the proper response to present stimuli, while curiosity is continually preparing for the right response to conditions that may be met in the future. It lays up great stores of knowledge that serve as a basis for useful reactions. If man never learned anything before he had occasion to use it, he would suffer in countless ways from improper and delayed action. Necessity is a great teacher, but curiosity is a great teacher in early life, because even in early infancy it gives lessons that prepare for life. It does not inflict immediate and severe punishment as does necessity; but it gives present joy and prepares for great rewards in the future.

The race as well as the individual has learned by means of curiosity. In its highest form curiosity has led to many scientific discoveries that at the time were of no immediate practical value. Sooner or later, however, these abstract scientific truths nearly always find valuable practical applications.

The Connection of Curiosity with Attention and Interest

Curiosity, as an instinct or impulse, produces in consciousness a concentration of activity, called attention; and a feeling accompanying the act, called interest. Studying attention and interest is therefore the chief means of studying curiosity, since they are largely the result of curiosity, though other instincts and much experience may also be involved. The simple mental state of attention to the act of eating, or of drawing back from a dangerous object, is the result of the feeding and the fear instincts; but attention to the taste, feeling, or appearance of food, or the characteristics of the object of fear, is due mainly to curiosity. Often there is a prolonged period of attention and interest, before action in the way of eating the food, or backing away from the fearful object, or of approaching for closer investigation, results. Curiosity may, therefore, either support or oppose the attention and interest excited by other instincts. For most instincts, however, especially for play and imitation, it is a forerunner and supporter in the sense of leading to a closer examination of objects, though this often results in checking the usual instinctive mode of reaction to those objects.

Intensity of Impression First Gains the Infant's Attention

The essential characteristic of a stimulus that arouses the instinct of curiosity is that of novelty. Since, however, a stimulus must have a certain degree of intensity to be effective, and as everything is at first new, it is the louder sounds, the brighter colors, and stronger contrasts, as, for instance, the dark hair and white forehead of the mother, that gain the infant's attention when he begins to take notice in the latter part of the first quarter-year. The sensations that are repeated, however, soon cease to be noticed, through loss of novelty.

Relation between the Effect of New Stimuli and the Sensitiveness of the Child's Organism

Close observation shows that certain objects, sounds, or colors are attended to longer and a greater number of times than others of equal or even greater intensity, objectively speaking. This suggests the well-known fact that stimuli are effective according to the sensitiveness of the organism to them, rather than according merely to their objective strength. A slight touch on a boil or a corn is a stronger stimulus than a hard blow on some other part; in a similar way individuals differ greatly in sensitiveness to the same sounds, colors, and objects. As a child's instincts develop, he becomes more sensitive to certain stimuli, consequently his curiosity is more readily excited in some directions than in others. When a child's competitive instincts are strong, he likes to hear of contests; and when he has been flying kites, he likes to hear how children in other countries and scientific men fly them. Children's interest or curiosity, therefore, changes with the development of new instincts and with new experiences.

How Curiosity May Continually Destroy and Renew Itself

The tendency to imitation and play heightens the interest for a time by helping to disclose new characteristics of the object; then decreases it by effectually removing the essential element—newness. Though curiosity is thus continually destroyed by the results of its own action assisted by play, the knowledge thus acquired becomes the basis for a fresh growth of curiosity and play a little later. For example, colored cubes lose their interest when played with a great deal, only to regain it again and again as increased experience with other things prepares for new uses and the consequent observation of new characteristics. The child, after losing his interest in looking at and touching them, enjoys placing them in rows, or on top of each other, in building houses of them, counting their sides and curves, comparing them with other solids, and noting their weight and material as compared with other cubes, and finally in studying geometrical relations of all kinds. Thus familiarity with the shape and composition of the first cubes prepares the way for noticing the characteristics of blocks differently shaped and composed, and also lays a foundation in experience for a study of mathematical relations.

Increase in Knowledge Means a Geometrical Increase in Interest

Since nothing is noticed as new except as it differs from the familiar, every familiarity prepares for a fresh novelty. The materials produced by the self-destructive acts of curiosity therefore furnish a rich soil for the growth of a more vigorous interest. This growth of interest through increase in knowledge may be illustrated mathematically. If you know but two characteristics of an object, you can compare these with two of another object; but if you know four, you can compare with four and thus make sixteen comparisons; while if you know eight, you can make sixty-four comparisons, or thirty-two times as many as when you knew only two. The increase is therefore in a geometrical ratio. To him who gains knowledge more interest and knowledge is continually given.

Curiosity has therefore two means of growth: (1) through new stimuli gained by changing or enlarging one's environment, and (2) through increasing knowledge of familiar objects by the discovery of new relations. From the psychological point of view the problem of interest is concerned chiefly with the effects of experience. Psychology shows how interest may be promoted by a changing or enlarging environment, and by increasing the knowledge of things already in the environment.

Determining What Interests Are Strongest at Each Stage of Development

From the child-study point of view, however, the problem is one of development. It is not to find how any particular kind of desirable interest may be increased by external influences, but to discover at what stages of organic and instinctive development the child is especially sensitive to certain phases of his surroundings; or, in other words, to determine what interests, if any, are naturally strongest at each stage of development. This is a very difficult matter because, as we have already seen, previous experience is such a large factor in interest that it is hard to tell what is interesting because of inner conditions of development, and what is interesting because of experience and training.

A Return to the Old Territory

Curiosity has so many forms, and the impulse toward the new so frequently alternates in children with the love of the familiar, as shown in love for old stories, games, etc., that the general course of development is hard to trace. There are times when nothing but something new will satisfy the child; then again, he wants nothing but the old, the familiar. Such changes, though irregular, are frequent enough to suggest that curiosity impels to the acquiring of a system of knowledge of certain phases of the environment then to a reaching out after a new environment. Play and imitation make the more obvious characteristics of this new territory familiar; curiosity then leads to a fresh excursion into the new, but there is often a return to the old, which is then reviewed in the light of the new experience.

The Curiosity of Children Is Empirical Rather than Speculative

Early in life, and whenever a new object is introduced, the kind of curiosity or interest excited by the mere fact of newness may be called empirical. Later, the same object excites curiosity, not because of the new sensations or ideas it gives, but because of the desire to trace the relation of some of its characteristics to those of other objects. The curiosity or interest thus excited may be called speculative or relational.

There can be no doubt that the curiosity of children is largely empirical, partially because there are more new things for them to experience, while adults who have more knowledge to relate to whatever they perceive are more concerned with speculative interests.

The Lively Era of Persistent Interrogation

Before a child begins to talk, his interest is mainly in getting new sensations and noting their relations; but when the instinct of expression awakens, names for experiences are sought in the constant question, "What is that?" which is satisfactorily answered by a name. After various objects and acts and the names for them become familiar, the interest changes to their relations, and the constant questions are: "What is that for?" (use), and "How do you do that?" or "What do you do that for?" (how and why). Again, for a time, interest goes from objects and acts to their origin, and the constant question is, "Where did that come from?" Later, "Why?" questions predominate, but often with a little different meaning. They refer less to subjective reasons for doing a thing and more to common laws or general truths, *e. g.*, "It is dark because the sun has gone down." Interest now is often concerned with the applications of truths that have previously been learned. "Is the sun down?"—"No."—"What makes it dark, then?" This stage is reached in the third or fourth year. At about this time every question regarding a general truth is succeeded by another "Why?" till the puzzled adult reaches what the persistent little questioner accepts as an ultimate reason, or the circle is completed and the first answer is given, or in exasperation the child is told to "keep still."

In Young Children Movements and Actions Are the Strongest Stimuli

From the earliest days of taking notice, movements and actions are the strongest stimuli to curiosity. This remains true all through life, but investigation shows that it is less so in the later than in the earlier years of school life, and most so before entering school. Children of two years use nearly twice as large a proportion of action words as adults. Professor Shaw found that in school the younger children, when asked to tell what they thought when certain words were named, mentioned actions more frequently than the older ones; Barnes, that they were more interested in the use of things; and I have found that if asked to give a list of words younger children give more action words than older children and adults. Vostrovsky found that actions were prominent in children's own stories, and Kohler, that they remembered the action of stories told them better than descriptive details.

As to other interests, Vostrovsky found that in children's stories names, appearance, time, place, and possession are prominent; while Barnes found that in history they questioned most about cause and effect, who, why, personal detail, general detail, and least about time and truth.

The Appearance and Development of New Interests

As to objects of interest, various studies of children's reading and of their spontaneous drawings indicate that they are interested, in the earlier grades, in colors rather than in form, and in animals and children rather than in adults. As to the mental powers appealed to, Barnes found critical inferences most numerous at twelve and thirteen, and Lindley, interest in reasoning and puzzles greatest at twelve.

At about twelve, interest in history greatly increases, as all studies of reading interests show; probably because history supplies in a representative form new environment and experience, but more particularly because the social instincts direct curiosity to the study of groups of people. A little later, moral and religious questions have a great fascination, probably because the regulative instincts are developing. Æsthetic interest also increases at this time.

Since curiosity is modified by every new instinct, changes in curiosity may serve as signs of the development of new instincts. Curiosity serves as a guide by giving complete knowledge of everything connected with satisfying the instinct that excites it. The boy's interest in fables prepares him for wise action in the pursuit of his individual ends; and the youth's historical interest in groups of men, for performing his part as a social being.

Pupils Are Required to Answer instead of Being Led to Question

Long ago Plato said, "Curiosity is the mother of all knowledge;" but too often since then she has been regarded as merely the mother of gossip and scandal. The latter, however, are illegitimate children, resulting from poor feeding and union with small and unworthy passions. The legitimate offspring of curiosity are interest, learning, science and love of truth.

Children enter school as animated interrogation points, and instead of having their mental hunger gratified, they are stuffed with knowledge they have not asked for, and required to answer instead of being led to question, until their intellectual appetite is dulled and only the most stimulating diet appeals to them. They are led to study only by the desire for approbation, or by some form of compulsion or reward. It is not the truth they are after, but the words and acts that will satisfy the teacher, hence the slightest change in her expression or tone of voice often leads them to modify their statements.

The Use of the Appeal of Novelty Frequently Converts Teaching into the Art of Amusing

Unfortunately, curiosity and interest, like play, are often identified with amusement, by many teachers, when as a matter of fact, healthy curiosity is one of the strongest stimuli to effort. Of the two ways of exciting curiosity, that of giving new experiences by showing or describing something never seen before, and that of directing attention to unobserved qualities or relations of familiar objects, the first is unfortunately the mode more often used by those who try to interest children in their lessons. In many cases, therefore, teaching has become nothing more than the art of amusing. The result is that all the sweetness is taken out of a subject before there is anything of value learned about it, and subsequent teachers find it almost impossible to interest the children in these unpalatable and half-chewed materials. Not only has the delightful flavor of newness been removed from the subject, but the mental habit of taking rich food instead of working for daily bread has been cultivated, until in many ways the children are, intellectually, pampered weaklings. Their curiosity is aroused only by intellectual doses highly seasoned with the new and marvelous, administered by teachers who know of no other way of appealing to interest.

Properly Applied, however, the Doctrine of Interest Spells Intellectual Emancipation

The old-fashioned discipline of rod and ferule, wielded according to fixed rules, compelled the scholastic prisoners to learn their trade, and thus effective intellectual workmen were often turned out, who had performed difficult and unpleasant tasks till they had no thought of hesitating at any drudgery. Unwise attempts to carry out the imperfectly-understood doctrine of interest have developed intellectual laziness and repugnance to effort.

Properly understood and applied, however, the doctrine of interest will emancipate, not enervate, children intellectually. Just as a free laborer does a vast deal more work than the most closely-watched slave, and does it with a pleasure and self-respect the slave can never feel, so does the child, working under the stimulus of interest, accomplish far more intellectually and morally than did the uninterested urchin who slaved at his task under the eye of the old-time teacher.

Interest that is educationally valuable is not that which pleases and amuses (though a little such interest is helpful, especially with young children), but that kind of interest which causes effort to be put forth in order to satisfy the hunger for knowledge. The real test of interest is not how much pleasure do the children get out of the study, but how much effort do they put forth in pursuing it. Curiosity, like play, may be the stimulus to an immense amount of what would otherwise be drudgery.

How Curiosity May Be Made a Strong Motive to Effort

The conditions most favorable for rendering curiosity a strong motive to effort are (1) the perception of the relation of what is being studied to familiar and interesting experience and knowledge; (2) receptivity to the kind of knowledge being gained because it is suited to the stage of development the individual has reached. Many other things are helpful, but these are the most important essentials. How to bring about the first condition is the problem of psychology and pedagogy, while the second condition can be gained only through child-study investigations.

The purpose of education must determine what shall be taught; psychology, how or in what order subjects shall be taught, that each subject and part of subject may form a basis of interest for the next; while child-study must say when and how certain teaching shall be given, in order that the natural curiosity and interest of each age may be utilized. The teacher should use her skill in associating studies with the child's instinctive tendencies at the time, and with his more recent activities, that there may be no lack of natural, healthy interest regarding every subject as it is pursued.

If properly appealed to, curiosity alone is a sufficient motive for the invasion of every fresh field of knowledge; and imitation and play will supply the practice and drill necessary to insure continued possession of it. These instincts may very properly be supported by others, especially the desire for approbation in the earlier years, the pleasures of competition and the desire of results in the later years of school life.

DEVELOPMENT OF THE FACULTY OF OBSERVATION

BY

HECTOR LEBRUN

THE practical results which learned observers of natural phenomena have introduced into the daily life of mankind, are innumerable. Accordingly, it appears to be of prime necessity and of incontestable utility to develop the faculty of observation from infancy. Good observers are rare even among the best-instructed and most learned. By good observers I mean those who have caused science to make striking discoveries; who have opened to our researches new horizons, and fresh fields to be explored; and have pointed out to their pupils the methods and the means of continuing towards the ideal of search for absolute truth.

Three Psychic Factors Necessary to Produce a Good Observer

Now observation, in order to be adequate and good, must aim at an absolute perfection in order that it may fully command confidence and faith. The realization of this ideal of perfection is still very remote from our means, but all efforts must tend to bring us as nearly as possible to it.

"In a century Germany has produced a Helmholtz, France a Pasteur, England a Darwin; and America still awaits a like fruit to be gathered from the tree of science." Thus speaks Prof. C. S. Minot, of Boston, before medical students, regarding the qualities which a good observer must have. "Observation is," he says, "something more than seeing, hearing, and touching. Our sensory perceptions are only the commencement and the simplest link in the chain of observation's process. There is not a young man who can, according to my experience as a professor and naturalist, forge properly this first link of the chain, if the opportune occasion has not been given him, like the anvil to the smith, to develop this faculty by a long and severe discipline.

"The mistakes of the observer are oftenest explainable not so much by lack of action on the part of his eyes as by the defective work of his brain. The organs of the senses are, as the physiologists have taught us, imperfect, strictly limited in their field of action, and always ready to give us defective sensations, and illusions; and yet with an astonishing facility they are confounded and compared with understanding.

"In my long career as a professor I have known only two students whose visual power of the two eyes was not equal for microscopic observation; but I have not known a single one whose understanding could correctly conceive at the outset the images on the retina furnished by a microscopic preparation.

"A good observation depends on three psychic factors: understanding, concentrated attention, and judgment."

We Cannot Appeal to the General Intelligence, the Attention, or the Judgment of the Child Not Yet of School Age

That is, indeed, the ideal towards which we must direct all our efforts. It is distant; and it is in order to suggest some of the means of attaining it, and some of the methods which it is proper to employ from the beginning of education, that I have prepared this article on the faculty of observation in the child before the scholastic age.

If at the outset I have given you a glimpse of the ultimate aim of our task, it is in order to be able to state precisely where we must commence it, since we wish to study it from the first moments when the child's understanding makes its appearance.

In my opinion it evidently results from what I was saying a while ago about a good observation that we cannot even think of making an appeal to the intelligence, to the concentrated attention, and to the judgment of the child who does not yet know what school is. Those are faculties which are at this age too embryonic, too rudimentary, for us to be able to depend on them with a view to finding the best means which it is expedient to employ in order to develop them.

The Natural Senses of the Child Should Be Educated and Developed

The task which is in my opinion incumbent on parents to develop in their children the faculty of observation and to call it into being is to make, during the age which precedes school, a systematic and rational education of their natural senses—vision, hearing, touch, muscular sense, taste, etc. Before teaching them how, in order to make good observations, they will have to avail themselves later of those complicated instruments which constitute the sensory apparatus, it seems to me logical to think of giving to this apparatus a regular development, to educate the very perfectible instrument which it represents.

To teach children to reason out their sensations in an exact manner, to appreciate with precision their muscular efforts, to see correctly, to hear distinctly—such must be the task of the child's natural educators before the school age. At this period of life the nervous system and all the organs of the senses which are immediately dependent on it are still being elaborated. It appears, then, as a thing of absolute necessity, as an essential condition of the brain's proper working, that the sensory organs which put it into contact with external things not only perform their functions normally, but also with exactness and a certain nicety.

A Thirteenth-Century Aphorism—Examples for the Education of Vision

It is a good while since St. Thomas Aquinas wrote: *"Nihil est in intellectu quod non prius* *fuit in sensu*"—an aphorism very happily translated thus: "Human understanding receives its normal nourishment through the digestive and circulatory apparatus of the six sensory organs."

Therefore, before sending our children to school, let us educate their senses, if we wish to spare them later the cause of errors that would destroy the results of their observations; let us exert ourselves from the earliest years to correct the imperfection of their senses by sharpening them—developing them systematically and continuously, in order to obtain from them the most perfect and exact return.

In order to arrive at this result, nothing excels the study and observation of the natural phenomena. Let us take some concrete examples for vision: children will be taught the exact names of the colors—first, the simplest, and the most marked, with reference to everything—clothing, paper, tapestry; and finally they will be made to seize the shades in which one or the other of the fundamental colors dominate and recognize which is the dominant color. The attempt will not be made to explain to them the cause of these phenomena—they would comprehend nothing in them. It is sufficient that they verify them.

Training a Child to Measure; and to Note the Colors and Forms of Flowers

The child will be trained to measure by simply looking at the dimensions of remote objects; then the object will be put before his eyes and he will be told to measure it with a yard-stick or compare it with another object whose exact dimensions he already knows. One can have him mix two differently colored liquids in order to observe the result of the mixture.

In spring he will be led into the garden in order to make him follow daily the progress of the flower's blooming and there a thousand other occasions will arise for giving him precise notions on the colors and development of flowers. He will be made to ascertain and follow the successive changes which all these elements undergo, etc. In a word, it is necessary to place the child in the midst of nature and to direct the first contacts which he will have with her.

How a Little Child Meets a New Environment—A First Visit to a Spring Meadow

Observe what is the attitude of the little child who finds himself for the first time in the middle of a meadow where the grass is as high as he is. His astonished glance wavers irresolutely all around him; all the bright colors of the flowers starting forth everywhere dazzle him. He extends both hands towards the mass of unknown beings which surrounds him, then his attention becomes precise and is fixed on the most brilliant flower; he seizes a golden bud and, turning, shows it to his mother. He advances slowly at first, with the sensation of the infinite before him, then he grows bold; and there he is, gathering in handfuls all the flowers which present themselves within his reach—daisies, cornflowers, dandelions, buttercups.

He makes of them an enormous sheaf, without bothering about the names of what he pulls up. He mingles there verdure and grasses, and all at once he utters a cry. He has caught hold of a nettle! This is the first visit to the meadow during the month of June. It is certain that at the first moment he has seen nothing, ascertained nothing in regard to the multitude of objects which invite his curiosity. In his little brain, wholly new and quite free from impressions, the faculty of attention is, so to speak, still in the latent, somnolent state. "The child has eyes but his eyes are unskilled in observation, unaccustomed to isolate individuality, to separate it from the environing multiplicity, so that he does not see anything, does not know how to see anything."

The Dawn of True Attention—Fixing the Attention on a Definite Object

Right at the first his attention is engaged by all these things indifferently; they are all beautiful, all new and interesting for him. He accumulates them without distinction. Then, tired, he seats himself at the edge of the meadow and thinks of making bouquets. From this moment taste becomes precise, preferences accentuate themselves. Some prefer yellow flowers, others blue ones. This is the moment to awaken the attention and point out the particular forms of the accompanying leaves, to decompose a flower into its parts and show the insect which sucks there the juice of the plants, or the larva which is concealed there, etc.

In proceeding thus the child will rapidly acquire facility in seeing; then he will be led by degrees to look attentively, to fix his understanding on a determined object; to decompose this object into its different parts, to analyze it. It is from this moment that one will succeed in fixing his mind on a concrete object, in obtaining from him a voluntary attention which it will be necessary to sharpen more and more. We shall succeed in calling forth this master faculty, which will unceasingly grow larger. In order to attain the goal which we are setting for ourselves, it is necessary to absorb oneself in it from the start and never to abandon it afterwards in the whole course of education, in order to succeed thus in fulfilling the third condition of good observation: judgment. We shall have fulfilled it when we have won over the child to voluntary attention. We shall have thus contributed to the formation of his character, to the education of his will.

A Summary of the Argument

By way of *résumé,* in order to make of our children good observers, it is necessary first of all to teach them to see, to hear, to feel; it is necessary to carry on systematically the education of their senses, commencing it with the first appearance of the understanding. Examples analogous to those given above for vision will be easily found for the other senses.

This education of the senses is the first condition, the first step to be taken, the first link to forge; and the success of all ulterior education is intimately connected with its development and in some sort subordinated to it. It is the only one which suits preëminently the age which we are studying. I say preëminently; for nothing hinders from pursuing at the same time the development of the intellectual faculties and the shaping of the morals.

THE BOOK OF NATURE

BY

NORA ARCHIBALD SMITH

The book of Nature is always open.
—Louis Agassiz.

Louis Agassiz, our great Swiss-American citizen, was once asked to write a text-book in zoölogy for the use of schools and colleges. Of this he said: "I told the publishers that I was not the man to do that sort of thing, and I told them that the less of that sort of thing which is done the better. It is not school-books we want, it is students. The book of Nature is always open, and all that I can do or say shall be to lead young people to study that book, and not to pin their faith to any other."

Nature Will Do the Imparting, if the Child Be Led to Her Feet

We need no higher authority on such a subject than that of the great naturalist; but you see that he implies in his remarks that a guide to the study of Nature is necessary, save for the inspired few, and it falls to the lot of parents and teachers to equip themselves, in some sort, for the task. If they be not naturalists born, they can, by study and reading, collect a good deal of information about the wonders that surround the child; and though, according to Lord Bacon, it takes much knowledge and wisdom to impart the right little successfully, yet, in this case, it is Nature who does the imparting and the educator simply leads the child to her feet. There have been in all times books treating of the marvels of the animate world, but of late years they have grown so numerous as to constitute a distinct department of literature. Gilbert White's "Natural History and Antiquities of Selborne," perhaps, may be said to stand at the head of the department, and though it was written more than a hundred years ago its pages are as fresh and charming, as contagious in their enthusiasm, as when first they were published.

The Prose-Poetry of Richard Jefferies

The very nature of the subject seems to engender a poetic style, and nowhere will you find this more thoroughly shown than in Richard Jefferies' writings when, for instance, he sings as he does in the Proem to "The Pageant of Summer": "I do not want change; I want the same old and loved things, the same wild-flowers, the same trees and soft ash-green; the turtle-doves, the blackbirds, the colored yellowhammer sing, sing, singing so long as there is light to cast a shadow on the dial, for such is the measure of his song; and I want them in the same place." There is a positive intoxication in his words as he tells of the "swifts shot through the air with outstretched wings like crescent-headed, shaftless arrows darted from the clouds; the chaffinch with a feather in her bill; all the living staircase of the spring, step by step, upwards to the great gallery of the summer."

The Poet-Naturalist Thoreau, Who "Knew the Country like a Fox or a Bird"

Somewhat more austere, somewhat more reserved, as befits the New England blood, is our own Thoreau, the poet-naturalist. If you begin with "Walden," and follow on with the "Excursions in Field and Forest," you will be eager to read the rest of the long roll. "I wish to speak a word for Nature, for absolute freedom and wildness, as contrasted with a freedom and culture merely civil," Thoreau declares; and the "Excursions" are memoranda of his wonderful walks, walks so marvelous only because of his seeing eye and understanding heart; for they were, in fact, just along the common country roads and woodland by-paths in which we have all strayed, and, alas! seen nothing worth recalling. Emerson said of Thoreau: "It was a pleasure to walk with him. He knew the country like a fox or a bird, and passed through it freely by paths of his own."

American Ornithologists Have Displayed High Scientific and Literary Attainments

There have been more books about birds written in this country than about any other wonder of nature, not alone for the general reason that, as Leopardi said, "Birds are the only perfect things of joy in the universe," but because our early American ornithologists were men of great scientific attainment and of equally great ability in setting forth their discoveries. Everything that Alexander Wilson and Thomas Nuttall saw and described was touched with poetic grace, and everything that John J. Audubon saw, painted, or wrote about, he adorned with Gallic charm and vivacity.

No wonder that bird-study became popular among us and no wonder that bird-lovers such as John Burroughs, Bradford Torrey, Olive Thorne Miller, Mabel Osgood Wright, Herbert K. Job, Florence Merriam Bailey, and Dallas Lore Sharpe, arose in rapid succession. Their books became widely popular, and now the bird-students and observers in this country are legion. Eight of our States have established a "Bird Day" for their schools and the United States Department of Agriculture has urged its general adoption in an interesting and valuable circular (Circular 17).

Burroughs and Other American Nature-Writers and Their Works

John Burroughs, however, by no means confines himself to birds in his books. The educator who wishes to equip himself as a guide to nature can scarcely do better than to buy "Signs and Seasons," "Locusts and Wild Honey," "Pepacton," "Wake-Robin," "Winter Sunshine," "Birds and Poets," and read them at his leisure. The windows in his house of life will begin to grow, as they did for the princess in the fairy-story, when she had gained an understanding heart; and he will catch altogether new glimpses of the world about him. Burroughs will tell him not only about birds, but of the secrets of the bees, of the mysteries of the flowers, of open-air excursions on lake or river, and all the experiences of outdoor life. The same breadth of treatment is shown in Dr. Charles C. Abbott's books, "A Naturalist's Rambles about Home," "Days Out-of-Doors," "In Nature's Realm," etc.; and in W. Hamilton Gibson's delightfully-illustrated volumes, "Sharp Eyes," "Highways and Byways," and "Our Edible Toadstools and Mushrooms." Then, if you want to read for inspiration, there is John Muir and such a book as his "Mountains of California"; and you must not neglect Ernest Ingersoll's "Wild Neighbors," "Country Cousins," and especially his "Nature's Calendar," which enables you to follow the record of a naturalist's year. Every one, whatever his age or interests, reads Ernest Thompson Seton's books, for they are animal studies with a fascinating touch of romance about them and from beginning to end they hold the reader's keenest attention.

Books on the Wonders of the Heavens, on Butterflies and Other Insects, and on Flowers and Ferns

Untechnical books on astronomy suitable for the general reader are more difficult to find, but "Star-land," by Sir Robert Ball, is based upon lectures to British children on the wonders of the heavens, and is clear, fascinating, and yet scientific. Another useful manual on the subject is "Earth and Sky Every Child Should Know," by Julia Rogers. If one is especially interested in butterflies, W. J. Holland and S. H. Scudder have both written interesting and well-illustrated books on the subject, and we have also Mary C. Dickerson's "Moths and Butterflies." For those who will study bees and wasps there are Margaret W. Morley's charming little books, "The Bee People" and "Wasps and Their Ways." Clarence M. Weed's "Life-Histories of American Insects" does for the insect-world what the books of bird-enthusiasts have done for the objects of their love, and in flower-land Mabel Osgood Wright's "Flowers and Ferns in Their Haunts" and Mrs. William Starr Dana's "How to Know the Wild Flowers" are to be warmly recommended. Many of the books mentioned in this paper may be read with enjoyment by young people, and they will especially delight in the last-named volume, which gives not only the common and scientific names of the flowers, but their romantic, literary, and legendary associations.

Some Books Intended Especially for Children

Primarily intended for children, however, are Jane Andrews' old but still wonderful booklets, "Stories Mother Nature Told Her Children" and "Stories of My Four Friends" (the four seasons), which have won a permanent place in juvenile literature. And then there is "Sir Bevis," adapted from the "Wood Magic" of Richard Jefferies by Eliza J. Kelley and fragrant with the charm of his style. It recounts the adventures of a boy in the fields and tells of how he talks to the animals and birds, learns their secrets, and shares in their joys and sorrows. "Sir Bevis" is a book a little out of the ordinary line and would not appeal to all children, perhaps, but Margaret Morley's "Little Wanderers," a story of the dispersal of seeds, is fit for the enjoyment of any small person, whether prosaic or imaginative; and so is her "Flowers and Their Friends," which is not a botany, in the strictly scientific sense, and yet tells all the secrets of the plants.

"Go Forth under the Open Sky"

There is an infallible rule which holds for young and old in judging books on nature-study, says Mrs. Anna Comstock, of Cornell University. If the book leads the reader to a wider and more sympathetic interest in life about him; if it creates in his heart a real love for out-of-door life and a sense of companionship with nature—then it is a good book. If, on the contrary, the reader feels that in finishing the volume he has learned all there is to be known about nature, without studying anything outside its pages—then is the book not only a failure, but pretty nearly a crime, especially if the reader is a child. Froebel's law of the self-activity of the individual holds good here as it does in every department of knowledge. You must see things for yourself, you must learn them for yourself, you must do them for yourself; and nowhere is this more true than in the realm of nature. "Learn to read the book of Nature for yourself," says Agassiz. "Those who have succeeded best have followed for years some slender thread which once in a while has broadened out and disclosed some treasure worth a life-long search." It is not that we expect to make scientists out of our children when we lead them to the study of the animate world, any more than we expect to make them sculptors when we give them clay to model. We do believe, however, that, as Dr. Clifton Hodge has said, "Nature has been the 'Old Nurse' of mankind since time began; and any plan of education that leaves her influence upon mind and character out of the account is lacking at a vital point."

ON READING FOR CHILDREN

BY

EVA MARCH TAPPAN

All children like to read, either through their own eyes or through the eyes of others. They have a healthy curiosity about the strange world in which they find themselves. I wonder sometimes how they lived in the olden days when there was so little reading-matter adapted to them, and, indeed, almost no children's books except a few to use in school and a few more to teach them how to behave. Children were expected to read what grown folks read or to read nothing. Only a little while ago a lady told me that her father was a man most tenderly devoted to his family, but that, when she begged him to buy stories for her, he always opened the door of the old-fashioned secretary and pointed to a row of volumes called the "Home Library," or "Household Library," or something of the sort, and said, "Here are good books, and just as soon as you have read them all, I will buy more." They were good books; but Baxter's "Saint's Everlasting Rest," Doddridge's "Rise and Progress of Religion in the Soul," a fine-print dictionary, and some of the dullest biographies and histories ever written could never be very attractive to a child. The father kept to his word; and the woman of seventy-three regrets to this day her childhood's lack of story-books.

An Example of How a Dry Fact May Be Made into an Interesting Story

New stories are the natural mental food of the child, and he will enjoy almost anything if put into the form of a story. And, really, grown-ups like stories as well as children. I remember once listening to a lecture on missionary work in Turkey. It was difficult to find employment for the natives who had become Christians, the lecturer said, but finally they succeeded. That was the driest sort of fact. Here is the way a friend had told me the same thing: "As soon as a Turk had become a Christian, he was in danger of starving, because the other Turks would not employ him. For a while we did not know what to do, but at length some one had a bright idea. You know that in Turkey it is exceedingly hard to get permission to do anything new, but there is no trouble about going on with any old work. Well, we unearthed an ancient law which said that every nation might have the privilege of making its own peculiar kind of bread. That solved the problem. We asked the Government to allow us to 'continue the manufacture of Christian bread.' Our request was granted at once. We opened a bake-shop, and there we had work for our converts. Of course, we should never have been allowed to put up a new building, but we bought a tumble-down shed, and the Government was perfectly willing that we should make whatever additions to it we might wish." The lecturer had stated a fact; my friend had put the same fact in the form of a story, and it is easy to see not only which version is interesting, but also which one would be remembered.

A Child's Library Should Include a Plentiful Amount of Stories

The "Outlook" once said that it is just as much the duty of the home to feed the mind of the child as to feed its body, and that in the most straitened home there ought to be a few good books. If I were choosing a library for a child, I would put in plenty of stories. There should be "Red Riding-Hood," "Jack the Giant-killer," "Cinderella," the Grimms, and Andersen, and all the rest of the old favorites. I believe that some one has recently discovered that it is extremely injurious for children to read such tales, and that even "Mother Goose" is most dangerous. The only wonder is that some wiseacre has not found that it is injurious to breathe! I would have, too, the myths of the olden times. A kindly Quaker once said to me, "I don't see how thee can sit down and deliberately read a thing that thee knows is not true." But the old myths are the truth itself.

The Old Norse Tale of Baldur the Beautiful—Small Things Are Often Important

There is the story of Baldur the Beautiful, for instance, the Northern god who was so good and kind that all the other gods loved him except Loki, the mischief-maker. Baldur's mother went about among beasts and birds and plants and made them all promise that they would never harm her son. One little plant she overlooked, the mistletoe; but she said to herself, "That is such a weak little thing that it is really not worth while to go back;" and so the mistletoe did not promise. Now, it was a favorite sport of the gods to hurl all sorts of missiles at Baldur to see how they would fall away from him and leave him unhurt. Wicked Loki said to one of them, Hoder, who was blind, "Why do you not join in the sport and so show honor to Baldur?" "Because I cannot see to aim," replied the blind god. "Oh, I will guide your hand," said the evil Loki. He put a bit of mistletoe into Hoder's hand. It struck the god, and Baldur the Beautiful fell dead; and all the others mourned for him. That no Baldur ever existed is a small matter. The truth of the story lies in the fact that the smallest things are of importance; and I do not know any easier way to teach this lesson to a child than to let him read this story.

The Immortal Stories of Horatius Cocles and of Beowulf, the Swedish Thane

Besides these myths, there are fine old tales in Homer and Vergil and Livy. I doubt whether there is a better lesson in love of one's own land —except perhaps Hale's "The Man without a Country"—than the story of Horatius, who with two others held the foe at bay at the farther end of the bridge, while his countrymen cut away the beams and supports, and so saved Rome from her enemies.

Then, too, there are the hero stories. There is Beowulf, who listens with such deference while the old man Hrothgar tells of the monster that kills his followers by night; and then overpowers the monster and frees the hall of Hrothgar from its enemy. These stories are full of blood and battle, of course; but the fighting is usually to help some one in distress, to win gifts for faithful followers, or to free a country from a fire-breathing dragon; seldom for the hero's own selfish ends.

Bunyan; Defoe; Wyss; Swift; "A Thousand and One Nights"; "Gentle Shakespeare"

There are the fine old favorites, "The Pilgrim's Progress," "Robinson Crusoe," "The Swiss Family Robinson," "Gulliver's Travels," the "Arabian Nights," and Shakespeare; for it is a part of Shakespeare's genius that he appeals to children as well as to grown folk. When children do not like "The Pilgrim's Progress," the reason is usually that they were too old when they read it. The average child will enjoy it at six or eight years; but if he waits till twelve or fourteen, he is a little too old for the story and too young for the allegory.

"Old-Fashioned" Stories: Miss Edgeworth; Mrs. Barbauld; John Aikin; Abbott's "Rollo Books"

In my ideal library I would not omit the old-fashioned stories, those of Miss Maria Edgeworth, Mrs. Anna Letitia Barbauld, John Aikin, and others. There is the tale of poor little Rosamond, who buys the purple jar in the apothecary's window, only to find that she has spent the money which should have gone for shoes, in buying a plain glass jar filled with colored water. Quaint as these tales are, they are interesting. Begin one and you will want to know the ending. It is a little humiliating, perhaps, but one prominent reason why these stories seem old-fashioned is because of their atmosphere of obedience and respect for the older folk. Another reason is because the present fashion is to make everything easy for the child, and even to do his thinking for him. The "Rollo Books," those favorites of half a century ago, treated the child like a reasonable being and led him along to think with the author. For instance, Rollo consults his uncle about buying a watch-chain for himself. He has saved the money and he is free to spend it as he likes. His uncle says that it is an article of permanent value, and it might be a good thing to buy it. Then he continues: "The chain is $8.50. The interest and the wear and tear would come to about .60 a year, or .05 a month. Do you think you would get as much pleasure and convenience out of the chain as out of .01¼ a week?" Rollo decided that he would; and his uncle agrees with him that it would be a wise purchase. Here is a lesson in economics and in his respect for the opinion of his guardian. Moreover, I have never yet seen a child who would not follow the reasoning with interest and want to see what the final decision was.

Simple, Good, "Old-Fashioned" Poems

Another old-fashioned tale is the famous "Eyes and No Eyes" (or "The Art of Seeing"), by John Aikin and Mrs. Barbauld, in which two boys take the same walk. One finds it extremely dull. The other has seen many different kinds of birds and plants; he has noticed several people doing interesting things; has found out a good deal about the habits of animals; and has done a bit of thinking about the brilliant sunset and why the sun looks so much larger when it is near the horizon. Then, too, there are the old-fashioned poems, such as "Twinkle, twinkle, little star," "'Twas the night before Christmas," "The Blackberry Girl," and many others. They are not always brimming over with poetry, but they are simple and good, and very small children understand them and love them.

The Best Open-Air and Adventure Books—The Standard Poets—Simplified Science

Then there should be in my library books about out-of-door life and things, and books of adventures—thrilling adventures, wildly exciting, perhaps; but here I would make a broad line between the adventures of the dime novel, the yellow literature, which are simply exciting, and the adventures which have come in the course of the hero's duty. The man who goes through the Niagara Whirlpool in a barrel is merely foolhardy, but the man who plunges into the river to save a child is a hero.

My library must have poems, of course. The ideal way for the ideal child would be to have a whole shelf of the standard poets and browse among them and choose from them what he likes best; but a few good volumes of well-chosen poems certainly ought to come in. There should be a few easy books on science, one of simple experiments that a child could perform, a good book on the stars, some with interesting descriptions of plants and animals, and the common minerals.

History and Biography of the Interesting Sort

There must be biography, but it must keep up the interest throughout the volume, and not make the boyhood of the great man interesting, while the rest of his life is only a list of his honors and successes. I like the little biographies by Jacob and John S. C. Abbott. Of late I have had occasion to go through two or three of them. The authors are criticized as always looking at the hero through rose-colored glasses; but so long as they tell the exact truth about the man's deeds, it certainly is only fair to allow the hero as kindly a construction upon them as possible. There must be history, not of the dry-as-dust species, but easy and interesting. History is story, and the kind of history for children is the kind that is written in story form, the kind that takes a country for its hero and makes you feel at the end of the book almost as if you had been reading the life of a person.

Clear Print Is Important in Books for Children's Use

My library must have a good child's paper. I like especially the old reliable, the "Youth's Companion." In its four-score years of life it has always been clean and good; its stories are well written; its short articles on questions of the day are clear and simple, and have a fashion of telling just what one wants to know. Indeed, I have often thought that reading these would save quite an amount of poring over daily papers.

The books in my ideal library must have good bindings, pretty ones if possible; but good clear print is far more important. I asked once at the Boston Public Library which book children preferred of the three or four that had been written on the same subject, asking particularly about a most excellent one by Charles Lamb. The librarian replied, "They rarely took it home or read it here; but when the new edition came out, with coarse print and good pictures, they began to read it." I doubt whether children are ever really fond of a book in fine print.

Help from Adults Counts in the Use of Even an Ideal Library

Even the children who have an ideal library at home need help from their parents in using it. The earliest years, from the time that they begin to be able to comprehend very simple stories when read to them, are most valuable of all. The little daughter of a musician once said to me, "I don't care much for hand-organs because my papa can play better." Her father was greatly amused; but it seemed to me that the tiny girl was much to be envied. She knew nothing about music, of course, and she has shown no special talent for it since then; but in her six short years of life she had heard so much good music that she chose the best by instinct. People wonder at the clear, strong English of Helen Keller; but her blindness has shut her away from foolish, carelessly-written books. She has read only the best; and the result of this is manifest in her own literary work. No one wants a child to lose its eyesight in order to save it from second-rate books; but the question of children's reading becomes more and more pressing. Books are everywhere. They shower down upon the child from the various libraries, and by gifts and loans. They are given away as advertisements.

How One Mother Helped Her Daughter

It would be easy enough to make out a reading list of books valuable to a child; but the independent child of to-day would feel it a great hardship to be kept within its limits. Taking matters not as they should be, but as they are, it seems to me that the greatest power of helpfulness to the child lies in the hands of the mother. While teaching in a high school, I noticed that one of the girls was improving very rapidly in her study of English. She read aloud much better, she was more interested, and she seemed to appreciate more fully what she was reading. The secret was that she was going over every lesson with her mother. The mother was not an educated woman. She was of foreign birth and did not know our language so well as her daughter. She had not much spare time, and she had not a great deal of money. But she had her years of experience in life to bring the wish to learn, and she had a deep interest in her daughter's work.

No Academy Equals a Mother Reading to Her Child

Not many mothers are so busy that they cannot find a little time to read aloud to their children. The late Horace E. Scudder once said there was no academy on earth that was equal to a mother reading to her child. In school many a child hesitates to ask questions. He is shy, he thinks every one understands but himself, and often he lets a point slip by without knowing what it means. At home, alone with his mother, he is not afraid to tell his own thoughts nor to ask the meaning of whatever is not clear to him. Read poetry to the child. Read easy, simple verse, read nonsense verse, read real poems, read sometimes such poems as "Thanatopsis," and bits of "Paradise Lost." Of course the child will not understand the thought, but he will enjoy the sound, and he will unconsciously learn the words.

A Love for Good Poetry Sweetens Life

Poetry was never meant to be read to one's self, but always to be read aloud or recited. It is harder than prose. The order of the words is often unlike our everyday speech, and the words themselves are frequently different. Here, especially, children need help. If they find it, they learn to love poetry, and there are few things that so sweeten life as a genuine love for poetry, for its beauties, and for the helpful lines that come to one's mind in hard places. Let the children read aloud. They will enjoy it if they can feel that they are really giving pleasure. Talk about what is read. Don't say much about the bad points of a book, but speak of the good ones.

The Profitable History of Polly Finch

Miss Sarah Orne Jewett, the queen of writers of New England stories, has one little tale called "Farmer Finch." Polly Finch, the heroine, has an ambition to become a teacher. By many self-denials her parents have sent her through the preparatory schools. She has worked faithfully, has been a general favorite, and has graduated with honors. Both she and her parents suppose that of course a fine position will open to her at once; but one plan after another fails. Finally, she humbles her pride and applies for the tiny district school near her home; and that plan fails, too, for the committee-man has a niece and the niece wants the school. Polly goes home to tell her mother. That very day the bank fails, and nothing is left to the little family but the small, rocky, run-down farm from which her father has hardly gained a living. The father is broken down in health by his misfortunes and is hopeless. The mother is anxious and troubled. Polly rises to the occasion. "I've come against a dead wall," she says, "but I don't mean that what I have learned shall be thrown away."

Then she goes to work bravely and intelligently to manage the farm. She works, she thinks, she notices what others have done, she reads—and she succeeds. I believe that after reading that story and closing the book, the point that would stand out most clearly in one's mind is the time when Polly had to make her decision. If I were talking about the story with a young girl, I would call her attention to that in particular. She would probably never be called upon to choose between trying to get a school and managing a farm; but it would help her to see that the best use to which one can put an education is to make it of service in whatever is to be done; and—to leave the main subject for a moment—it seems to me that the woman who cannot cut out a garment better because of her geometry and her drawing lessons, who cannot speak English more distinctly and with fuller vocabulary because of her study of French or German, who cannot find a hundred uses for her chemistry in the little everyday emergencies of her house-keeping, has not succeeded in getting from her studies all that they had to give her.

Some Kinds of Books That Are Not Worth-while

Even if a book is chiefly trash, it is worth more to pick out some good in it than to condemn it wholly. I remember once reading a story in which there seemed absolutely nothing of value except some hints about making a sick-room comfortable. If the mother says, "Those points are worth remembering," she has done a good deal to fix them, and to make the rest of the book forgotten. There are two or three kinds of books, however, that seem to me bad all through. One is the "cheap dreadful," the volume of wild and lurid adventures undertaken purely for foolhardiness. These are the books that tempt boys to run away, that make them feel as if a pistol and a dirk and a chance to use them were enough for happiness. Another is the sort of book in which the abused and misunderstood child is hero or heroine. And yet another is the kind in which the child sees the errors of its parents' ways and either delivers moral lectures against them or endures them with a most exasperating patience and self-conscious sweetness. Of course it is not easy for the busy mother of a child fond of reading to read everything that the child reads, but it does not take long to get an idea of a book: it is not necessary to eat a whole egg to find out whether it is fresh.

An Experiment by the Author

I tried the experiment with a number of boys and girls. I gave each one a book that was new, and asked each one to learn what he or she could about it in ten minutes. At the end of that time, the books were closed and each one wrote what had been learned of the character of the book in hand. As much confidence as I have in rapid reading, I was surprised to see how good a notion almost all had gained of their books. In almost every case the boy or girl had caught the spirit of the volume—and it is the spirit that counts. The books of Oliver Optic that were such favorites some years ago are full of impossible achievements by most remarkable children, but the spirit of the books is excellent; for these marvelous enterprises are all undertaken for some good purpose, to help a mother or father, or to make an honest living for one's self.

A Little Real Study of the Best Poetry

Finally, besides reading to a child and with a child, my ideal mother will once in a while do a little real studying with him. Take some poem and help him to find out what is in it besides that which lies on the surface. Notice that if we change the order of the words in a line, the line is spoiled.

> "The breaking waves dashed high
> On a stern and rock-bound coast," . . .

is poetry. "The waves, breaking on a rock-bound and stern coast, dashed high" is very disagreeable prose. Notice that sometimes the very sound of the words expresses a thought or mood. Milton described the opening of the gates of hell—

> "On a sudden open fly,
> With impetuous recoil and jarring sound,
> Th' infernal doors, and on their hinges grate
> Harsh thunder."

Any one would know by the sound that the lines were about something discordant and disagreeable. He describes the opening of the gates of heaven—

> "Heaven open'd wide
> Her ever-during gates, harmonious sound,
> On golden hinges moving"—

and the very sound shows that it is about something pleasant. The refrain—

> "Forever—never!
> Never—forever!"—

sounds exactly like the slow, solemn ticking of an old clock.

Here is a perfect imitation of a battle—

> "In their ragged regimentals
> Stood the Old Continentals,
> Yielding not,
> While the grenadiers were lunging,
> And like hail fell the plunging
> Cannon-shot;
> When the files
> Of the isles,
> From the smoky night encampment, bore the banner of the rampant
> Unicorn;
> And grummer, grummer, grummer, rolled the roll of the drummer
> Through the morn!"

A poem may be good because it paints a picture. Wordsworth's "Daffodils" paints a charming scene—

> "All at once I saw a crowd,
> A host, of golden daffodils,—
> Beside the lake, beneath the trees,
> Fluttering, dancing in the breeze.
> Continuous as the stars that shine
> And twinkle on the milky way,
> They stretched in never-ending line
> Along the margin of a bay:
> Ten thousand saw I at a glance,
> Tossing their heads in sprightly dance.
> The waves beside them danced; but they
> Outdid the waves in glee;
> A poet could not but be gay
> In such a jocund company."

Allan Cunningham's "Sea-Song,"

> "A wet sheet and a flowing sea,
> A wind that follows fast,
> And fills the white and rustling sail
> And bends the gallant mast"—

gives a picture and, besides, it gives the very feeling of the sea.

Here is another picture, from "The Ancient Mariner"—

> "The western wave was all aflame,
> The day was well-nigh done!
> Almost upon the western wave
> Rested the broad, bright sun."

Children Should Make Friends of the Best Poems

There is an immense power in a single word. Some one has said that half the reason why "My country, 'tis of thee" arouses one's patriotism, is because it says "*my* country," and not "*our* country." "The ploughman homeward plods his weary way" sounds far more tired than "homeward walks." It is quite worth while to go through a poem, picking out the words that are doing most for it. In many poems it is the thought that gives most pleasure. In Lowell's

> "She doeth little kindnesses,
> Which most leave undone or despise;
> For naught that sets one heart at ease,
> And giveth happiness or peace,
> Is low-esteemed in her eyes"—

there is no picture, there is no word that is especially expressive; but the thought is a beautiful one.

No two poems have quite the same kind of beauty or power, but every real poem is sure to be a friend in some way. People can read poems after they are grown up, but the only time to learn them by heart, to have them sink into the mind and become a part of one's life and every thought, is in childhood. Help the children, then, to make friends of the best poems; help them to learn to know and to love the best books.

TEACHING THE LITTLE CHILD HOW TO THINK

BY

WILLIAM BYRON FORBUSH

THE other day a homeless old gray cat crept through my hedge and ran across my lawn. Yesterday, when I was about to show some friends of mine a wren's nest in a terra-cotta dish which hung from my smoke-tree, I found, to my grief, that the two baby wrens had disappeared. I knew they were not yet big enough to fly, so at once I began to think back until I remembered that old gray cat. I wondered if that cat had stolen and killed the little birds.

Ratiocination and the Old Gray Cat

Let us suppose now that you and I were trying to make up our minds whether it was worthwhile or not to have a cat as a pet. How should we go to work to find out? You may say it is not a very important subject, but don't you suppose we should do our thinking in the same way whether the subject were important or not? Let us illustrate this interesting question of how to think by finding out how to decide about the old gray cat.

In the first place, I would suggest that if you and I are going to decide this or any other question, *we must know in the beginning just what it is we wish to find out.* Suppose, for example, that I should begin to solve this question by reading an essay on cats in general. What would be the objection to my doing this just now? Of course you answer at once that we are not at this time interested in cats in general. We are asking only whether we shall keep a cat on this particular place. But suppose we jot down some of the things for you and me to look up in trying to solve this problem; such as the following:

(*a*) What cats eat.
(*b*) How cats find shelter.
(*c*) How cats keep clean.
(*d*) Enemies of cats.

What would be the objection if one should discuss all these questions? I hear you answer at once that most of these questions have nothing to do with the particular thing we are trying to find out. Well, let us see which things really have.

What Do We Really Wish to Find Out about Cats?

What cats eat evidently has to do with our inquiry because, if they eat other things besides birds, it is just possible that we could encourage a cat to get along without bird-meat. But I agree with you that it is hard to see how (*b*) the shelter of cats, or (*c*) keeping cats clean, or (*d*) the enemies of cats has to do with our particular question. If we should decide to keep a cat, then we should want to know how to shelter it, keep it clean, and protect it from its enemies; but we are not interested in these things now. We have said that the first step in thinking is to know what we wish to find out. Just what is it we wish to find out in this case? I hear one of you say: We wish to find out whether cats eat birds. Very good; but is there nothing else? Perhaps someone pipes up: We wish to find out whether this cat ate those two wrens. That is very interesting, but I think it is not all. Finally somebody reminds us that we wish to find out not only whether cats eat birds but also whether they do some good as well as some harm. Still I persist in asking: Is that all? After we have wrinkled our brows for a time, it may be that somebody utters this long sentence: What we wish to find out is whether, even if cats do eat birds, are they of enough value so that if we can prevent their eating the birds on our place, it is worth having a cat as a pet. Bravo! Although that is a long sentence, it takes just as many words as that to say exactly what it is we wish to know. There are really four things which we wish to find out:

1. Do cats eat birds?
2. Are cats valuable as pets?
3. Can cats be kept from eating our birds?
4. If so, shall we keep a cat?

Having decided this much, I would suggest as the second step, that *we should go to the sources of information.* In other words, we should get knowledge from everybody who knows or has known about cats. There are several such sources that you will recognize at once.

Your Previously-Acquired Knowledge Will Be of Service

In studying any subject, there are usually *facts we have already found out.* I suppose you cannot think of a subject in which you are interested about which you know nothing, because if you knew not a single thing about it you wouldn't be interested in it. It is the little you know that makes you curious to know more. So in this case we know that the cat was prowling about this wren's nest. We think we almost know something about the first point—whether cats eat wrens. Do you know whether cats make valuable pets or not? At once I hear a number of you say: Certainly we do. Cats eat mice and rats, and thus keep the cellar clean and protect our food. Cats are very amusing to babies and pleasant playmates for children. They lie by the fire and make the living room more cozy. They furnish something for us to love and to take care of. Yes; but I hear someone answer that there are other ways of killing rats and mice than by keeping cats. And the harm which cats did last year on our place in destroying the song-birds more than made up for what little good they did by killing rats and mice. Furthermore, they bring disease into the house and are very dangerous playmates. They are treacherous and are not affectionate, and so they are dangerous for babies to handle and are not good playmates for children. From what you know of the cats in your own household, I can hear one and another of you bringing evidence to prove these statements. This is, perhaps, little; but it is something.

Your Memory May Be Another Source of Information

Next we turn to our *memories*. It may be that you or I have seen a cat spring upon a helpless bird, or have watched a cat climb a tree near a nest around which mother-birds were making a great outcry. Our memories tell us that cats have eaten birds. Furthermore, some of you may recall other damage that has been done by cats to either wild or tame birds in the past. Some of you will recall that cats are not the most lovable of pets, but you will also remember that they have brought out a great deal of love and unselfishness on the part of their little caretakers; and that even if they are rather crusty friends they are worth-while if they make us think of the welfare of others. If I should ask you to remember something about that third point—whether it is possible to prevent cats from eating birds—I presume none of you could say anything definite without having to find out in some other way.

The Collective Experience of Others in Establishing Facts—The Cause of Yellow Fever as an Example

Another source of information for thinking out this subject is *the experience of others*. This is much more important than our own recollection, because what a great many people have found out is more likely to be true than what one person thinks he has discovered. It sometimes takes the experience of a great many people before we get knowledge we can depend upon concerning any given matter. Take, for example, the important question which came up some years ago as to the cause and prevention of yellow fever. For years people were certain it was caused by infection or contagion. They reasoned thus upon the basis of a single thing which they had found out; namely, that when one person sickened of yellow fever, generally somebody else near by "caught" the fever also. Therefore they said that the fever must be carried through the air from one person to another; and if it was caught in any other way they decided that invisible particles, to which they gave the name "fomites," were wafted from a sick person to a well one, thus conveying the disease. But when people got together who had watched or had experience with the fever, their experience and observation did not agree, and so this theory was abandoned.

How Men Learned the Truth about Yellow Fever

In 1848, Dr. J. C. Mott, of Mobile, had made a guess that the fever was carried by a mosquito. The doctors then began to try the method that we are now using, *i.e.*, getting the experience of a good many persons. Having constructed a mosquito-proof cabin, into which three young Americans went to live, they tried their experiment. These young men took in with them some clothing and bedding that had been used by yellow fever patients. They packed it and unpacked it daily, they slept in the cabin at night, and they even wore the unwashed linen of some who had recently died of the disease. This was kept up for three weeks, but not one of them suffered from the supposed contagion. The experience of many had proved that yellow fever is not contagious.

The doctors then began to look for the experience of persons who had been bitten by a particular kind of mosquito. One of the physicians had been bitten on the hand by a mosquito that had been infected six days, but no ill-effects followed. You recall, however, that Dr. Lazear permitted a mosquito to bite him that had been infected for twelve days. The result was that he got the disease and lost his life. Acting upon this knowledge, several heroic men allowed themselves to be bitten by mosquitoes that had been infected for twelve days or more, with the result that nearly all contracted the disease. Thus the experience of many persons found two facts: first, that yellow fever can be transmitted through inoculation by a certain kind of mosquito; and, second, that a period of two weeks must elapse after that mosquito is infected before it can communicate the disease to a human being.

Verifying the Information Gained through Collective Experience

Even after we have gotten the experience of a number of people about our question, it may be that we are not yet satisfied. There are a number of important facts in science upon which the experience of many people has agreed, only to have it shown after a time that there was one fact somebody had forgotten to discover. Some years ago an English soldier at Malta had been sadly afflicted for some time with a severe type of malarial fever. In looking about for an explanation, the doctors made up their minds that contagion was carried in the milk. For a long time their experience pointed to the fact that probably there was about the milk used on the island something which they did not understand and which was the source of the peril. Studying the matter further, the doctors found that the only milk used by the soldiers came from goats. Somebody recommended that canned milk be substituted, and as soon as this was tried the disease entirely disappeared. It was then found that a mosquito carried the disease-germ to the goats on the island and thus it came from them to the soldiers. In other words, further experiment proved that it was not milk as milk which caused the fever, but the mosquitoes which bit the goats that yielded the milk.

How the Cat Problem Was Solved in One Case

We may, therefore, go to work to make *further experiments* to satisfy ourselves as to whether cats do much damage to birds and as to whether there is any way of preventing them from doing this damage. I had this problem to meet once and I tried shutting my cat in the house. It was almost impossible, during the warm weather, when the doors and windows were open, to keep the cat confined; so this plan was a failure. Finally, however, I found out how to solve this problem in another way. When the experience of our friends and our own experiments are not successful, we turn to *books* and periodicals which contain the richer experiences of the greater multitude in the past. So one day, when I was thinking about my cat, I read in a magazine that if one will feed his cat enough fresh meat he will lose his appetite for birds. The magazine, therefore, had solved the problem which my friends could not solve for me.

Scientific Reasoning Applied to the Shipment of Fish

It is often necessary to go to books when we wish to find out things. I was reading the other day about some young Germans who were trying to solve the problem of how to transfer live fish from a distant river to Berlin without using water-tanks. It seems the people of Berlin, for some reason, were willing to eat salt-water fish brought in cold-storage, but were not willing to eat fresh-water fish transported in that way. It is expensive, however, to carry large water-tanks on cars. The young men began to ask those who were in the business their experience; but since nobody had ever tried to carry fresh-water fish in any other way, they got no help in this direction. Then they asked each other: why must fish have water to keep them alive? To drink? It did not seem probable. Evidently they needed the water to carry to their gills the air that is in the water, so that they might absorb the oxygen of the air. But why cannot fish get oxygen direct from the air? These young men were fishermen and they knew from their own experience that fish will live a longer time out of water in the shade than in the sunshine; furthermore, that if water be dashed over them occasionally, life may be greatly prolonged. The immediate cause of the death of fish in the open air, then, seemed to be the drying-out of their gills. They therefore decided that if they could keep the gills and scales of the fish moistened on the cars, the fish would come through alive. How could they manage to do this? If the fish were packed in barrels—even if they were covered with water—the pressure would prevent the gills from opening and getting the water. They thought of taking dry-goods boxes, putting in ventilation-holes and compartments, hanging up one fish in each compartment with wet cloths inside to keep the air saturated, and then tightly closing the boxes. They were not sure, however, that all the water would not evaporate before the fish got to Berlin. After consulting various books on oxygen, they finally found a happy solution. They got boxes as I have described; but instead of hanging up wet cloths, they connected each compartment of the box with oxygen by means of a pipe arranged with a small ventilator. Then they caught their fish, put them into the box, nailed it up tight, and let it stand for four days. At the end of four days they opened the box and let the fish into the water. It is said that these fish that had been imprisoned distinguished themselves from the other fish in the pond by the swiftness of their motion and the keenness of their hunger. They did not feel like keeping still after four days in such invigorating atmosphere.

Passing Judgment on Our Facts—Eliminating Prepossessions and Prejudices

We see, then, that what we have to do is to get information from every possible source: (*a*) by means of facts that we have found out; (*b*) by depending upon our memories; (*c*) by getting the experience of others; (*d*) by then making further experiments and observations of our own; and (*e*) lastly by going to the best books of knowledge.

But this is not all. You can easily imagine a person who knows all the facts that are to be known about cats and birds and yet who could not solve this problem. There is a story told of a man in New England who was far from intelligent, but who was a candidate for selectman. In making an attempt at a speech, he said, "I hear some of you don't think I know enough to hold office. I wish you to understand that I am thinking about something every minute of the day." You know at once what the trouble with this man was. Thoughts were coursing through his mind continually like water, but they had no power because they were not harnessed to any definite task. We must pass judgment upon the facts after we have gained them. This judgment of ours must be formed apart from our own *personal feelings and prejudices.* If you were to go with information about cats to a spinster who lived alone with a dozen kittens, you wouldn't trust her judgment because you would know that she was so prejudiced by her association with cats that she would not weigh carefully any argument against them. Neither would you accept the judgment of a spinster who was the enemy of all cats. The opinion of all the prejudiced spinsters in the world should not weigh in your mind in passing your judgment upon this question. You wouldn't leave the decision as to the value of cats to the cat-dealer because you would recognize that his interest would make him prejudiced in their favor. Neither would you wish the matter to be decided by a person who was known chiefly for his stubbornness. *Obstinacy* often blinds people to things which they need to know. So, then, we ought to let all facts about cats pass through our minds as though they were mirrors set up to reflect truth.

Summary of the Foregoing Processes

To sum up, you can see that if I am going to decide whether it is worth-while for me to have a cat as a pet, I must get all the information I can from every possible source about how much damage cats do to birds and as to any feasible means of preventing their doing such damage on my place; and I must decide whether cats are the kind of pets which I want to keep in the house. Furthermore, I must decide how much it will cost to buy frequent supplies of meats so as to keep my cat from bird-hunger. Then I must put all these things together and decide whether the cat as a pet is worth all the expense and trouble involved in preserving the lives of the songsters that build in my trees.

Reason Is Now Invoked—A New Recipe for Cream-Candy

There are often other things involved in thinking besides knowing what we want to find out, going to the sources of information, and passing judgment. After we have gathered all the facts and passed judgment upon them, it is usually necessary to use our reason.

Our judgment tells us what to do with the facts as they are. Our reason must help us to alter facts to our advantage. One of our writers upon this problem of thinking gives this illustration: A certain class of girls was learning to make cream-candy and the recipe was this:

1 cup of sugar.
⅓ cup of water.
½ salt-spoon of cream-of-tartar.

After reading the recipe and listening to the directions by the teacher, in which she especially reminded them to make their measurements accurate, the class set to work and produced some delicious candy. A few days later, a person who had been present with the class proposed to his little daughter that they should make some of this cream-candy at home. They measured out a cup of sugar and a half-cup of water, and then they found that they had no cream-of-tartar. Then the question arose—what is the cream-of-tartar for? They decided it was to prevent too quick granulation and that perhaps some other acid might be substituted, such as vinegar or lemon-juice. So they tried a small amount of the sugar and made some reasonably good candy. On another occasion they found they had put in too much water. So then they reasoned out that if they boiled the mixture a little longer and so boiled away the water, they might still make excellent candy, and after they had experimented they found they were right.

It was in some such way as this that the phonograph was discovered. Edison was working away at his telephone one day when he found that a silver point used in producing sound had pierced his finger. This made him think that perhaps if he could get this silver point to pass over some kind of soft substance and make an indentation and then make it run back, it would make a sound like that which had just been spoken in the telephone and which had caused the silver point to move. After reasoning this out, he experimented with several substances until finally he found one which would make and hold these indentations, and then, sure enough, when he moved the silver point back, he obtained an echo of what he had said.

The Author Discusses Three Active Helps to Good Thinking

As you have already seen, thinking is a pretty active matter. We are never sure we are right unless we get all the facts and unless we pass careful judgment upon them and reason them out to the best of our ability. All this is work, and, we may think, hard work, and yet it is the pleasantest work to do. The difference between real thinking and day-dreaming is that thinking accomplishes something and day-dreaming simply rambles. Let me tell you now about some active helps to successful thinking.

And the First Is Play—The Lad Who Impersonated a Savage

You will be glad to know that *play* is one of the most effective helps to thought. There are some things which it is impossible to understand clearly until we have, as it were, become a part of them. For example, one day a teacher was trying to make some children understand about the wonderful life of John G. Paton, the famous missionary to the New Hebrides. The teacher told them how Paton had left his home in Scotland to give his life to these naked savages. He described the long journey to the islands, Paton's loneliness after he arrived, the peril he passed through because of misunderstanding on the part of the natives, and the months and years that passed before any of them seemed to appreciate what he was trying to do. Finally, the teacher told them how, on one occasion, Paton had gathered them around his camp-fire and was explaining, in language simple enough for them to understand, the beautiful truths which he had tried to teach, when one of the men sprang up in front of the fire and began himself to preach. Just at this point one of the pupils asked the teacher what the savage said in his sermon. The teacher replied that he did not know. The pupil said, "May I try to tell?" The teacher gave consent, and the boy got up, made believe he was himself the savage, and gave the speech he thought the real savage had given.

In this way the other pupils got a clearer idea of John G. Paton and his work than had come to them through the teacher's narrative. Teachers are finding that the best and most effective way of teaching young children how to read is to let them act out, in the school-room, simple stories from the reading-book. By doing this they become so interested and understand so much better the meaning of the words that they get on much faster than they could in any other way. When you play "keeping house," you learn more about housekeeping than you could possibly learn in a book on the subject. When you play baseball, you learn a command of the body and a quickness of mind and an obedience to orders that make you a better student in school. So, too, play which involves building or constructing things is worth more in making you a good thinker than are all the books you read on such subjects.

Second Is Work—When a Shawl over a Table Ceases to Satisfy

Work also is a great aid to thought. I suppose the real difference between work and play is this: that when we are playing, we take articles around us and make believe they are something else and enjoy the substitutes just as well as if they were the real things. When we work we cease to be satisfied in "making-believe" and we try to construct the actual things which we had been simply playing that we possessed. There is a time, for example, when a little boy will throw a shawl over a table, get under it, and pretend it is a playhouse; but when the boy grows older he is not satisfied with make-believe. He wishes a real playhouse; and so he takes tools and lumber and goes out into the back-yard and makes that of which he has dreamed. You can see that the kind of thinking that produces construction like this is a vastly greater help to a child than mere play.

And Third Is Experiment—The Risk of Dulling Children's Thinking Capacities by Too Much Reading

Still another aid to thought is experiment. The charm about experiment is that it is like a chapter in a story: you don't know how it is going to come out and you are so eager and curious to discover. That is one reason why baseball is so fascinating. Nobody may prophesy at the beginning of the game, or even when it is half over, just what play will be made next nor how successful it will be. In many of our schoolbooks we have opportunity to make experiments. Examples in arithmetic or work in the manual-training room and the laboratory of the high school all give splendid opportunities for unfolding gradually some interesting result. It is the things we have tried ourselves and found to be true that mean so much more to us than those that come to us by hearsay. A schoolman once made the extraordinary statement that if he could have his way he would rather a boy did not learn to read until he was at least twelve years old; because, he said, the trouble with books is that if boys read too many books they do not think. If every boy had to prove everything for himself without depending upon what the book says, he would be a keener thinker; he would be more self-reliant and so more successful. If we are to be good thinkers, then, let us remember that our play, our work, and our experiments are all helpful aids to thought.

THE STUDY OF CHILD NATURE

BY

ELIZABETH HARRISON

WHAT is it that gives the attraction to such rhymes as "This is the house that Jack built"? Is it not that each step in this nursery tragedy is seen clearly to proceed out of the previous one and to develop into the succeeding one? What is it that makes the child ask at the end of a story, "What became of the little dog?" or, "What did the mother say then?" Does not the question plainly show the child's dislike of endings, or isolations? Why do all children listen with delight to stories of when they were babies, or better still, of when mother was a little girl, or father was a little boy? Is it not that this gives to them the continuity of their little lives, or that of the parent's larger life?

The Fascination of Continuity

Have not the magic words "Once upon a time," "A long time ago," the same fascination for the very reason that they show him a connection with the remote past? How a boy's face lights up when one begins to talk with him about what he is going to do when he gets to be a man! The thought links him with the mysterious future. What is the attraction which the steady, never-stopping pendulum of the clock has for the child? It marks the continuity of time. Have you never soothed the restless fretting of a baby by calling his attention to running water or falling sand? This is the continuity of motion. "The earliest cradles of the race were rocked in rhyme to sleep," sings the poet. It is the measured accentuation of sound in melody that has such charm for the child; all simple, rhythmical measurement of music is a delight to him. Without doubt this is the secret charm in "Mother Goose," which has held enthralled generations of little listeners. So keen is the child's enjoyment of continuity in sound that he will take delight in running a stick along a picket-fence; forming a kind of Chinese music in which his young soul rejoices, though older and more tired nerves may quiver thereat.

The Sensitive Small Boy and the Truncated Steed

I remember once amusing myself and a small boy by drawing a picture of a wagon for him on a fragment of paper. He was interested and for a short time satisfied with it; then he returned with the request that a horse be drawn in front of the wagon. The scrap of paper did not admit of the drawing of a horse in proper proportion to the wagon, so I carelessly drew the two hind legs and rear part of the animal, and handed it back to him with the remark, "We can't see the other part of your horse; this will do." He looked at it for a moment, then a great wave of disappointment swept over his face and his lips quivered; in a moment more he burst into tears. I was astonished, and, in the thoughtless impulse of the moment, said, "If you are going to be a naughty boy and cry, I shall not play with you." This was before my kindergarten days. I know now that the fragmentary picture gave a sense of incompleteness to the sensitive little brain, which was akin to the dissatisfaction and unrest which come to us oftentimes when days seem dark and dreary, and we cannot see the continuity of the good steadfastly shining beyond the temporary cloud of interrupted plans or disappointed hopes. All these and scores of like incidents are but indications of the child's instinctive desire to get a better comprehension of process or continuity.

The Three-fold Testimony of Nature, History, and Revelation

Let us pause and think what is the true significance of a realization of continuity. It is one of the central truths of life; a comprehension of it is the mark of the philosophic mind, of having attained unto that rationality which brings insight. In fact, we have not reached a really rational view of anything until we see that all things are connected, that there is no such thing as isolation. It has been well said, "Most of the world is asleep because it has been taught facts alone." It has learned to see results without studying the cause of these results; begin to show the living, moving process by which these results have been obtained, and you begin to arouse the sleeping world. The three-fold testimony of nature, of history, and of revelation are not wanting here.

Tracing Back the Government of a People to the Geography of Their Country

Is it not the upheaval in primeval ages that has formed our mountain-ranges, which in their turn determine the watercourses? By these predetermined watercourses, which wash down and grind up the fragments of rock, are not the nature and productivity of the soil more or less determined? Upon the richness or sterility of the soil and the direction of the rain-bearing winds, does not the nature of the vegetation depend? Even the climate, that other great factor in the physical world, depends somewhat upon those primeval walls of rock. The insect and animal life which any locality can sustain, is closely connected with the vegetation and climate; man's occupation or industrial activity shapes itself according to the structure of the surrounding country and the forms of vegetable and animal life about it; the influence of those occupations is clearly seen upon the mental bias of a nation, until at last the very government of a people can be traced back to the geography of the country.

A Continuous Chain of Process

In a thousand and one ways nature illustrates this great law of continuity. The mist arises from the ocean, ascends to the clouds, is floated across the continent by the wind, comes in contact with the cold mountain-peak that changes it into the form of rain, descends into rivulet and stream, and is emptied by them back into the ocean. The trees grow centuries old and die; their majestic forms crumble into loam which serves to enrich the soil from which a new growth of trees draws nourishment. Even the blood in the body is in a continual process, from heart through artery and vein back to heart again. Our very gestures repeated become attitudes, attitudes crystallize into bearing, and bearing helps to mould character; for may not one's bearing be an open gate which invites all mankind to come in and sup with us, or on the other hand may it not be the iron portcullis which shuts out with like harshness the glorious knight who brings a message from the king, or the trembling peasant who flees to us for help? Do not joyous warmth and uniting sympathy on the one hand, and isolating unconcern of manner on the other, have, in their reaction much to do with the formation of character?

"Nothing Walks with Aimless Feet"

We are all familiar with the principle in natural philosophy known as "the indestructibility of matter." We know that the accurate chemist can burn a piece of wood, and present us in smoke, gas, and ashes every atom's weight of the wood; we know that in the processes of nature the elements of the earth change relationship but none is ever really lost. We see and acknowledge all this in nature, but we fail to realize it in human affairs. It is because we fail to see continuity that we fail to comprehend life. God is eternal, everlasting, ever-present; therefore all His creation must reflect Him—must be without isolations.

In our modern civilization is every element of good for which Persian or Greek or Roman ever fought. The student of history, with this thought of continuity in his mind, sees Providence bringing order out of choas; sees the why and the wherefore of the terrible struggles through which the race has had to pass. The enormous sacrifice which any generation may be called upon to make becomes a trifle when the result of that slaughter and sacrifice is seen in the next generation. What was the battle of Marathon, compared to the fact that upon that battle-field the world gained the first dawn of the gigantic truth that all men are free? What was the struggle of the Dutch with Spain, compared with the benefit which mankind has since received from the firm establishment of the fact that each soul shall be free to worship God according to the dictates of his own conscience? What were the sufferings of our Puritan forefathers, compared to the protection which a free government affords us, their descendants, a protection bought by the very courage and fortitude which their hard lot engendered?

The Law of Continuity May Be Seen Operating in the Present Also

Continuity is the brightest lamp of thought; by its light we see in Cæsar's grasp of the Roman Empire the beginning of modern civilization; in the Crusades, we find the necessary preparation of the then narrowly-prejudiced nations for the future settlement of America; by those fanatical wars the fear of unknown countries was broken down, the small, provincial ideas of greatness were modified, and the spirit of adventure was aroused. So, too, the true student of history traces back the French Revolution far beyond the weak, vain rule of the later Louis.

In the affairs of to-day as well as in those of past times we see this great law of continuity explaining and making clear the vexing problems of the hour. By its magic touch, as by the enchanted cloak of old, things assume their right degree of importance. For example, in the rapid growth and advancement of the railroads of our times can be plainly foreseen (so many believe) the downfall of European aristocracy; by means of these the arable lands of our great Northwest are becoming the granaries of the world, and are helping to send food to the heretofore dependent vassals of the Old World, whose bread had come to them only by consent of the lords of the land.

The Book of Proverbs Confirmed

Great as is the insight that continuity gives to the student of science or of history, greater still is its aid to the student of morals. I once had a man of the world tell me that for the life of him he could not with any comfort go out fishing or upon any pleasure expedition on Sunday, because during his childhood his mother had so constantly and conscientiously put aside all secular occupations on that day. "Train up a child in the way he should go," says the Bible, the best book on pedagogics ever written, "and when he is old he will not depart from it;" when seeming departure from the standards acquired in early childhood comes, it can almost always be traced to inconsistencies in the training. So, too, apparently sudden defalcations usually bring to light a train of previous actions which show to observing eyes that the rottenness had been of long, though hidden, growth.

Froebel Quaintly Impresses the Same Lesson

Froebel considered this such an important part of education that he would have the mother begin to point it out to her child in such trifling matters as that of showing him in song or play that the bread and milk which have disappeared after his suppe. is over are yet existing in the form of fresh blood in him, serving to make his cheeks "red and white like rose and cream." In the motto to the mother in this little song of "All's Gone," he says:

"The child, disturbed, thinks all is gone,
When the empty plate and cup he sees;
Thou canst a wiser thought make known
And easily his fancy please,
Since what has vanished from us here
Exists yet in another sphere.
What from the outer form is flown,
Will in another form be known."

The child sees only the empty bowl—ending, loss, disconnection, isolation, hence discord. The mother knows that the bread and milk are changed into the higher form of blood and muscle; instead of ending, she sees continuation; instead of loss, gain; instead of discord, perfect harmony.

How May This Logical Training Be Best Imparted to the Child?

Do we, when we look at the more complex problem of life, see with the eyes of the child or the mother? Do we see that all things work together for good? It is into such a grand view of life that the little child can be led as naturally and as healthfully as into the realization that he breathes or that he has brothers and sisters. In fact, that only is the right education which makes all learning serve as an instrument with which to train the child to see in an effect the cause; in other words, to become a rational being, to whom the great truths of life have been shown. The question is, how shall we deal with the child so that he shall first feel this connection, then know it, then live it? It is with this logical training in view, that the kindergarten schools of sewing, weaving, and the like, are so arranged that one design grows out of another, though of course due attention is paid to the free, spontaneous growth of the child's own ideas. "See into what other pretty form you can change this one," says the teacher, or by some like remark suggesting orderly transformation rather than disconnected rearrangement, yet giving full scope to the child's individuality. The chairs, beds, tables, etc., built of the blocks, tablets, and sticks, are usually developed one from another, much to the delight of the children, thus giving an almost imperceptible tendency to see transformation rather than mere change. That this is the effect of logical play and work in any child who has gone through a thorough kindergarten, will be conceded by any observer.

Froebel's Law of Formation Applied

In the kindergarten of a friend of mine a play with the blocks was going on, in which one form was thus changed into another by each move of the blocks. After several such changes had been made at the suggestion of the teacher, one little fellow looked up with the most astonished and delighted expression of face, and exclaimed: "Well, I declare! It's just too funny to see how one thing busts into another without breaking up." Baroness von Marenholtz-Bülow, the valued friend and interpreter of Froebel, in speaking of this logical play, says: "He [the child in the kindergarten] is instructed in an easy manner how to invent new forms at pleasure in endless variety by application of Froebel's law of formation. The forms and figures thus brought out, easily proceed step by step to the most complex, only appearing difficult and beyond the child's power when we do not know how they proceeded from each other." And again: "The child before whose eyes sensible objects are brought in the correct order of the parts to the whole, and in the logical connection of things, will, when reflected power is developed, also perceive this order and logical connection clearly and definitely in the intellectual world."

The Little Girl Who Wished to Make Bread

In our legendary stories of heroes, we usually begin to tell of them when they were little boys, letting the children see the gradual growth in character. My own children are never tired of listening to such stories as that of the little girl who wanted to make some bread all by herself, so she was referred by mamma to the cook, by the cook to the grocer for flour, by the grocer to the miller, by the miller to the farmer for wheat, by the farmer to the ground, by the earth to the sunshine and showers, and by these to the Heavenly Father, who is back of all and in all. This little story embodies much of the real significance and the comprehension of continuity. It reveals the dependence of the individual upon the rest of mankind, and also man's dependence upon nature, and leads up to a realization of the dependence of all upon the Creator, which is the grand central truth of religion.

Instruction in the Principle of "Cause and Effect"

The earnest mother can give a like logical training in the home. Your child has bumped his head; let him see that it was not the fault of the table but of himself, because he did not know where he was going; thus by learning the cause, he learns to avoid further bumps. He comes to you complaining of the stomach-ache; sympathize with him, if need be, but ask at the same time, "What has my child been eating which has made his stomach ache?" One little fellow who had been trained, not only to trace back physical aches, but irritated moods, to disordered stomachs, was with me at a hotel for a few days. He was much pleased by the new experience of riding up and down in the elevator. One day he surprised me by saying, "I guess that elevator man has got all over his stomach-ache." "What!" I exclaimed. He gravely repeated his remark, and then added by way of explanation, "He was awful cross yesterday, and told me to keep out of the elevator, and to-day he offered to sharpen my pencil for me, and asked me to come and ride with him." Ah me, if dear old Carlyle could only have had that insight and have taken care of his diet while he was exposing and trying with such earnestness and zeal to correct the shams of society!

Two little girls in my kindergarten were once telling of a quarrel they had had the afternoon before with a playmate. One said: "When I got home, I told my mother, and she said she wouldn't play with little girls who quarreled so, if she were in my place." Then turning to her companion she added, by way of confirmation of the justice of the decision, "So did your mother, didn't she, Josephine?" "No," answered Josephine, in a low tone and coloring slightly. "My mother said if I had been pleasant and unselfish we need not have quarreled." The first mother merely defended her child, laying the blame of the common fault elsewhere. The second mother carefully pointed out to her child the cause of the quarrel, not of that quarrel only but of all quarrels. One of the great benefits of logical training is that each new glimpse into cause and effect applies to all after like experiences.

Learning to Seek the Better though More Distant Enjoyment

The loving mother whose instinct has once been aroused into insight, will find innumerable ways by which to teach her child to see the connection of one thing with another, and the child's desire for such connected views of things will suggest many more. In the family life, the loving anticipation of how pleased father will be when some little piece of work is done, the planning beforehand for some excursion to the country, or the celebration of some birthday, leads the child to trace out the origin of unselfish happiness, and is worth ten-fold the joy which is obtained from impulse alone. Not that the spontaneous joy of a child is ever to be checked, only it can be made reasonable, and the child gradually learns to subordinate the gratification of the moment to a better though more distant enjoyment; a lesson much needed by the majority of mankind. In the spending of money, some object can be placed before the child which will have sufficient attraction for him to induce him to save his pennies until enough are acquired to purchase the desired article, rather than that habit, thoughtlessly engendered in most American homes, of expecting a child to spend each cent, bestowed or earned, as soon as he gets it. It is this wretched spendthrift propensity which shackles half the world, and makes men slaves to their circumstances rather than masters over them.

Even in the selection of reading matter for children, this development of the power to reason can be furthered. Such books as "Seven Little Sisters" (Jane Andrews) lead the young mind to see the unity of the race, and such books as "Ten Boys on the Road from Long Ago to Now" (Andrews) lead him to trace in history the connection of the civilization of the world.

Connection as Observed in Nature-Study

In science-work with the children a connection can be made between the animal kingdom and the mineral kingdom, by following the study of mollusks with that of shell-rock, or other fossiliferous rock; the mineral kingdom can be connected with the vegetable kingdom through mixing the clay and sand with the vegetable loam, as together they form the food of the plant-world which gives to man and the lower animals nourishment. It is helpful to call the child's attention to such facts as these: that birds which live upon the smaller inhabitants of the water are so constructed that they can wade or swim; that almost all weak creatures have the power of fleeing rapidly, and the added protection of having the color of their usual environment, thus showing design, hence connection in creation. All sympathy with the varying phases of the weather aids the child. The good rain is giving the flowers and grasses a drink, although it is keeping us indoors; the hot sun is making the corn grow and the fruits ripen, although it is uncomfortable for us; the soft snow and even the sharp frost are covering up the roots of trees and plants, and putting them to sleep for a new growth in the spring. Almost any child, no matter how wilful, can be trained into logical rationality, if little by little, in a bright, cheery way, he is taught to look before and after.

Quickness of the Childish Response to Reason

In a visit to a friend not long ago, I had full opportunity to demonstrate how quickly a child responds to reason if the reason is simply enough put. Her little son, a beautiful boy of five, refused to eat any meat for breakfast. "Please eat a little, Harvey," said the mother. "No," responded the child. "Please do, for mother's sake." "No, I don't want any," almost petulantly replied the child. The mother looked baffled and distressed. "Harvey," said I, "do you know what the little stomach does when it gets hold of some nice meat?" "No," said the child, interested. "Your little stomach, you know," continued I, "has to change the food you send down to it into blood and bone and muscle, so when it gets sugar and cookies and things that taste nice to you but do not help it to make strength, it twists and turns them, and does the best it can with them, but it cannot make very good blood with them. But when you send it good strong meat, it goes to work and grinds it up and makes it into fine, rich blood, which is sent out into your arms and legs and makes strong muscles, so that you can climb trees and run fast and do all sorts of things without getting tired." I talked in an animated fashion as if these things were the most desirable attainments in all life. Harvey gradually drew his plate toward him and began a vigorous attack upon the rejected meat.

The tracing of faults in your children back to the causes of them, helps much in rooting them out. Everyone recognizes evil when it culminates in some forbidden deed, but the wise mother perceives that the act is but the result of a chain of previous evils. Let a child steal and you are horrified, but you do not perceive that this is only a climax; it began with secretiveness, then followed meddling with what belonged to another, then perhaps the covetous thought or the lack of some sort of ownership, finally ending in thievery—at any stage it could have been checked more easily than at the last. Too many mothers and teachers fail in the training of children because they do not recognize the law of continuity. I use the two words mother and teacher almost as if they were synonymous. They are as far as the training of the little child is concerned. The true mother is a teacher whether she is conscious of it or not, and the true teacher uses the innate mother element, that which broods over the child and warms it into life, as much as she does her acquired knowledge. The full realization of the value of the first years of a child comes only when we perceive the continuity of character building. Not alone is the little child affected by having the connection of things shown to him, but unthinking adults, those children of a larger growth, too, feel the effects.

Application to Commercial Affairs

The young man just starting upon his business career sees the man of business who has accumulated capital and influence, and he is stirred with desire, or perchance with envy, and wishes in a vague way that he could be as "lucky." Show him the process by which the man made his fortune; if it be honestly won, how he denied himself luxuries in his early career, how he was prompt in meeting every engagement, reliable in every transaction, polite, courteous, and good-natured, though firm and unhesitating; and if you make the young aspirant after fortune see this you arouse him to do likewise, and earning a fortune becomes a real, possible thing, not a gift of fate. Or if the fortune has not been accumulated by the legitimate process of business, but by wild and reckless speculation, the curse of our nation, show him the inevitable process: that as the bank account unjustly swells, so surely do the conscience and honor of the man shrink until at last money has taken the place of manhood; and the younger man's desire for the ill-gotten gains changes into commiseration of the poor, deluded soul which has robbed itself far more than it has robbed the world.

An Inspiration to Every Mother

Or again, the young student, who discovers what books the philosopher has read or would recommend for reading, feels that he has obtained possession of a ladder by which he too may climb to the dizzy height of scholarship attained; it becomes a stimulus to his flagging energies. It is this realization of inevitable process in all success that does away with that fatal paralysis of effort, a belief in good or bad luck, with which many a young man satisfies his conscience or smothers his aspirations. Let him from childhood be led to realize that there is no luck about it, but that each man makes or mars his own fortune, and if there remains a spark of the ideal in him it kindles into flame. Many of the questionings of the human heart as to the justice of Divine dealings can be satisfied by the light of this law.

> "I sent my Soul through the invisible,
> Some letter of that after-life to spell;
> And by-and-by my Soul returned to me,
> And answered, 'I myself am Heaven or Hell.'"

Hell thus becomes "God's highest tribute to man's freedom."

How the Mother May Arm Her Child

In a thousand ways we can test the importance or non-importance of any line of progress. Out of what has it grown? Into what is it leading? All events in time are links in a chain. The human race is one continued whole, each child is the heir of generations unnumbered. "Hereditary rank," says Washington Irving, "may be a snare and a delusion, but hereditary virtue is a patent of innate nobility which far outshines the blazonry of heraldry." In each of our own lives is to be seen at work this great law. "We are to-day what we are because our past has been what it was; what we will be in the future depends upon what we now are." Nor is this all. We are now, by our voluntary choosing of this or that line of conduct, forming character and creating spiritual tendencies, which shall be transmitted to our descendants; thus we are linked not alone with the past, but with the future. Is not this thought an inspiring one to every mother? By every weakness which she helps her child to overcome, by every inspiration which she fans into flame, she is not only upbuilding her child's character, but is benefiting all after generations. What confidence it gives her, too, as to her child's future. He must go out into the world and fight his battles alone; but she can arm him with the armor of good habits, place upon his head the helmet of rational self-determination, put into his hand the sword of aspiration, and above all, give to him the shield of faith and reverence, so that he goes forth ready to defy the demons of appetite within and the devils of temptation without. She need not fear to send her son forth, or tremble for her daughter's happiness—they have begun aright and the law of continuity will keep them aright, unless some mighty force hurls them for a moment from the path of rectitude, and even then the reaction will swing them back into the accustomed path.

Is more evidence needed to impress upon the mother's heart the importance of training her child to feel and see continuity in all things around him—in all he does?

From original photographs in the collection of the Society.

LADS AND LASSES

6. Imagination

IMAGINATION AS A FOUNDATION FOR CULTURE

BY

ELEANORE R. PRICE

In these days of "better babies," when the child's body is so well cared for, and so much thought is given to making him a healthy and sound little animal, it is perhaps well to pause for a moment to inquire to just what uses all this superb physical strength is to be put. This studied care of the body is most necessary and admirable; but let us not deceive ourselves into thinking that when the little animal is completely developed, with strong and sturdy physique, it will be time enough to consider the mind and to introduce all the ideals we wish our children to have. That will be far too late; for "Nature abhors a vacuum" in a child's mind, as everywhere else, and we cannot hope to keep that mind clear of every impression until the time comes (if it ever does) when "culture" can be taught the child at school.

The Ideas That Fill a Child's Mind Depend Chiefly on the Home

It depends mainly on the parents, and the home, what sort of ideas fill that young and eager mind. If your little boy has been left to the care and companionship of nurses, he will probably play (if he plays anything at all) that he is the policeman, being Maggie Moriarty's "beau"! Or if the children have been brought up by a busy mother who has given most of her attention to their food and clothing, they will play (at best) that they are "callers," and make conversation about the cook or the fashions.

The children of to-day seem to care little for the old-fashioned "plays" of imagination and romance. They have neither the ability nor the desire to fix their attention on anything for more than a moment. They shout and run and knock each other about, disregarding all property-rights, as well as the comfort and convenience of their elders; but they seem to me not nearly so happy as those children of an earlier generation who played long and involved dramas which included shipwrecks, trips to China, and journeys across imaginary deserts.

Exercise and Fresh Air Need Not Preclude the Element of Romance

Children nowadays are "taught" their fairy-tales by zealous and enthusiastic teachers in schools, and "gems of literature" are inserted in their very excellent Readers; but I have yet to see the child who was aroused to enthusiasm by these perfunctory exercises. It is probably because the children are too old when they reach this stage of their education. They have run and shouted so exclusively for eight or ten years that there is no place left in their minds for delicate imaginings.

The shouting and running are all very well in their way; and exercise and fresh air are absolutely necessary; but into all this activity can very easily be introduced an element of romance that leads a small child into enchanted lands, and fills his mind with ideas that carry him far away from the trivial happenings of every day.

"They Just Jump up and down and Shriek!"

My small boys once objected very strongly to playing with some children who seemed to me to be good companions for them, "because," they complained, "they never *do* anything—they just jump up and down and shriek!" What my boys wanted to do was to pretend that they were knights, and fight a tournament; or to play treasure-seekers, and spend a glorious afternoon on a desert island, searching for treasure (carefully hidden by them the day before) with the aid of a crumpled and mysterious-looking map. But the other children had never heard of tournaments, and had not imagination enough to find any joy in the treasure-seeking. They preferred not to think about anything, but simply to shriek senselessly. The clash of wooden swords on shields, or the shouting of warriors, may be quite as noisy, but is infinitely less annoying than the rattle of a stick drawn idly across the palings for the mere pleasure of making a noise.

Helping a Child Develop His Own Resources

The fact is that children, a great part of the time, do not know what to do with themselves; and so they are either noisy and troublesome, or seek escape from boredom by going to shout and play with other children who also have no resources. To give the child resources within himself, and to see to it that they are of a kind to inspire and educate him, is no small part of a mother's task. It must be done through her own enthusiasm for everything that is beautiful and true; through the stories she tells; the books she reads; and the suggestions she gives him for his play.

Imagination Is a Habit of Mind to Be Cultivated Early

"Plays" founded on the actual facts of a child's daily life are commonplace, and of no special value. At best they only repeat what he already knows, and his interest is soon likely to center in what the "other fellers" say and do. Even at five or six years old he begins to ape the older boys, to grow impertinent and boisterously excitable. Our little girls become interested mainly in pink and blue hair ribbons, and silly "secrets" confided to girl friends; and we find it difficult to interest them in the old fairy-tales or myths which lie behind so much of our literature. Imagination must be a habit of mind cultivated from very early childhood. I do not mean that it is necessary for a child to believe in fairies or giants, but he should know that there have been countless wonderful tales told through all the ages, which are intensely interesting and absorbing.

There are the old fairy-tales, like "Cinderella" and "Red Riding-Hood"; the myths and legends of all lands; "Alice in Wonderland," "The Water Babies," Hawthorne's "Wonder Book" and "Tanglewood Tales," and Howard Pyle's "Wonder Clock" and "Twilight Land." Such stories and books as these should not merely be read once to a child, but should make a part of his mental equipment and a "background" for his life.

Lack of "Background"—So Many Things Were "Never Heard of"

Professors of literature in the colleges complain that a want of this "background" makes it extremely difficult to appeal to students, or to interest them in their work. They have "never heard" of so many things that should be a part of their earliest education. And this is not the fault of the schools, in which it is, of course, quite impossible to teach everything. A course in English literature, to which the child may aspire by the time he is fifteen, will teach him about Chaucer and Spenser, but he will not learn anything about Homer. That would belong, probably, to a course which would come much later—a course in classical literature for boys and girls of seventeen or eighteen. And much of his knowledge in either case will be pure memorizing; for it is all a fresh field, with no landmarks to guide him. Spenser and Chaucer are only names to him, and are easily confused with each other. But if he has had in his childhood a volume of tales retold from Spenser, and played that he was the noble Red Cross Knight, he will have something to which to pin his later knowledge, some interest in learning more about the matter.

Mythological Adventure and the Contests of Fairy-land May Form a Framework for Childhood's Play

Without waiting for the classical course, the child can learn that Homer was, according to the story, a blind poet of Greece; and that to him is attributed a long and wonderful poem about the siege of the city of Troy. He can play that he is Achilles or Hector, and that the rocking-horse is the famous Wooden Horse of Troy. It may be objected that all these ideas are too difficult for children to assimilate, and that their minds will be "forced" beyond their years. But Homer, Hector, and Achilles are names intrinsically no more difficult to memorize than Harold, Archibald, or Howard; and the idea of a battle in which Hector and Achilles are opposed, simply makes a framework for imaginary play. These wars are not real wars to the child and are not likely to lead to serious militarism! They are, indeed, far less vindictive than the everyday tussles and struggles in which children engage, with the real intention of "punching" somebody; and they are an outlet for superabundant vitality and high spirits. The contests of fairy-land are all in good causes: Saint George overcomes the dragon; Perseus rescues Andromeda; always the good knight conquers the false. There are brave and gentle knights, noble kings, and lovely princesses to impersonate; and plays, no matter how vague and incomplete, founded on these themes, have something of splendor about them. And if there are crowns to make, and jewels and robes to improvise, so much the better—industry and ingenuity will be required to make them, and getting ready to play will be as interesting as the play itself.

Imagination in the History and Geography of Ancient and Storied Lands

History and geography, too, can be used as material to enlarge a child's horizon, instead of being merely tiresome and difficult lessons to learn by rote. History in the elementary schools being only the history of America, and geography, for the most part, that of the United States, it is well to supplement them with some idea of the older and more picturesque countries. To imagine a desert, where the great stone sphinx crouches in the sand, and pyramids tower skywards; a country where Cleopatra once reigned as queen, is no more difficult than to imagine anything else which lies beyond our actual, everyday experience. The fact that Kathleen Shanahan, second-girl to Mrs. Inglethwaite of Amacassin Terrace, is to marry Michael Flaherty, Mrs. Thorpington's gardener, at Easter, is really a more complicated matter to memorize, and less worth the effort!

Even a Busy Mother May Have an Answer to the Small Child's "What Shall I Do to Amuse Myself?"

In other words, give the children something worth thinking about, and turn their enthusiasms in the right direction. The plays I have indicated are perhaps for the older children; but they can be led up to through a series of ideas, no matter how fragmentary, that are not beyond the imagination of a three-year-old. The busiest mother, who has no time to refresh her knowledge of classic literature, is not too busy to suggest to the small child who wails, "What shall I do to amuse myself?" that he should play Alpine traveler, lost in the snows, and rescued by the good monks and dogs of the St. Bernard Monastery. He can make a train of cars out of chairs, and journey away to India, with many vicissitudes by the way, or float in a gondola (improvised from two overturned chairs) through the watery streets of Venice. He can mount a rocking-horse and shout Browning's verse:

> "Boot, saddle, to horse and away,
> Rescue my castle, before the new day
> Brightens to blue, from its silvery gray."

It will be better for him than shouting "Get out and get under," or "Each little peach is a full-grown lemon!"

These ideas may not appeal to some children at all, or perhaps may be used in plays which suit their own fancy; but they will at least supply food for the imagination. And it is the memory of these things, and of all that was thought "worth-while" at home, that makes an inheritance for the child and lays a foundation on which future culture can be raised.

WHEN YOUR CHILD IMAGINES THINGS

BY

SIDONIE M. GRUENBERG

JOHNNY was playing in the room while his mother was sewing at the window. Johnny looked out of the window and exclaimed, "Oh, mother, see that great, big lion!"

His mother looked, but saw only a medium-sized dog.

"Why, Johnny," replied the mother, "how can you say such a thing? You know very well that is only a dog. Now go right in the corner and pray to God to forgive you for telling such a lie!"

Johnny went. When he came back, he said triumphantly, "See, mother, God said He thought it was a lion Hisself."

This poor mother is a typical example of a large class of mothers who fail to understand their children because they have no idea of what goes on in the child's mind. To Johnny the lion was just as real as the dog was to the mother. And even if the dog had not been there for the mother to see, Johnny could have seen just as real a lion.

Every mother ought to know that practically every healthy child has imagination. You will have to take a long day's journey to find a child that has no imagination to begin with—and then you will find that this child is wonderfully uninteresting, or actually stupid.

We All Need Imagination, Even in Our "Practical" Affairs

You can easily observe for yourself that as soon as a child knows a large number of objects and persons and names he will begin to rearrange his bits of knowledge into new combinations, and in this way make a little world of his own. In this world, beasts and furniture and flowers talk

---

Copyright 1913 by J. B. Lippincott Co.

and have adventures. When the dew is on the grass, "the grass is crying." Butterflies are "flying pansies." Lightning is the "sky winking," and so on. This activity of the child's mind begins at about two years, and reaches its height between the ages of four and six. But it continues through life with greater or less intensity, according to circumstances and original disposition.

It is not only the poet and artist who need imagination, but all of us in our everyday concerns. Do you realize that the person to whom you like so much to talk about your affairs, because she is so sympathetic, is sympathetic because she has imagination? For without imagination we cannot "put ourselves in the place of another," and much of the misery in the relation between human beings exists because so many of us are unable to do this. The happy cannot realize the needs of the miserable, and the miserable cannot understand why anyone should be happy—if they lack imagination.

The need for imagination, far from being confined to dreamers and persons who dwell in the clouds, is of great practical importance in the development of mind and character. Imagination is a direct help in learning, and in developing sympathy. As one of our great moral leaders, Felix Adler, has said, much of the selfishness of the world is due, not to actual hard-heartedness, but to lack of imaginative power.

Marie Antoinette and Her Modern Counterpart

We all know the classic example of Queen Marie Antoinette, who, when told that the people were rioting for want of bread, exclaimed, "Why, let them eat cake instead!" Brought up in luxury, she could not realize what absolute want means. She had no imagination.

The world has progressed, but we still have among us the same type of unfortunate persons who are unable to put themselves in the place of others. I recently heard of a woman who, on being told of a family so poor that they had had nothing but cold potatoes for supper the night before, replied:

"They may be poor, but the mother must be a very bad housekeeper, anyway. For, even if they had nothing but potatoes to eat, she might at least have fried them."

Like her royal prototype, this modern woman had not the imagination to realize that a family could be so poor as to be in want of fuel.

But being able to put yourself in the place of another is of importance not only from the strictly moral point of view. You can easily see how it will affect one's everyday relations, how it will be of great help in avoiding misunderstandings of all kinds—as between mother and child, between mistress and maid, etc.

Parents Should Realize the Importance of the "World of Make-Believe"

If parents would only realize this importance of imagination, and not look upon it as a "vain thing," they would not merely allow the child's imagination to take its own course; they would actually make efforts to cultivate and encourage it. In this way they would not only aid the child in becoming a better and more sympathetic man or woman, but would also add much to the happiness of the child.

Unless we have given special thought to this matter, most of us grown-ups do not appreciate how very real the child's world of make-believe is to him, and how essential it is to his happiness that we do not break into it rudely. When one of my boys was two and a half years old he was one day playing with an imaginary baby sister. A member of the household came into the room, whereupon he immediately broke out in wild screaming and became very much agitated. It took some time to quiet him and to find out that the cause of all his trouble was the fact that this person had inadvertently stepped upon his imaginary sister, whom he had placed upon the floor. Before him he saw his little sister crushed, and great were his horror and grief.

I know from this experience and many others that if we do not enter into the child's world and try to understand the working of his mind we will often find him naughty, when he is not naughty at all. In the example given it would have been very easy to follow the first impulse to reprove the child for what seemed very unreasonable conduct on his part. And such cases arise constantly.

How completely the child throws himself into an imaginary character is shown by an incident which occurred recently. A little boy of four, who had been accustomed to speak only German at home, was playing "doctor," and was so absorbed in the play that when dinner-time came he was loath to abandon the rôle. His mother, to avoid delay, simply said, "I think we will invite the doctor to have dinner with us," and he promptly accepted the invitation. When the maid came in, he said in English, "What is her name?" "Marie," the mother replied. "Isn't that Mary in English?" the child politely inquired. "You see, I cannot speak German, for my mother never taught me." And although this little boy never spoke English to his parents nor his parents to him, as "doctor" he spoke English throughout the meal.

An Imaginative Child Will Observe More Carefully and Execute Instructions More Effectively

Many parents enter instinctively into the spirit of their children's games, and make-believe with the best of them. They pity poor Johnny when he screams with terror at the attack of the make-believe bear, and take great joy in admiring the make-believe kitten. If we but realized how all this make-believe helps in the development of character and in the gaining of knowledge, all parents would try to develop the child's imagination, and not only those who have the gift instinctively. It is the child's natural way of learning things, of getting acquainted with all living and inanimate objects in his environment. It sharpens his observation. A child who tries to "act a horse," for example, will be much more apt to notice all the different activities and habits of the horse in his various relations than a child who merely observes passively.

A child with imagination, when receiving directions or instructions, can picture to himself what he is expected to do, and easily translates his instructions into action. To the unimaginative child the directions given will be so many words, and he cannot carry out these instructions as effectively. Again and again teachers find that pupils fail to carry out orders, though able, when asked, to repeat word for word the instructions given them.

The Imaginative Child Can Be What He Wishes and Have What He Likes

The plaintive inquiry, "What shall I do now?" is much more frequently heard from the child who is unimaginative or who has had the play of his imagination curbed. For the child can be whatever he wishes, and have whatever he likes; his heart's desire is at his fingers' end, once his imagination is free. The rocking-chair can be a great big ship, the carpet a rolling sea; and at most only a suggestion is needed from the busy mother. A few chairs can be a train of cars and keep the child occupied for hours. A wooden box is transformed into a mighty locomotive—in fact, give an imaginative child almost anything, and out of it his imagination will construct great happiness.

A normal child does not need elaborate toys. The only function of toys, as someone has well said, is "to serve as lay figures upon which the child's imagination can weave and drape its fancy."

Although parents have not always understood what goes on in the child's mind when he is so busy with his play, our poets and lovers of children have had a deeper insight. Stevenson, in his poem "My Kingdom," shows us how, with the touch of imagination, the child transforms the commonplace objects of his surroundings into material for rich romance:

"Down by a shining water well
I found a very little dell,
No higher than my head.
The heather and the gorse about
In summer bloom were coming out,
Some yellow and some red.

"I called the little pool a sea:
The little hills were big to me;
For I am very small.
I made a boat, I made a town,
I searched the caverns up and down,
And named them one and all.

"And all about was mine, I said,
The little sparrows overhead,
The little minnows, too.
This was the world and I was king:
For me the bees came by to sing,
For me the swallows flew.

"I played there were no deeper seas
Nor any wilder plains than these,
Nor other kings than me.
At last I hear my mother call
Out from the house at evenfall,
To call me home to tea.

"And I must rise and leave my dell,
And leave my dimpled water well,
And leave my heather blooms.
Alas! and as my home I neared,
How very big my nurse appeared,
How great and cool the rooms!"

Unseen Playmates: "Buster" and the Spotted Cow

Some children do not even need objects as a starting point for their imaginative activity. They can just conjure up persons and things to serve as material for their play. Many children, when alone, have imaginary companions. One little boy, when taken out for his airing, daily met an imaginary friend, whom he called "Buster." As soon as he stepped out of the house he uttered a peculiar call, to which Buster replied—though no one but he heard him—and he would run to meet him and they would have a lovely time together, sometimes for hours at a stretch.

Another little child received a daily visit from an imaginary cow. There was a certain place in the living-room where this red cow with white spots would appear. The child would go through the motions of feeding her, patting her, and bringing her water.

In these two cases the "companionship" lasted but a few months, but there are children whose imaginary companions grow up with them and get older as they get older. In some instances there is a group of such imaginary companions, and their activities constitute a "continued story," of which the child is a living center, although not necessarily the hero.

It seems to me that the power to create his own friends must be a great boon to a child who is forced to be alone a great deal or has no congenial companions. There need be no fear—except perhaps in very extreme cases—that such activity of the imagination is morbid. A little girl who plays with her dolls is really doing the same thing, only that she has a symbol for each of her imaginary companions.

Not the Easiest Way of Getting Along with Children—but the Best

But although an imaginative child is much easier to teach later on, and although he does not trouble you with the incessant nagging "What shall I do now?" the mother whose idea of good conduct is "keeping quiet" will find the unimaginative child much easier to care for. He is very much less active and therefore "less troublesome." This explains why this priceless gift of imagination has so often been discouraged by parents and teachers. But they did not know that they were actually harming the child by so discouraging him, or, let us hope, they would not have chosen the easier way. For, after all, we are not looking for the easiest way of getting along with children, but for the best, and the best for them will prove in the end to be the best for us.

It must certainly try your patience, when you are tired, at the end of a day's work, to have Harry refuse to come to be put to bed because you called him "Harry"; and he replies, perhaps somewhat crossly: "I am not Harry, I told you. I am little Jack Horner, and I have to sit in my corner." But no matter how hard it may seem, do not get discouraged. Once you are fully aware of the importance of what seems to be but silly play, you will add this one more to your many sacrifices, and find that it will bring returns a hundredfold. And, after all, as in so many other problems, when you resolve to make the sacrifice, it turns out to be no sacrifice. For, once you approach the problem in an understanding spirit, the flights of the child's imagination will give you untold pleasure.

Mistaken Reproofs and Punishments for Lying

Another reason why imagination has been suppressed by those who are in charge of children is the fear that it will lead to the formation of habits of untruthfulness. It is very hard to realize, unless you understand the child's nature, that the child is not lying when he says something that is manifestly not so to you and the other adults. I have heard children reproved for lying when I was sure that they had no idea of what a "lie" is. In one family an older boy broke a plate and, when charged with the deed, denied it flatly. His little brother, however, confessed and described just how he had broken it. Now, the older boy was telling a falsehood consciously—probably from fear of punishment. The little fellow, however, was not telling an untruth—from his point of view. He really imagined having broken that plate. He had heard the event discussed by the family until all the incidents were vivid to him and he pictured himself as the hero.

The Growing Distinction between Real and Make-Believe

Up to a certain time it is impossible for the child to distinguish between what we call real and his make-believe. Both are equally real to him, and the make-believe is ever so much more interesting. Until about the fifth year a child does not know that he is imagining; between the ages of four and six the imaginative period is at its height, and there begins to appear a sort of undercurrent of consciousness that it is all make-believe, and this heightens the pleasure of trying to make it seem real. Gradually the child learns to distinguish between imaginary experiences and real ones; but until you are quite certain that he does distinguish, do not attach any moral significance to his stories. Should an older child be inclined to tell falsehoods, you may be sure that this is not because his imagination has been cultivated. There are then other reasons and causes, and they must be studied on their own account.

After you come to a clear appreciation of the value of imagination in the child's development you will, instead of suppressing his feelings, look around for ways of encouraging this activity of his mind. You will see a new value in fairy-tales and fables and a new significance in every turn of his fancy.

THE LIES CHILDREN TELL

BY

SIDONIE M. GRUENBERG

NONE of the other petty vices of childhood appears to shock adults so much as lying; and none is more widespread among children—and among adults. As we are speaking of children, however, it is enough to say that all children lie—constantly, persistently, universally. Perhaps you will be less grieved by the lies of your children, and less loath to admit that they do lie, if you realize that all children lie. The mother who tells you that her child never lies is either deceiving herself or trying to impress you with the superiority of her offspring. In her case the untruthfulness of childhood has not been remedied.

Teaching a Child to Know and Practise Truthfulness

However, although lying is so common, that is no reason for ignoring the lies of children. They have to be taught to know the truth, and to speak it, and to act it. And they can be taught. The Psalmist said, "All men are liars;" but he spoke hastily, as he afterward learned. All of us are probably born with instincts that make it easy for us to acquire the art of lying; but we have also the instincts that make us love the truth and speak it. Indeed, a child may acquire a hatred of untruth that is so keen as to be positively distressing; and this condition is just as morbid and undesirable as that of the other extreme, which accepts lies as the usual thing.

As in other problems connected with the bringing up of children, the first and the last aim should be to understand the child—the individual, particular child. Will your child become a habitual liar, or will he simply "outgrow" the tendency toward untruthfulness, as he will leave other childish things behind him? It is impossible to tell; but for the vast majority of children a great deal depends upon the kind of treatment given. If you do not treat the lies of your children understandingly, there is the danger that you will bring out other characteristics, perhaps even more undesirable ones—such as cruelty, vindictiveness, or even actual deceit.

The Moral Character of the Child Is Still Unformed

We must recognize that there is no general faculty of lying. It is very easy for us to class as lies every word and every act that are not in complete harmony with the facts—as we understand them. A child that is branded a liar has undoubtedly given abundant occasion for mistrust, and has lied a-plenty; but undoubtedly also he has specialized in his lying, and would be incapable of certain kinds of lies that are common enough with other children. As we are the judges of our children in all of their misdeeds, we must preserve not only a judicious attitude, but we must really be just. And to this end it is essential that we take into consideration all the circumstances that lead to a lie, including the motives, as well as the special traits of the particular child.

The first thing that we should keep always in mind is that the moral character of the child is still unformed and that his standards of truth, like his other standards, are not the same as those of the adult. Indeed, this fact is at the same time the hope of childhood and the source of its many tragedies. It is the hope because the child is growing, and acquiring new vision and new powers; the child of to-day is the adult of tomorrow, and most of the children of to-day will be at least as developed, in time, as the adults of to-day. The tragedy arises from the fact that as we grow older we forget the outlook of the child, and misunderstandings between the parents and the children are almost inevitable.

Lies Told to Those Whom the Child May Consider His Natural Enemies

Whatever the prevailing morality of a community may demand, the fact remains that practically all children up to a certain age consider it perfectly legitimate to lie to their enemies if they but tell the truth to their friends. Children may lie to the policeman, or to the teacher, or to anyone with whom they are for the moment in conflict. This is a relic of the time when our savage ancestors found it necessary to practise deceit in order to save themselves from their enemies. So ingrained is this instinct that many a child will stick to a falsehood before the teacher or other inquisitors, only to retract and "go to pieces" when obliged to answer his mother. It has been shown over and over again that children even well along in the teens consider it quite right to tell one story to a teacher or to

Copyright 1913 by J. B. Lippincott Co.

another child who is disliked, and a different story to one that is liked. This attitude probably arises not so much from a desire to deceive as from natural cunning and adaptability.

This is illustrated by the little girl who used to throw the crust of her bread under the table, to get more soft bread. The child was too young to deceive anyone; she could not possibly have the idea of deceit or of lying. She had simply come to dispose of the crust in this way because she had associated the arrival of more bread with her empty-handedness; to throw the bread under the table was a direct way to the getting of what she wanted. The question of truth or untruth never entered the little mind. To treat this child as a liar would not only be unjust, but would be apt to make the child conscious of the idea of deceit. Later in his development the child may still use the same kind of cunning in getting what he wants or in escaping what he does not like, without the intention to deceive. And a lie, to be a lie, must include that intention.

What Came of Informing Herbert that He Was a Liar

All students of child-nature agree that a very young child—say before the age of four or five—does not lie consciously. Later, the child may say many things that are not so, but gradually he comes to recognize the difference between what he says and what is really so; he may need help in coming to see the difference, but this aid should not be forced upon him too soon. A little boy of five who was very imaginative became acquainted in a new neighborhood with some older children who had little imagination and therefore were greatly shocked by Herbert's "stories." They proceeded to inform him that he was lying, and to explain to him what a lie was. The boy was very much impressed. After he came home he discovered that there was a great deal of lying going on. He asked his little brother, "Are you older than me?"—to which the little one answered in the affirmative. Herbert came running to his mother to report that the baby had "told a lie!" For several weeks everything that was said was subject to the child's severe scrutiny; every slightest mistake was at once labeled by him as a "lie." Richard said this is my right hand, that is a lie; Helen said I may not play with the hammer, mother said I may, so Helen lied; the maid said it was time to go to bed, but it is only five minutes to seven, so the maid lied. And he would delight especially in asking the baby-brother leading questions; to trap him into saying lies. This experience did not result in making Herbert any more scrupulous in his own speech, for his imagination created interesting and dramatic situations, which he described with zeal and enthusiasm, for a long time after he had discovered "lies."

The Kindergarten Boy and the Hair-Pin Box

The young child is really incapable of distinguishing between his dreams and reality on the one hand, and between reality and his day-dreams or imaginings on the other. A little boy came home from kindergarten a few days after he had entered, and, when the experience was still full of novelties to him, he described the workshop; each little boy had a pair of overalls with the name across the bib in black letters; there was a little locker for each child, with the name on the outside; each had his set of tools and his place at the bench. Day by day he narrated his doings in "school" and reported the progress he was making with a little "hair-pin box" that he intended for his aunt's birthday. On the birthday the mother came to the school to see how the boy was getting on; and she asked about the hair-pin box which he was now to bring home. It then appeared that there were no shop, no overalls, no lockers, no tools. The whole story was a creation of the child's imagination, and all the details he had invented were real enough to him to be described repeatedly with such vividness that no one suspected for a moment that it was all a fabrication. To call such stories "lies" would be worse than useless. If scolding or preaching could make a child merely stop telling such stories, there would be no gain; if they stopped a child thinking such stories, there would be a decided loss.

When the Time Comes to Help the Child Recognize Reality

Gradually the child may come to recognize the difference between the make-believe and the reality, and he may be helped. When you think your child at a certain age ought to distinguish more clearly between his imagination and cold facts, it would be all right to explain to him that, although there is no charm in his enjoying his make-believe, still he must not tell his fancies as if they were real, but must tell them as "make-believe stories." That will achieve the desired result without making him feel hurt at your lack of understanding in treating him like an ordinary liar whose prime intention is to deceive. But it is not wise to force this development, even at the risk of prolonging the age of dreams.

With some children lying is caused by their æsthetic instincts. It is much easier for them to describe a situation as they feel it should have been than to describe it as it actually was. Many children "embellish the facts" without any trace of intent to deceive. Although we recognize that what they say is not strictly the truth, we must further recognize that it is their love of the beautiful or their sense of the fitness of things that leads them to these "exaggerations." It is the same sort of instinct as shows itself in our love of certain kinds of fiction. We know that some of the happy endings in the plays and in the novels are often far-fetched; but we like to have the happy endings, or the "poetic justice" endings, or the "irony of fate" endings, just the same.

No Essential Harm in the Child's Preference for the "Happy Ending"

When the child makes up his endings to fit his sense of justice or beauty, we must not condemn him, as we are often tempted to do, by calling his fabrication a "lie," for that at once puts it in the same class as deliberate deceit for a selfish purpose. There is really no harm in this class of lies, unless, as the child grows older, it becomes apparent that he lets his wishes and preferences interfere with his vision of what is actually going on. In such cases the remedy is not to be found in the denunciation of lying, but in giving the child opportunity to experience realities that cannot be treated untruthfully. To this end various kinds of hand-work and scientific study have been useful. It is impossible to make a spool of thread do the work of two or three; or one cannot make the paint go farther by applying the brush faster. It is concrete reality that can teach the imaginative child reality; in the things he learns from books there is no check upon the imagined and the desired—one kind of outcome is as likely and as true as another. But in the experience of the workaday world causes and consequences cannot be so easily altered by a trick of words.

When a Child Confesses to a Deed He Has Not Committed

Investigation has shown that the sentimental or heroic element is one that appeals to children so strongly that it may often lead to what we adults would call lies, or it would seem to the child to justify lying. The confession to a deed that he has not committed, for the purpose of saving a weaker companion from punishment or injury, seems to be a type of lie that appeals strongly to most children. Again and again have boys—and girls, too—declared stoically that they were guilty of some dereliction of which they were quite innocent, to shield a friend. And most children not only admire such acts, but will seek to defend them on moral grounds, even when they are old enough to know what a lie is. The explanation for this is to be found in the fact that the child sees every situation or problem as a whole; he has not yet learned to separate problems into their component parts. A situation is to him all wrong or all right; he cannot see that a part may be wrong, while another part is right. Now in the case of the self-confessed culprit, the magnanimity and heroism of the act stand out so prominently that they quite overshadow the trifling circumstance that the hero did not do the wicked deed.

An excellent illustration of this trait of child-nature came out in an inquiry that was made a number of years ago. A child replied, in answer to the question "When would a lie be justified?" that if the mother's life depended upon it one would have the moral duty of saying that she "was out, although she was really in." That is, it would be one's duty to make the great moral sacrifice of speaking an untruth for the sake of saving the mother. Any child will tell you, as did this one, that it would be wicked to tell a lie to save *his own* life!

How Mary Made a Gift to Her Sunday-School Teacher

This suggests another type of lie that is quite common. Most children feel their personal loyalties so keenly that they would do many things that they themselves consider wrong for a person they love or admire. A little girl was so much impressed with the moral teachings of her Sunday-school teacher that she was determined to get her a suitable Christmas present. Now, the family had not the means to supply such a present, and Mary knew it, and was greatly distressed by the fact. However, where there is a will there is a way; and Mary found the way by cunningly stealing from a store a "mustache-cup" with the inspiring legend "To dear Father," and beautiful red-and-blue roses and gilt leaves. Mary had learned that it was wicked to steal and to lie, etc., but her heart was set on getting something for the teacher, not for herself, and she very unselfishly risked her moral salvation for the person she loved and admired.

It is probably better for the child if we do not push the analysis of acts and motives too early, for there is more danger at a certain age from morbid self-consciousness than from acquiring vicious habits. If we recognize that many of the lapses from the path of truth arise from really worthy motives, we must make sure that these ideals become fixed before we attempt to separate the unworthy act from the commendable purpose. The cases so far given show how important it is to retain not only the affection but also the confidence of our children; and how important it is to have right teachers and associates. The child will do what he can to please those he really likes or admires; but the kind of thing he will do will depend a great deal upon what those he admires themselves like to see done.

The Child May Be Simply an Unreliable Witness

There are some lies that are due to faulty observation. We do not often realize to what extent we supplement our sense-perceptions in relating our experiences. Lawyers tell us that it is very difficult to have a witness relate exactly what he saw; he is always adding details for completing the story in accordance with his interpretation of what he saw. This is not lying in any sense, but it is relating as alleged facts what are in reality conclusions from facts. One may be an unreliable witness without being a liar; and so may the child tell us things that we know are not so because, in trying to tell a complete story, he has to supplement what he actually saw with what he feels must have been a part of the incident. Defects of judgment as well as delusions of the senses or lapses of memory may lead to misstatements that are not really lies. Some delusions of the senses, especially of sight and of hearing, undoubtedly have a physical cause.

The Instinct for Secretiveness—Lies Told from Braggadocio or from Timidity

Another source of comparatively harmless lying is the instinct for secretiveness. Children just love to have secrets, and if there are none on hand, they have to be invented. A child will tell another a secret on condition that it be kept a secret; but when the secret is told it turns out to be a falsehood—perhaps even something libelous. Now, the child cannot feel that he has done anything wicked, for to his mind the big thing is that Nellie promised not to tell, and she broke her promise! If she had not broken her promise to keep the secret, it never would have come out, and no harm would have been done. Perhaps we have not yet sufficiently driven secrets from our common life to demand that the children shall be without secrets. When we set the children an example of perfect frankness and open dealing in all matters, we may perhaps be in a position to discourage the invention of secrets by the young people. Secretiveness leads naturally to deceit; but it is not in itself serious enough to make much ado about. Healthy children in healthy social surroundings will outgrow this instinct; where the atmosphere is charged with intrigue and scheming and dissimulation, this instinct may survive longer, but its manifestation is in itself not a trait that should give us serious concern.

Some children lie because they are inclined to brag or show off; others for just the opposite reason—they are too sensitive or timid. And a lie that comes from either side of the child's nature cannot be taken as a sign of moral depravity; the treatment which a child is given must take into consideration the child's temperament.

Darwin's Juvenile Fables

Charles Darwin tells of his own inclinations to make exaggerated statements for the purpose of causing a sensation. "I told another little boy," he writes in his autobiography, "that I could produce various-colored polyanthuses and primroses by watering them with certain colored fluids, which was, of course, a monstrous fable, and had never been tried by me. I may here also confess that as a little boy I was much given to inventing deliberate falsehoods, and this was always done for the sake of causing excitement. For instance, I once gathered much valuable fruit from my father's trees and hid it in the shrubbery and then ran in breathless haste to spread the news that I had discovered a large hoard of stolen fruit."

The Course of Correction to Be Followed Differs with Different Cases

For the vaunting lie it is usually sufficient to defeat its purpose by showing that the boast cannot be carried out. The braggart is made to descend from the pedestal of the hero to the level of the fool. How the other extreme in disposition may lead to a "lie" is shown by the little girl who was sent to the store for a loaf of bread and came back saying that there was no more to be had. The mother was very sure that that could not be, but soon found out, on questioning, that the child had forgotten what she was sent to get and was then afraid of being ridiculed for having forgotten. Here the cause of the lie was timidity. To punish this child would only make her more timid. In a case of this kind the mother should try to cultivate the self-confidence of the child instead of simply punishing her for untruthfulness.

The Lie to Escape Punishment — Various Methods to Be Used with Different Children

Perhaps the most common kind of a lie is the one that a child tells in order to escape punishment. It is often chosen as "the easiest way" without realization of any serious wrong-doing. And even when a child is taught the wrong of it, it is still too helpful to be dropped entirely. As a little boy once said, "A lie is an abomination to the Lord, and an ever-ready help in time of trouble." The first lie of this kind that a child invents comes without any feeling of moral wrong-doing. He has only an instinctive shrinking from pain. To cure a child of this kind of lie, we must take his disposition into consideration; there is no one remedy that suits all children. In some cases it has worked very well to develop the courage of the child, so that he will fearlessly accept the consequences of his deeds. We all know of cases where children can be physically very brave and stand a great deal of pain if they are made to see the necessity for it—as when they are treated by a dentist or physician. Children of that type surely can be taught to be brave, also, about accepting the consequences of misdeeds. With another type of child the desired result can be obtained by making him see that he will be happier and that his relations with others will be pleasanter if he always tells the truth. In some children the sense of honor can be very easily aroused, and they can be made to see how truthfulness and reliability help human beings to get along with each other in their various relations. A great many temptations for this kind of lie can be entirely avoided if your child feels from earliest infancy that you always treat him justly.

Do Not Antagonize the Child by Your Style of Approach

Yet a child who is neither afraid of punishment nor inclined to deceive may often be tempted to lie when his wits are challenged. There is something about your tone of voice, or in the manner of asking, "Who left the door of the chicken-house open?" that is an irresistible temptation to make you show how smart you really are. You think you know, and your manner shows it; but you may be mistaken, and your cocksureness arouses all the cunning and combativeness of the child. There is a vague feeling in his mind that he would like to see you confirm your suspicion without the aid of an open confession—and the result is a "lie." Indeed, any approach that arouses antagonism is almost sure to bring out the propensity to dissimulate or even to deceive. In such cases the mother should learn how to approach the child without a challenge, instead of trying to teach the child not to lie.

The Worst Kind of Childish Lies

The worst kind of lies are those caused by selfishness or the desire to gain at the expense of another, or those prompted by malice or envy or the passion for vengeance. Although such lies often appear in the games of children, the games themselves are not to be held responsible for this. Indeed, the games of the older children, when played under suitable direction, are likely to be among the best means for remedying untruthfulness. Yet it may be wise sometimes to keep a child from his games for a time, not so much to "punish" him for lying as to give him an opportunity to reflect on the close connection between truthfulness and good playing. Special instruction may sometimes be needed as a means to arousing the conscience. The lies of selfishness are bad because, if continued, they are likely to make children grasping and unscrupulous. But it is in most cases wiser to try to make the child more generous and frank than to fix the attention on the lies. If he can be made to realize that his happiness is more likely to be assured through friendly and sincere relations, the temptation to use lies will be reduced.

Prevarication and How to Meet It

One type of lying that is very irritating and very hard to meet is that known as prevarication. This consists in telling a part of a truth, or even a whole truth, in such a way as to convey a false impression, and is most common at about twelve or thirteen years. When a child resorts to prevarication he is already old enough to know the difference between a truthful statement and a false statement. Indeed, it is when he most keenly realizes this that he is most likely to prevaricate, for this is but a device by which the childish mind attempts to achieve an indirect purpose and at the same time keep his peace with his conscience. It is when he already has a certain fear of lying, and is not yet thoroughly sincere and truth-loving, that he will come home from the truant fishing party and ingeniously tell you that a "friend of Harry's" caught the fish, instead of saying that he himself did it. His conscience is quite satisfied with the reflection that he is a friend of Harry's. In this stage of his career the child is quite capable of understanding a direct analysis of what is essentially a deception, and a good heart-to-heart talk that comes to a conclusion is about the best thing he can get.

Necessity for a General Atmosphere of All-Pervading Truthfulness

I hope you will not think from what I have said, that I have been trying to justify lying, or that I do not consider lying a serious matter; nor, on the other hand, that you will consider a single application of the remedies suggested sufficient to make any child truthful. Thoroughgoing truthfulness comes hard and generally comes late. But for the majority of children truthfulness is attainable, although it will not be attained without a struggle. The finer instincts often enough lead to violations of strict veracity; but they may be made also to strengthen the feeling of scrupulous regard for the truth.

I have tried to show that what we call a lie is not always a lie; and that some of the very methods we use in training our children themselves produce lies. The inflicting of severe punishment is one of the chief of these, and the most common lie is that which is due to fear of punishment. Lies that arise from bad habits should be treated by an attempt to remedy the bad habit. Lies that arise from ignorance should be treated by attention to the imparting of necessary knowledge.

Even more important than the right kind of treatment for untruthfulness is the necessity for an atmosphere in which the spirit of truthfulness is all-pervading. Some day watch yourself and notice how often you tell untruths to your child; how often he hears you tell so-called "white lies" to your neighbors; how often he hears you prevaricate and exaggerate. If you will keep track of these things you will realize that it is a trifle absurd of you to expect your child to be a strict speaker of the truth. Part of our campaign against the lies of our children must therefore consist in our attempt to establish truthful relations among adults, and between adults and children.

7. The Feelings and Instincts

THE IMPORTANCE OF THE INSTINCTS IN EDUCATION

BY

THE EDITORIAL BOARD

No subject to-day excites and maintains greater interest in the minds of educators than the instincts. What may be called the instincts of a human being?

Considering their source, they may be defined as his race-heritage. They are the results of accumulated race-experiences. The life-experiences of one generation become the impulses of the next and of the following generations. An instinct impels an individual under given circumstances to act voluntarily, usually without foresight of the consequences and without any previous education in what he does. It differs from a habit, because habits are the result of education. It differs from a reflex action (like winking) because such actions are involuntary.

Instincts among the Lower Animals and in the Human Child

Instincts are common among the lower orders. The dog buries a bone, the hen sits on an egg, the bee stores up honey. These are race habits. They have nothing to do with education, foresight, or reasoning. The hen that was hatched out of an incubator sits on eggs as readily as one who might have been trained to by a mother, the bee has never known winter and could not anticipate it, the dog of to-day does not need to store up food and cannot be influenced by reason to do so.

Among the early instincts of a human child are: sucking, clasping, carrying and handling objects, creeping, reaching after things, expression through gesture and speech, many fears, curiosity, etc. None of these is given by a parent to a child, save as the parent was the unconscious link of inheritance from the race to the child. Imitation did not create them, though it immensely develops their power. Education did not create them, though it may take advantage of their appearance.

A Rough Grouping of Human Instincts

Nobody has ever enumerated the human instincts. No classification that has been made is entirely satisfactory. The following grouping is at least a convenient way of thinking about them. A few of the numerous instincts are named under each class.

Individualistic Instincts

Motor instincts, such as grasping, creeping, walking, handling
Fear
Anger
Collecting

Relaxation Instincts

Sleep
Crying
Giggling
Obstinacy

Adaptive Instincts

Imitation
Play
Curiosity
Workmanship

Social Instincts

Obedience
Association
Desire of approbation
Rivalry
Love

Moral Instincts

Sense of duty
Religion

We spoke of the difficulty in enumerating and classifying the instincts. This is due to the fact that they dovetail. We also spoke in one place of the motor instincts and in another of curiosity. The two frequently interact. The baby engages in certain spontaneous movements (which are soon stimulated by outside influences), such as sucking, biting, carrying things to the mouth, crying, attempting to speak, sitting, standing and walking. By these means he comes into contact with and takes possession of his world. But further, he is curious about his world. His expressions are in terms of action, and so we speak of them as expressions of the motor instinct; but they are accompanied by the questioning attitude, and so we may also say they are expressions of the curiosity instinct.

A Bundle of Instincts Slowly Evolves into a Personality

His query, when he gets to an object or gets hold of it, is, What can I do with it? What can it do? The same is true of his social relationships and instincts. His invariable question regarding people is, What can father, mother, do? What can I do with them? As his own sense of self increases, his inquiry is not only, What can he or it do? but, What can the thing or person do for me? If he ever goes further and gets beyond the stage of self-regarding and desires himself to become a vital force in the work of the world, he finally inquires, What can this person or thing do for me which shall make me more efficient and helpful among other people? Thus the motor instinct entwines with curiosity, interlocks later with the social instinct, and is enriched by training, personal experience and environment, until the child, who was at first but a bundle of instincts, becomes an individual, an effective personality, a character.

Curiosity May Easily Be Encouraged, Especially through the Useful Activity of Play

Some of the instincts have been studied recently because of their manifest bearing upon education. We see how the motor instincts lead the child to exercise his senses and muscles, and of this fact the kindergarten, the Montessori schools, the manual-training courses are taking advantage. Curiosity has been called "the appetite of the mind." It is an intellectual hunger, an impulse to gain and test new sensations. It is, as we have seen, closely related with the motor instincts. It may easily be suppressed, by withholding from a child opportunities to get new sensations and use his senses and muscles, and by neglecting to answer his questions. It may also be easily encouraged, especially through giving him plenty of opportunities for such experiences and for imitation and play. Play is the most universal activity in the world. It is perhaps the most useful. As the child plays with all sorts of natural forces and objects he comes to understand them. As he plays by constructing, he becomes a creator and a workman. Since he is never so joyous as when he plays, we find him in play living most intensely; and since he is then responding most vigorously, the very intensity of his play makes it educative. In play he exercises almost all the other instincts and rehearses most of the activities that are to be his during his maturity. Through play many a child has discovered his life-work; and when an adult has lost the capacity to play he has, to that same degree, lost the capacity to grow and to live.

The Instincts of a Child Are Doors at Which We May Knock

We can see now how important are the instincts as means of a child's education. They are the tendrils by which he reaches out to take hold of the world around him, and, even more, they are, like tendrils, prophetic of the direction in which he is trying to grow. We use them for what they can do in the present, and we must watch them for what they mean for the future. The instincts of a child are his accessibilities, the doors at which we may knock and which we may be sure he will open to us.

Nascent Periods and Discoveries concerning Them, Resulting in Economies in Learning

One of the most important discoveries of education is that each instinct has its especially favorable period for exercise. Educators call these "the nascent periods." "There is," says George E. Johnson, "a happy time for fixing skill in drawing, making boys collectors in natural history and presently dissectors and botanists. There is a time when boys love and must learn to play ball, swim and skate or be deficient in such sports and the broad training they give all their lives; so there is a time when the habit of activity, that is, the habit of work and the enjoyment of work, may be formed." Bolton tells us that the nascent period for acquiring a speaking mastery of foreign languages is before ten, while the best time to learn to read and write begins only with the tenth year. These and other discoveries concerning nascent periods are bound to have a sweeping influence upon school curricula, which will make great and happy economies in learning.

Instincts Are Like Tadpoles' Tails: Don't Amputate Them

These facts mean a great deal to parents. Those who see the importance of the home education of children will wish to know all that can be known about the instincts, so that they may take advantage of them in the best way in training their children. All parents need to learn their import so that they may not misunderstand their children. Some of the early manifestations of the instincts are annoying to adults, and seem to them to be signs of mischief or peril in their children's lives. The instinct to handle and take apart and destroy, the longing to be in water and dirt, the tendency to fight, are examples of acts which are really expressions of the desirable instinct of curiosity, motor-power and self-assertion. They are like the tadpole's tail, which is unsightly and bound to disappear; but the amputation of which would prevent the evolution of the complete frog. If allowed to take care of itself, this tail is destined to be absorbed into the making of the completeness of the frog. If we amputate an instinct we prevent to that degree the completeness of the life of a man.

Eliminating the Dirt and Water from Mud-Pies

What we have to do is, first, to discover if we may the instincts that are being expressed by our child's acts; second, to take advantage of these expressions at the appropriate time and in the most skilful way; and third, to understand that the most skilful way usually is to divert such an expression toward some fine, attractive, and useful purpose. For instance, recognizing in the annoying tendency of a little boy to get himself all wet and dirty by making mud-pies an expression of the instinct of craftsmanship in the direction of sculpture, we can sometime eliminate the dirt and water by providing plasticine or modeling-clay; and we can, by furnishing models and giving a few suggestions, interest him intensely in much more elaborate, skilful, and permanent representations of his ideas.

Three Lessons and the Highest Ideals of Life

Three lessons then come to us from a child's instincts:

(*a*) They are to be prized as containing the treasures of his race-heritage.
(*b*) They are to be recognized as enfolding the possibilities of his future;
(*c*) They are to be utilized, each as it becomes vigorous, as the greatest means of the child's education.

In these facts is our warrant for hope of human betterment. If the life-experiences of one generation become the impulses of those that follow, then we may be furnishing to the children of the present an abundance of sane, pure, and dynamic experiences by making the impulses that shall stir and shape the generations that are to follow. "Education is thus," as Bolton says, "magnified in importance. It is the business of education to select and create for perpetuity those instincts which will contribute to the development of the highest ideals of life. Purposive selection should be employed to aid chance natural selection." Each individual should be more highly developed than his ancestors. During his childhood the harmful instincts should be allowed to atrophy. Those instincts which we recognize as helpful should in his life be brought to such fulfilment that what he learned through training and with pains shall some day be the native impulse of children who come after him.

THE EMOTIONAL NATURE OF THE CHILD

BY

CECILIA FARWELL

"A child trained to self-control is a man fitted for self-mastery."

The training of the emotional nature of the child is one of the most important and most difficult of the mother's problems. In earliest infancy is begun that struggle between the man and his impulses, feelings, and passions—all of the various prejudices and emotions which make up his individuality. Upon the issue of the struggle, daily decided and daily renewed, depends the nature of that complex soul-result which we call character. In its very early years the child shows certain emotional tendencies which, though largely abstract in their significance, afterward develop into more or less concrete ideas.

The Wise Mother Begins in Infancy to Lay the Foundation of Her Child's Character

The issue is often decided in childhood, though the complete victory or defeat of the man cannot be summed up until three-score years and ten shall have passed and the story of life is told. The foundations for strength of character, as for strength of body, must be laid in infancy, and the issue is in the hands of the mother.

Perhaps if for preparation for motherhood, as for the professions which women are seeking to enter, women were required to pass an examination upon their understanding of the duties which they were to undertake and their ability to fulfil them, many would fail to "pass"; and it is certain that all would be appalled by the enormity of the task. To those, however, who realized how great were these duties and responsibilities, would come the appreciation of the need for preparation, and they would fit themselves for it, that they might perform these duties wisely. If among the others some gave up the ambition of motherhood, who shall say that the world would not gain thereby?

The emotions which sway and control us, which make for our happiness and misery along the pathway of life, are many and various. The list is lengthened with our education, and the power of each is intensified with our experience. But all have their beginning in the years of childhood, and the few emotions which we call the primitive emotions. The strength of a man will be estimated in the terms of his control of these.

"An Infant Crying in the Night" . . .

The first emotional nature of the child is manifested in the cry. Not the first cry, for that is but a physical result of changing conditions; nor yet the fretful (or later, positive) cry of hunger, but the cry by which loneliness, pain or displeasure is manifested. The mother soon learns to distinguish each of these. She will listen a moment, and smile, perhaps; then, softly:

"That is not the hunger cry, or the pain cry. He is all right, but he is lonesome. I will bring him in here where he can see us."

Or perhaps: "That is only temper. He wants me to take him, and is cross because I do not do so."

"Letting him cry it out" is the modern method advocated for meeting this last manifestation. The purpose is to teach him the futility of the method. However, too often the mother's patience is small, and the child's powers of crying great; and sometimes to save others from what must be conceded is an unpleasant infliction, she yields, and the child learns that if he can hold out long enough, the method is not so futile after all. This is certainly not the best way to meet the situation.

Helping the Child to Become Master of Himself

As the infant has learned the soothing, lullaby note, the love-thrill, and the tone of joy in the voice of the mother, so he should have learned the low, firm, controlling tone, which shall bring the little will into harmony with her own. She must, for the period of the child's dependence upon her, personify that law under which all of his life must be lived, and to which his nature must be subordinated. She must help him to the attainment of this condition within himself.

How many adults we have known who have never learned this great lesson, who spend their lives in futile opposition to conditions which, once estimated at their fair value, can be used for strength and power. Those who learn this lesson in the unconscious days of childhood are fortunate.

The spirit of the teacher-mother must be different from that of the young woman who put her baby down upon the bed, howling at the top of his lungs, and exclaimed "There, now! We will just see who is the boss!" Then, turning to the guest, she added an explanatory compliment to her own wisdom, "If I let him rule me now, he will always."

How she had mistaken the real issue. The purpose is not to show that the mother is the master, but to make the child master over himself and his impulses; because he is a child she must help him to self-mastery. Later in his life, no one can help him—the time will come when he must fight his battles alone—it comes sooner than we realize; but it is now the mother's privilege—and shall we not say that it is her duty?—to give to him the armor which shall be his strength and defense, his shield and buckler, on that day.

Limitation of Experience Makes the Child Egoistic

The child's world revolves around himself. He knows nothing outside of the things of his own experience. Gradually he learns that there are, in the house across the street, people like unto himself, his father, and his mother; but of the distant town or city, the great world, he has no realizing sense, and this state of ignorance lasts longer than we think. The boy of ten still thinks in terms of his own experience, and unless those about him have striven to give him experience which shall broaden his thought, the content of his mind is very small, and his sense of personal responsibility correspondingly so.

Out of this childish ignorance comes an exaggerated sense of his own importance, and an entirely selfish attitude towards those about him. He thinks of things and of persons in terms of their relation to him, rather than in terms of his relation to them. For these reasons his first emotions are personal and egoistic. Pleasure, pain, anger, jealousy, fear, antipathy, love of approbation, power and display, emulation, vanity and self-conceit are the first to manifest themselves in his nature. With all of these is a charming lovableness—in part growing out of them, which makes us forget them unless our first thought is ever the future well-being of the child. The social feelings of love, sympathy, altruism, respect and regard for others, do not develop until his experience has taught him some knowledge of a world outside of his own.

The Child Gives where He Gets Return

The fact that a child seems to love his mother, and to exert himself to please her, is often but the reflection of his own desire for approbation. Long before memory is sufficiently in control to enable him to recall his mother if she is absent for even a short time, he has learned that certain manifestations give pleasure, and come back to him in the form of pleasure. He learns this lesson even before he learns to look to his mother as the source of comfort and the gratification of hunger. He is impartial in his demonstrations, and, if cared for and fed by a nurse, he will give his devotion to her, even after he is old enough to realize the difference between nurse and mother. He gives where he gets return. Deep love is a thing of later development, having little to do with giving or taking, and is a product of the social feelings which come with a new balance, a new estimate of values.

Pleasure in the child, as indicated by the first smiles and cooing notes of happiness, is a passive acceptance of conditions which satisfy. Displeasure or anger grows out of a sense of discomfort or discontent arising from pain, or from a real or fancied sense of injury, and finds expression in the only form of protest within the range of his experience—crying.

Manifestations of Anger and Their Primitive Origin

The mother is often surprised at the primitive expression of the child's emotions. In spite of baby lovableness and cherub grace, he seems not yet to have put away the animal and the savage. In anger he wants to bite, to use his hands in lieu of claws, to pull hair, and to strike. Often he seems actually to have a real desire to *kill,* without any realization of what the desire means, nor what is the result of gratification. This animal manifestation of a primitive emotion grows out of the instinctive tendency to self-preservation, which in animal and primitive life is secured at the cost of other life, and proves the emotion to have been of vital importance in the preservation of racial life and the development of the type.

It has its corresponding importance in character development. The mother who does not understand this fact is likely to make a great mistake, and in her determination to "conquer the child" may destroy in him a trait which, rightly trained, would have worked for strength.

Physical Effects of Violent Emotional Expression

The physical and the emotional life are closely allied. The violent expression of any emotion affects the whole body. It is not uncommon for a child to become hysterical through pleasure or to laugh himself into the same condition of nervous irresponsibility. In anger the little hands clinch tightly, indicating nervous muscular tension, the little face flushes, indicating a quickened heart action, respiration is more rapid, and digestion is disturbed. We all know the effect of this emotion upon ourselves, and the sense of weakness which follows it. The child who is allowed to work himself into a fit of anger will feel the strain for hours, even though the emotion be but transient.

Giving physical expression to an emotion intensifies the strength of that emotion, and gives it more complete power over us. Children who are allowed to give full physical expression to anger add to the manifestations as they grow older. Then the mother wakens to a realization of a need for self-control; but if it is not too late altogether, it will certainly require greater effort on the part of the mother, and greater suffering on the part of the child, before the body and the spirit are brought into harmonious subjection. In the teaching of self-mastery, there are always hereditary tendencies to be taken into consideration, and a mother should understand what the child has brought with him out of the past to help or to weaken him in the contest.

The Mother Must Herself Be Quiet and Calm

A righteous indignation in a good cause is a thing to be commended, but it must be always under control. As the child goes out among his fellows, the mother wants him to be able to take his own part, to defend the weaker, and to learn the lessons of manliness; but she must not forget that the first lesson of all is the self-mastery which shall make him discriminate between the righteous and the unrighteous wrath.

In order to help the child to self-mastery the mother must herself have learned the lesson. This is the most difficult task of all, but it admits of no evasion. She must be quiet and calm. If her face shows displeasure or anger she must turn away until the muscles relax and the expression is normal. The very little child must learn to recognize her voice and manner as an impel-ling influence to quiet and calm. If it is necessary to take hold of a child to enforce obedience, the hold should be firm and close, but not jerking and pulling. He should feel the reserve, rather than the force, behind her touch; and he should learn, from babyhood, to yield to that touch.

But neither physical expression nor the emotion itself should be allowed to assume undue importance in the child's mind. As quickly as possible let his thought be turned into other channels. Suggest a run into the open air—physical action will tend to restore normal conditions, and a new motive will crowd out the old impulse.

The Bogy-Man and the Big Black Bear

The question as to whether or not fear is instinctive is often debated. The statement that the child, if properly trained, does not know fear, does not prove the argument, for the training means not only that there shall be no suggestion of fear, but also that there shall be nothing within the range of the child's experience to cause fear. This will give no opportunity to prove the contention.

Under the conditions prevailing in the ordinary home, it is possible to conform to this condition, and it is not necessary to decide the psychological side of the question. It is certain that the first cause for fear leaves a lasting impression, perhaps more lasting than any other of the childish emotions, and a suggestion of that experience, even without any of the conditions of it, will suffice to recall the emotion in almost the original degree of intensity.

Much has been written in the plainest terms showing the wickedness of frightening children by threats of the bogy-man, the big black bear, and the policeman; and yet the bogy-man has not entirely disappeared, nor the policeman lost his terror for the unruly child. A double harm is done in this last case, as the child should be taught that the policeman is a friend whom he can trust in time of trouble. Only last summer I saw a little girl of about three, lost on the streets of a city, scream with terror when the blue-coated officer of the law would have taken her to safety, and run into the arms of a stranger, who might or might not have been a friend. The policeman was very angry. "Folks teach their children to be afraid of us and then blame us for not looking after them!" he exclaimed.

Conquering Timidity—The Case of Robert

Timidity may result from some unfortunate combination of circumstances outside of the control of the mother, or of which she may have no knowledge; but she must none the less help the boy to conquest. Perhaps the wisest plan is to go with the child to the thing feared, and prove to him that there is no danger. In this, care must be taken that the instinct of caution is not lost.

A little boy of two years, who from babyhood had been accustomed to go to sleep in the dark, was left for some weeks during his mother's illness, in the care of a nurse. When the mother assumed control again she found the boy in a state of perfect terror at having the light taken from the room in which he slept. Anxious questions brought only a pitiful cry of "F'aid!" The mother realized that great wrong had been done to the child, and resolved upon thorough investigation on the morrow. She put out the light, sat down on a low chair, and took the child upon her lap. He at once clung to her almost convulsively.

"Now, little son," she said, "mother is here with you, and there is nothing of which to be afraid. Father is reading his paper in the library. I am going to take you to the door, and you can run across to father, and I will stay here in your little room to show you there is nothing unusual here." She led him to the door, and he ran across the hall to his father, climbing into his lap, and looking anxiously towards the door which hid his mother. After a few minutes she called him to her again. Slowly, though with a rush at the last, he ran into her outstretched arms.

"There Is Nothing Here of Which to Be Afraid"

"Little son," she said firmly, after a moment, "mother is going to tuck you snugly into bed, and she is going into the library. If you want her, she will come back to you. There is nothing here of which to be afraid. I know. Mother would not ask her little son to stay in a place where there was anything to hurt him, doesn't he know that?" So talking quietly, she put him into bed and tucked him in snugly. Stooping for a moment, she nestled close against him, then went quietly out of the room.

She had not told him to call; that offered too easy a way out of his difficulty; but after a little while she slipped back into the room. He was staring up into the darkness. "I wanted you," he whispered, as she bent over him; but the next time that she went in he was asleep.

On the morrow, after a long talk with the nurse who had been caring for him, she called the child into the room.

Nurse Mary Weepingly Retracts

"Robert," she said, "Nurse Mary is going to tell you that there are no black men who creep into little boys' rooms in the dark and carry them off when they are naughty. Being naughty brings its own punishment, but it is not of that kind. There are no big cats who catch little boys who cry. I am sorry that you were naughty and fretful when I was sick, so that Nurse Mary had to tell you stories to make you be good, but I want you to realize that nothing can come into our house to harm our little son, and it is just as safe here at night as it is in the day-time. I want you to listen while Nurse Mary tells you this, for she is going away to-day, and you will probably never see her again."

The nurse was crying, but she obeyed the mother's order. The little boy stood within the shelter of his mother's arms and listened gravely while the nurse went back over all of the tales that she had told him, saying with each one, "It is not true." At the close the little man held out his hand. "Thank you, nurse," he said. "I ought not to have been afraid, but I believed you, you know." Then, looking into his mother's unsmiling face, he said, "I shall not be afraid, now, mother."

Love of Activity, Power, Approbation

All of these emotions are strong in the child, the first having its origin in the very first weeks of his life, and the others following soon after. These are to be encouraged as the source of effort and of growth, and rightly directed, will lead to strength. The judicious word of praise for the child's attainment will spur to further effort, and will give pride and self-confidence in his work. Children must try so hard to accomplish even the simplest thing—the effort to coördinate untrained little muscles with the mind-intent requires patience and practice, and many failures before success is attained; and every effort should be encouraged. Interest on the part of the mother, understanding of the extent of effort involved, and appreciation in proportion to that effort, will give incentive to further progress.

Emulation and rivalry grow out of the love of power, and play an important part in his social and school life. While we recognize the value of competitive effort in school work, the offering of prizes is to be discouraged, as it may introduce the too-personal element in the competition, and work for harm to those who win as well as for those who fail. Effort, rather than attainment, should be the criterion on which commendation is based. This, in spite of failure, spurs to further effort, whereas if attainment alone is to be judged, the child is likely to become discouraged and decide that it "is no use to try." Older folk know so well how often struggle and attainment are disproportionate, that they should not make the mistake of underestimating the value of the effort in the child. "What I aspired to be, and was not, comforts me;" and the child will work harder the next time, if his efforts are appreciated.

Self-Complacence; Self-Pity

Every person is the center of his own universe, and the child, with little knowledge of any universe outside of his own, is apt to develop these traits to excess. Self-esteem and self-confidence are necessary to independence of spirit and of courage. A certain consciousness of power to do must underlie every effort. Self-respect must act as a factor to keep him true to himself—he must be afraid, for his own sake, to do a thing cowardly, low, or base.

On the other hand, these emotions must be curbed by the judicious mother, who understands the limitations of the child's world, and must help him to fairly balance his own attainments. Doing should be encouraged in order to develop self-reliance, but an over-estimate of the importance of the thing done is likely to develop vanity and selfishness.

Self-complacency is a form of self-emotion very likely to develop to excess in the child often called upon to take part in entertainments or given too much attention from older folk; especially if this is done to the exclusion of other children. Out of this grows the self-satisfaction which is likely to act against effort, and the child becomes a "conceited little prig" with very little to be conceited about. Children will correct this tendency in each other, but the solitary child is very likely to be "spoiled" in this way.

Self-pity is the most unfortunate form of the self-emotions, and is usually present only in the child of low physical vitality. All estimates of life are comparative, and the child tends to look about to the things belonging to others, and "feel sorry for himself" that he has not these things also—the fact that they are not especially desirable things to have not always entering into his calculations. This tendency is likely to lead to morbidness, and should be radically discouraged. Attention to physical condition and a strong tonic of vigorous out-of-door life are the best cures. It is not always well to throw such a child with others less fortunate, or with afflicted children, as this will tend to over-stimulate the impulse of pity.

Importance of Physical Conditions

In the training of the emotions we should never lose sight of the fact that a well-balanced physical organism means a well-balanced emotional nature. The man who is strong and well can hold his emotions and their manifestations in check, whereas the same man, in a condition of low physical vitality, will brood and magnify the fancied slight or injury, or will exaggerate the possession or attainment. This is more true of children than of older folk, as they have no experience of valuations to help them. In every case of dealing with an emotional condition, the wise mother will study the physical condition, and base not only her judgment, but her method of cure and punishment upon it.

Complete Mastery of One's Physical Condition Leads to Complete Development of Mental Control

The control of the manifestation of an emotion leads to the control of the feeling itself. By learning to control the expression of anger, we learn not to be angry; by the control of the manifestations of fear, we become unafraid. In this is the development of real strength. This should be the purpose of the training which the mother is to give, this the thought that she should keep ever before her. In this she must help the child to an understanding of himself, and help him to realize that only by complete subjection and mastery of all of his impulses, feelings, passions, and desires, can he attain to strength.

NERVOUS FEARS OF CHILDREN

BY

MRS. J. HENRY HASLAM

I HAVE been asked to relate briefly my experience in my own family with children suffering from excessive nervousness, fear, and sensitiveness. My readers will pardon the very personal form of writing, since I do not pretend to give a scientific or professional significance to anything I may say, but write simply as the mother of six children, among whom there has been ample opportunity for observation.

Three of my children have suffered, and I have suffered with them, as I have tried to banish unnecessary fears, establish a degree of self-control, and maintain a balance which should put them in a way to enjoy life.

The Ill-Effects of an Over-Elaborate Christmas Surprise

Our first experience came with the eldest son, now a young man of twenty years. The third Christmas of his little life we determined should be one to be remembered. We spent no little time and energy in preparing a celebration which should bring to this our boy and his baby-sister a really fine time. Fortunately, the little sister was too young to be affected. A family party, with the excitement that tires out the nerves of the older members of the family, the surprises, and the general interruption of a quiet, regular routine, was too much for our delicately-organized boy, and as a result, a very nervous condition began to be evident. The most pronounced feature found expression in a sense of fear—fear of something indefinite, yet awful fear! That baby clung to me, and at times buried his little face and shuddered and, when questioned, was unable to say just what was the cause. On consulting a physician, we were informed that our mistaken kindness in our Christmas celebration had proved too much for him; and when I remember the Santa-Claus performances, the tree with its wonderful display, the gifts of all sorts, the relatives and friends who were claiming the attention of that child, forcing a thousand and one new objects and fancies suddenly, for his attention, I do not wonder that he became confused and bewildered. It was quite a time before the little man had confidence in himself sufficient to enable him to go from one part of the house to another without fear.

By this time his little sister was old enough to travel with him and we often smiled at the invitation to "come along" every time he started from the room. We exercised the greatest care in keeping the child quiet, having removed as far as possible anything which might excite and disturb him, teaching him just as best we could that there was no danger and that he was constantly being watched over by our Heavenly Father. This thought seemed to give him comfort and encouragement, and one day he suddenly realized there was no need for fear, and with a determined little voice declared, "I am not afraid."

He marched down the stairs and back again, and having accomplished the errand without harm, he seemed to have lost the sense of fear. This child has had the usual experiences of boyhood, and is now a well-balanced young man, whose judgment has been such a help to me in recent days when my own opinion as to certain matters has not been clear.

The Little Daughter and the Persistent Old Woman

The other two children were older when they began to show signs of a disturbance of this sort. The little daughter really gave us several good scares before we realized that an over-developed imagination was the source of her unrest. A number of times she came to me saying that "an old woman followed her." I doubted at the time; but not having seen the "old woman," I really did not pay much attention to the matter until the "old woman" began to disturb the child whenever she was left alone. One day she came running to me, saying, as before, "That old woman is in the other room. She frightens me." So I said, "Well, we'll go see what she wants." I took the child by the hand and we went in search of the "old woman." It was difficult to convince the child that the old woman was not there, so real was the picture in her mind; but finally, with patient, persistent effort to find the woman and just as frequent and determined effort to explain how she *saw* this person, the image finally vanished and until recently we have had no trouble. Of late, however, having been an unwilling witness of several distressing scenes in the street, the child has again shown a tendency to fear. City streets, with their distressing sights and distracting sounds, are not always helpful in producing good strong nerves.

James and His Dread of Monkeys

If you are not too tired, I will refer to the third and by far the most serious case of "nerves" in the family—in a boy of eleven years. When a baby this child was frightened by a housemaid whose stories of the monkeys which ran after little children made such an impression that almost invariably, when he was tired out, his fear of the monkeys became a real and distressing thing. Shortly after this experience, but long enough for us older ones almost to have forgotten the monkey element in it, an organ grinder with a little monkey made his appearance on the street. The children, in their delight and excitement, cried, "The monkey! the monkey!" and for a moment or two it looked as if little James would never recover from the shock. All his life he had been more or less nervous, showing this in a restlessness that at times almost drove us frantic, an endless chatter, and at times a fine display of what we were inclined to call "temper." He was a splendid object for teasing, which the older boys of the family found it hard to resist. He had a habit of whining and crying, and was, altogether, rather a trying sort of child to deal with. I do not think we quite appreciated the child's actual condition, until a severe nervous shock served as a climax and he was brought to a physician; not at first for his nervousness but because of an acute attack of tonsillitis. This doctor was wise, noted the anemic condition of the child, and, when the throat was healed, undertook to bring to better condition the child's general health.

The Physician's Aid and a Special Program of Life Required in This Case

The spells of "temper" were a great trial to me. We all agreed something must be done—but what, was still uncertain. We finally all agreed to help this little fellow regain his balance. There was to be no teasing on the part of the other children, and when there seemed to be an occasion for discipline, mother was to administer it. Very often these tantrums began with the most trifling cause, and up to a certain point the resistance was that of a normal will; but from that point, when the balance was lost, I believe the child was simply not responsible. Both mother and child suffered unnecessarily before this was discovered. Since then the outbreaks have been less and less frequent, until now it is the exception to have any disagreement, and yet there is no lessening of the authority. It took a good, sensible physician to help me with this child. A regular program was followed as to diet, exercise, baths, and sleep. All forms of excitement were carefully avoided, cheerful companionship was sought, and plenty of play and freedom were allowed.

Coöperation between Mother and Child—Watching Himself Keep Quiet

In addition to this, mother and son had a thorough understanding, making clear to the child's mind the necessity for his coöperation if he ever would be well and strong, with his mind at rest. Many earnest conferences were held, and when a difficulty was overcome, and the slightest evidence that self-mastery was being gained, there were special times of rejoicing. Each triumph in this direction was carefully noted and made use of. We gave no medicine except a general tonic. I wish I could make you realize the change in the child's condition. While he is not yet as strong as I hope to see him, he is completely transformed as to expression and conduct. It was an effort to set aside these fears and fancies, to bring under control the spirit that so often went "wild," and to acquire a control of the body. As a help in this last direction, a rather unique suggestion was made. The child was told to go before the largest mirror in the house, take a good look at the boy he saw there, see to it that he kept perfectly still, without straining to do so, and watch that boy keep still for five minutes. The doctor also told me to try it myself and see what a real rest five minutes of actual repose of body would bring.

During all this time the mother was being disciplined. It requires no small amount of self-control to deal with such a child; wisdom, judgment, sympathy, and a loving understanding must be exercised; at the same time firmness and authority need not be abandoned. I trust there may be some way found for your boy, if he is thus troubled, to come to his own.

THE PROBLEMS OF TEMPER

EDITED BY

JOHN H. CLIFFORD

The Psychology of Anger

"ANGER," says G. Stanley Hall, "should be a great and diffused power in life, making it strenuous, giving zest to the struggle for power and rising to righteous indignation."

If one were asked whether anger has any rightful place in a child's life he would be tempted to answer, No. Should we not eradicate, especially in children, that instinct which has given rise to wars, rapine, and misery? Yet anger is one of the earliest, most familiar, and most persistent of the instincts. It includes a compound of qualities, among which are many that are desirable; and it gives rise to some of the most varied and perplexing problems of home training.

Early Tempers and Their Cause

Anger appears so early that David R. Major says, "The baby comes into the world prepared to act *as if angry* in the event the proper influences of his environment reach him." Other observers find no trace of any hostile attitudes before the twelfth week. By that time there is usually no mistaking the expression. The child reveals that he is angry by the quality of his voice and by the motions of his arms, his legs, and his whole body. Anger is earliest aroused when the child is thwarted. Since the desires of a child outrun his ability to gratify them, a child a year old is angry a good deal of the time. Frequently the cause of early tempers is some bodily discomfort, some excitement, or exhaustion. Some tempers in children are purely an imitation or reflection of the tempers of their parents.

Fighting a Habit in School Life

Not until a child is two years old does he think of some person or object as to blame for his discomfort. Unable to discriminate, he is now as apt to attack things as persons. With children from four onward, actual striking with the fists and calling names are the favorite methods of expressing anger against persons. Young children often wish to incite their parents or other strong allies to avenge their wrongs for them, but after school life begins boys, at least, wish to settle such affairs personally. In such contests, however, the spirit of the group is that a boy "must take some one of his size." During a large part of school life in the grades, fighting seems to be a habit as much as an expression of passion. Quarreling is a kind of game; squabbling as an expression of bravery is a daily custom, and two brothers or two chums fight with fully as much pleasure as wrath. W. B. Drummond cites a young friend of his who was questioning his mother as to what he should find to do in the country, where the family were going for a holiday. "Well," said his mother, "I expect you will find some other little boys to make friends with and to play with." "Oh, I do hope I shall find some enemies, too," exclaimed the boy. "It is so dull when one has only friends!"

Before high-school life is over a tendency begins to refer conflicts with individuals to the group for adjustment. There is for the first time some willingness to accept an umpire.

Girls are less fierce than boys in their combative expressions. They play with less friction, and when they disagree their favorite methods of attack are to "call names," to gossip, and to ostracize. As to boys and girls together, there are no sex-distinctions in the early years. A small boy will attack his sister as readily as his brother, and vice versa. But after school begins, the code is accepted that "a boy ought not to fight with girls." Yet girls are judged as severely by boys as are their own male companions, until adolescence.

Before adolescence anger is generally explosive and brief; after adolescence begins, it is less explosive and more enduring. One scarcely harbors a grudge or waits long for revenge before the adolescent years. As the child grows older and wiser he begins to take into account the *motives* of those who offend him. He ceases to wreak his punishment upon his blocks or his doll when he learns that they mean him no harm, and he learns to measure the injuries he receives by the intentions of the doers. This growing discrimination leads to that form of anger which is felt not only against persons but against wrongs, a form which we praise when we name it moral indignation.

Whatever may be the individual mother's theories as to the place of anger in her child's life, she has its practical problems to meet. The sensible thing is to study the causes of various expressions of anger and wisely to apply the remedies. If there be any good in this instinct, it behooves us to bring it to its finest culmination.

Causes and Control of Temper

Susan Chenery has defined temper as "high spirits joined to nerves and will." One of the nervous excitations to which children are often subject is the temper of their own parents. Too often we are off guard in the presence of our children, and fail to recognize that they take the color of their feelings, as well as of their actions, almost entirely from us. The parent who knows himself to be quick-tempered should have the deepest sympathy for his child who suffers from the same malady. "If I put myself into a temper," says a parent, "my child is frightened." This remark is sometimes made as a justification for hot-tempered government. "Do you really mean that you *put yourself* into a temper? What an example for your son! When your child discovers that you take pleasure in his fears, will he not be less likely to be frightened in the future, and possibly lose all fear of you in the end?"

The most common cause of temper is the physical condition of the child. He may be made fretful by quarrelsome play; he may be constipated. "Excluding temporary ailments," says Nora A. Smith, "the child may be in low tone, or in a neurasthenic condition, when his passions are all on the surface, when everything and everybody is vexatious and when he has absolutely no strength of will with which to resist the suggestions of his temper." A thoughtful mother once said: "I try to be very patient with my children after four o'clock in the afternoon." "Some husbands," says Edward P. St. John, "plan to avoid certain topics on days when their wives are especially nervous. Why should not both use equal tact in dealing with a child? Care as to the temperature of the bath, the avoidance of haste in combing the hair, discouragement of association with certain children—these and many other similar steps which will occur to the thoughtful parent will help to smooth the path of domestic discipline and at the same time aid the child to free himself from the slavery of passion."

Another cause of temper is aggression on the part of others. It is never wise to spring things on a child. He should be allowed time to adjust himself to a new or unpleasant command.

Teasing a Cause of Irritation

Some children are kept in a continual state of irritation by being teased. They may be so hypersensitive to sounds and sights that for a brother to continue to make discordant noises wilfully, or to make horrifying faces, is to cause them to lose all self-control. Some adults are so foolish as to amuse themselves by teasing children, not realizing the outrage they are perpetrating. A writer in "Home Progress" gives a very good example of this form of teasing and its result: "Several years ago I visited a friend who had a dear little girl of three years. She was the best-tempered, sunniest child I had ever seen. . . . . Then, last week I visited in the same home, and I was simply amazed at the difference in the child. Her face wore a pettish, discontented expression. Her voice was sharp and whining. Her manner was short, snappy and disagreeable.... It was not until we were at dinner that I began to understand the cause of the change. My friend's bachelor brother lived with them, and although he was a good-natured, well-meaning fellow, he was what some people call a 'tease.' He was devoted to his little niece, I could see that; but from the minute we sat down at the table he began to tease her. She was about to help herself to a piece of bread when he seized the plate and laughingly kept it just out of her reach. She frowned and scolded, but he laughingly kept up the joke (?) until his sense of humor was satisfied and until the child was almost hysterical in her petulance and annoyance, then he passed the plate to her. Of course, her mother remonstrated, mildly, but it had no effect on the facetious uncle. All through the meal he kept up this constant teasing and tantalizing of the child. . . . It was plain to me then what had caused the change in the girl's disposition, why I could not recognize her for the same child."

"I never allow my children to be teased," said one mother. "I consider it a sin and an injustice to a child, who takes everything in earnest, to thwart and tantalize it just for the sake of amusement to some older person. A mother can usually make people understand in a pleasant way that she will not allow her children to be constantly teased, and it is better even to offend some thoughtless older person—if he is likely to be offended in such a way—than it is to have the child's disposition utterly ruined."

There is an unintentional form of teasing. When a child is shy or self-conscious and is exposed to the scrutiny of strangers or hears his doings commented upon in their presence, he feels a mixture of pain and chagrin which easily rises to a chronic state of irritation.

Governing Children by Whim

Children are excited to fits of temper more often because they are thwarted or foiled than by any other reason. Some little folks who are continually overpunished for minor faults are always under a sense of injustice. Their anger is simply a legitimate strife for liberty. It is appalling to think how many little children in this world are governed by whim instead of by justice. Parents will indulge a child in a whim because at that particular moment indulgence is least troublesome to themselves. Such a method develops the child's selfish will, its expectation always to be humored. Then when the child again desires a thing it is met with a definite "no" which is based upon about as much reason as the previous indulgent permission. The natural result is that the indulged child rebels against this opposition. The probable next step is for the child to be punished for his rebellion. This the child resents, seeing no reason or justice in it all, and after a period of such mixed indulgence and severity, you have a pretty state of domestic hostility, the irritable child ready to fly into a passion on any provocation. The child soon learns to take advantage of these spasms of indulgence.

In stating thus the causes of temper we have hinted at the cures. Most of the causes may be removed or minimized. We can avoid exciting our children by our own displays of temper. The governing of our own spirits may help our offspring to attain such self-control. If the fault be not our own but that of other adults, such as relatives who tease, brothers or sisters who domineer, persons who carelessly expose shy children to publicity, these are great wrongs to sensitive natures, which we may censure and prevent. If the cause is ill health or overstrain, we shall ignore the symptoms of temper for a time, until we have helped restore the physical poise which makes good temper possible.

But if the cause be deeper within the child? What if he seems to be at times literally possessed with a devil of rage, of selfish desire, of imperative self-will? For such a case some suggestions by Paul Carus are at least ingenious:

"Address the child, saying: 'There is a bad little boy in you; come quick, let us cast him out,' and then begin a chase after the imagined bad boy." The child "will soon understand the joke, and, with shining eyes, delightedly help to expel the little devil whom he learns to consider as the cause of his bad behavior. . . .

"Sometimes it is advisable to pull out the bad boy as the dentist might pull a tooth, which may be done with a corkscrew after the manner of uncorking a bottle. Another practical method which can be highly recommended is the employment of pincers. The little fellow must open his mouth for inspection, for the bad boy is supposed to be inside, in the place whence the shrieks proceed. The opening of the mouth will of course stop further crying, and now you can give some information about the little shrieking imp inside who must be caught with the pincers. 'Keep still,' you tell the child, 'I'll catch him with the pincers and take him out, and then you will be our good boy again!' From quite varied experience in these experiments, I found that the method works well."

To Cure Crying

Among young children we find in general two types of expression: The child who smolders and the child who yells. The latter are usually regarded more seriously because they are so ill to live with. "A child at the height of one of these accessions of rage is, in truth," says Nora A. Smith, "an appalling object. Prone on the floor, kicking and stamping, flushed and screaming, biting and striking whatever hand is held out to him, swearing, if he be a child of the street, until the air is thick with sulphurous fumes, or, even worse, holding his breath until his face grows black and the eyes start from his head—he seems, in truth, a child no longer, but a creature under demoniacal possession. What may be done for him at the moment? Shall we punish him? As well put out a fire with kerosene. Shall we reason with him? As well reason with Vesuvius in full flow. Shall we try to soothe him with kind words and caresses? As well pat a cyclone on the back and coax it to be still. No; I assert boldly that the only thing to be done at this juncture is to let him alone, to leave the room, if there be another room, and in some remote corner of the house offer up a small prayer for the souls of his ancestors (including ourselves), who undoubtedly have some responsibility for the phenomena we have just witnessed."

The wisest course of conduct seems to be, first, to avoid all possible occasions of rage, so far as we can do so in justice to the child, the rest of the family, and ourselves; next, to try distraction. Sometimes, as suggested in another place by St. John, when a child is in the midst of one of those distressing outbursts of rage, he may be brought out of it by an unexpected dash of water in his face. It is the method of diversion applied in a heroic way.

Another form of distraction is to change the atmosphere. "I have seen the occupants of a nursery," says Mrs. Birney, "who were all in a state of more or less discord restored to normal good nature by simply raising the nursery window, thoroughly ventilating the room and drawing the attention of the children either to some object in the landscape or some picture on the wall. To send the child out-of-doors to breathe fresh air and to meet new sights is usually sufficient to help him conquer his passion."

There are some children who cannot be distracted until they have screamed to a point of exhaustion. The only thing to do then is to keep as still and cool as possible and act promptly. To pick up the child and carry him to a quiet place where there is nothing he can injure, and leave him there, is a good way to treat him. Solitude and silence are his best helpers. Such a child is often best punished by a whole day in bed.

The Problem of Sulkiness

Sulkiness may be due to either of two causes: a child feels that he has been treated unjustly, or he has a chronic feeling of moodiness against the world in which he lives. The second may be the result of the first, or this gloomy habit of mind may be caused by physical weakness, or may be hereditary. There should be careful examination in each ordinary case to see that the little person has been treated with strict justice. Often the injustice is imaginary, the sulkiness leading to the chip-on-the-shoulder attitude, always ready for trouble. Whether the injustice is real or imaginary, the child must be immersed in an atmosphere of sunshine in which it is impossible for him long to cover himself with clouds. Rarely is it wise to give him the strong tonic of our vigorous expression of annoyance. He should have attractive occupation to keep him from thoughts of self-indulgence. We must also, as Edward Howard Griggs tells us, appeal to his ambition for self-mastery, encouraging the slightest effort he makes to conquer himself. At times we may send him off alone to fight out his problem, provided we can win him to accept this temporary isolation, not as a resented punishment, but as an opportunity to get control of himself.

"There are no children on earth," says Miss Smith, "to whom the kindergarten is such a blessing as the selfish and the sulky ones, and to these it comes like an angel of deliverance. . . . The child draws and colors, molds, builds, and invents, and the demon in his heart begins to oppress him less. He uses his voice and moves his body in song and game, and still greater relief is felt; he is led to express a thought or an opinion through his absorption in his work; and before long he is free, happy and unconscious. He is in the society of his equals, those who are of like age and strength and interests; he has occupation which his soul loves; and he is, for the most part, too busy to brood, and too interested in other things and people to think about himself."

THE PROBLEMS OF FIGHTING, TEASING, AND BULLYING

EDITED BY

JOHN H. CLIFFORD

The Problem of Quarreling

THERE are many causes for quarreling. Children quarrel because they have not learned self-control. When a child does not have sleep enough, when his digestion is upset, he will probably feel like fighting. One way to prevent quarreling is to have children at their best physically. Children quarrel because they do not know any better way to get what they want. We must teach the child that quarreling is a poor method even for gaining his own ends, and then show him a better one. Children quarrel not only because they are selfish and nervous, but because they are unjust and unfair. If we ever find it wise to intervene in a quarrel, our safest method is by endeavoring to arbitrate in favor of justice.

We have to acknowledge that quarreling, though disagreeable, is not only inevitable, but in a measure wholesome. "Much ordinary quarreling of children," says Mrs. Hallam, "disagreeable as it is for the parents, is physically healthy for the children. It is stimulating for both mind and body. So, while we agree with the old song,

"'Your little hands were never made
To scratch each other's eyes,'

we still recognize the fact that in a family of energetic children there will be lively tilts, and many of them."

Ernest H. Abbott finds that interfering in a quarrel often encourages one child in an annoying mode of complaint and suggests to others a noisy mode of avoiding judgment.

His conviction is that, where a quarrel does not involve an actual coming to blows, when we start out to suppress it we should do so remembering that we are going to deal not with the quarrel, but with the noise. "We may not be able to persuade the contestants of the existence of nerves, or headaches, or creditors, or neighbors, or even of our own reasonableness; but we shall at least probably succeed in conveying to them the genuineness of this single idea that is uppermost in our own mind: 'If you can't quarrel quietly, you shall not quarrel at all.'"

The Problem of Fighting

It is pretty difficult for the parent of the saintly little child who loves Bible stories more than any other form of literature and who always does as he is told, to see him coming back from his first week in public school with the marks of conflict upon his person. It is almost as difficult, especially for mothers, to endure the fact a little later that her angel child has himself sometimes been the aggressor. Too often the attitude of a young child's parents is inconsistent and impracticable. The mother says, "If any naughty boy tries to make you fight, come right home to mamma," and the father says, "If I ever catch you fighting on the street, sir, I will give you another licking as soon as you get home." "It is the boy who has listened to such feminine and masculine admonitions and then gone forth to the inevitable schoolyard contests and then returned bravely to that promised punishment," says Forbush, "who has true courage." It is that boy, too, who grows up alienated from his parents, and they wonder vaguely why boys are so difficult to understand. Kate Upson Clark cites a typical case where a mother witnessed the situation that leads to fighting.

"A certain mother feared that she was about to encounter a difficulty of this kind in her little son, when he came in from the sidewalk, which was his principal playground, two days in succession, with the report that a neighbor's child had struck him. He had been taught that under no circumstances should he strike or hurt anybody.

"'You must have made faces at him, or called him names, or have done something to provoke him,' the mother insisted. She did not think it possible that a being could exist who could wantonly lift a hand against her precious darling. She did not then know so much about boys as she has since learned.

"The child declared that he had done nothing wrong; and on the third day he was naturally timid about venturing again upon his playground, but his mother assured him that she would watch him every moment, and he sallied forth.

"A half-hour later he was playing innocently with a little cart, when the obnoxious boy, who was perhaps a head taller than himself, came swaggering along and demanded the cart.

"'If you don't give it right to me, I'll strike you,' he declared.

"The trembling youngster yielded up his cart immediately.

"Now I'll strike you anyway, 'cause you're so 'fraid,' proceeded the little bully; and he was about to make his word good, when he was arrested by the righteously indignant mother.

"From this moment she altered her training. She taught her son that he must give his playmates to understand that he could not be attacked with impunity; that whoever struck him or insulted him did so at his peril.

" 'Pluck, and you will be a match for anybody,' she told him.

"The speedy reduction of the little bully followed, and the child went on without further trouble from similar characters."

Says Forbush in "The Coming Generation":

"Whatever be the higher ethical plane to which adults have climbed, one of the small but choice articles of faith of a normal youngster is that it is often both necessary and praiseworthy to fight. He who assails that conviction has simply uprooted one of the moral foundations of a child's life.

The Fighting Instinct Is a Savage Survival

"The psychologist explains the fighting instinct by saying that it is one of the savage survivals, a manifestation of the struggle for life. The struggle for the life of others is most noble, but it cannot come until the individual's self-life is secure. The boy will by and by rise to a sense of chivalry, struggle for others; but first he must win a self-consciousness and self-respect of his own, and this he does most directly in fighting with his peers. Fighting is not so selfish as non-resistance, which protects the person but injures the self-respect by flight.

"It cannot be too strongly insisted upon that fighting among boys does not always nor often mean what it does among men. Boys' fighting, like their play, usually consists in getting ready. It is simply an acute game of 'bluff,' a test of will-power, of grace to stand up to a situation. The loser retires, unharmed, but discomfited and discredited.

"Fighting has also a strangely social effect. 'Two boys can never become chums until they have had a fight,' is a well-known maxim. The reason girls are not such true friends as boys is because they will not fight. When boys quarrel they fight, and that is the end of it. When girls quarrel they sputter, and that is not the end of it A fight, like an electric storm, clears the air. Boys' games have a finer fellowship than those of groups of girls, because they keep the air clear.

"The boy who is not allowed to fight, or who won't fight, does not lack the pugnacious instinct, but exhibits it in less pleasing ways. He is underhanded, wins by fraud or treachery, eggs on others to 'lick' his enemy, curries favor by bribes and is rightly an object of universal contempt. When he grows up, he is timid, weak, solitary, narrow in sympathy. In his home he is a tyrant, in politics an 'anti,' in society a bore. It is hard to see how a boy who can't fight can acquire a sense of honor.

"In many schools every new boy is put on his mettle, and wins his place in the school by such exhibitions of his physical prowess. In some communities boys actually cannot attend school in bodily safety, until they have proved their courage. The sooner they do it, the better. After the initiatory engagement they are not required to fight again.

"Fighting is often a manifestation of chivalry. There is simply no other way to take care of a school bully than to down him by force. It is a good thing for a family of boys to be told that they are a clan, and that they must rescue each other when in distress."

Margaret E. Sangster could not be accused of having a brutal philosophy of life, but she has said: "A boy who is known to be ready in the art of self-defense is not often molested by the bully, the latter being generally a coward. A mother dislikes to see her little man of ten disfigured by a black eye, though there are many worse things that may come to him, and she should not too hastily condemn him if he stand up for himself at need in a fair fight. A boy should never tyrannize over one who is younger and weaker than himself. He should never fight a smaller boy. He should not hesitate for an instant to fight, if fight he must, preferably with his fists, in self-defense or in defense of a dumb animal, a little girl, a cripple, or a smaller boy. . . .

"Our boys are preparing for life in the larger world. . . . We want them to be morally and physically fit for the conflict."

A Controlled Instinct Is the Only Good One

The only good instinct is a controlled instinct. Each instinct is to be led as soon as possible to its highest manifestation. This is education. The best way to do this among boys is to encourage the combative individual games, such as foot-racing, wrestling, swimming, and boxing, and combative team-games, such as baseball, football, and basket-ball. Where these games flourish, fighting ceases. Boxing has been introduced into the Y. M. C. A. with favorable results. One testimony is typical: "It gives self-possession, self-confidence, self-control, courage, and fortitude. We have had wonderful results in the submission and control of the most violent tempers."

G. Stanley Hall corroborates the view that among older boys who are pugnacious boxing is a direct antidote to fighting. He says: "Bad as is overpugnacity, a scrapping boy is better than one who flunks a fight, and I have no patience with the sentimentality that would here pour out the child with the bath, but would have every healthy boy taught boxing at adolescence if not before. . . . At its best, it is indeed a manly art, a superb school for quickness of eye and hand, decision, force of will and self-control."

When a boy has been fighting he should be met at home not with anger or excitement, for he is probably exhausted and in no mood to be disciplined or argued with. It would seem safe to sympathize with his bodily injuries to the extent of bathing his face and suggesting that he go and lie down for a little while. If he volunteers any explanation, it should be listened to with interest and confidence, and any lesson suggested that seems appropriate. If the situation is not very clear, it may be well to suggest that while there are times when it is right to fight, such times do not come very often. We should try every other honorable means first, and fight only as a last resort.

The Problem of Revenge

Revenge, which Bacon called "wild justice," is that form of hatred which Jesus defined as, in spirit, murder. It indicates a desire to do harm to another, usually not suddenly, and all at once by physical punishment, but by delayed and usually mental suffering. This spirit is noticeable among many girls and among boys of a sly and sometimes cowardly nature. It is an adolescent rather than a childish trait. Abhorrent though it is, it has this justification, that it consists of a deep sense of injury which cries out to have justice done. Public revenge has always had this justification, that it is an endeavor to mete out to a culprit a suitable penalty for his misdeeds against society. But there is no place for revenge as a private attribute.

Bacon spoke of private revenge as a sedulous endeavor of a man to keep open a sore in his own nature. It is a deliberate effort to turn Doctor Jekyll into Mr. Hyde. It is also, as Jesus taught, murderous in intent. It sets free in the world a spirit which, if uncontrolled, is lawless and dangerous to humanity. Worst of all, it is thoroughly cowardly. There should be brought to the attention of a child who is revengeful by nature every possible instance from current events and from fiction which pictures in the most poignant fashion the effect of revenge upon the revenger and his victim.

Where it is convenient to do so, it is well to arrange to secure a meeting between two young people, one or both of whom feels a grudge against the other. Insist that they talk it out in full; if necessary, fight it out, on the spot. Refuse to let the fire smolder. In almost every instance a free conversation will reveal misunderstandings and extenuating circumstances which will lead to complete reconciliation.

If the case be one where a bigger person has been steadily bullying or teasing a weaker one, who is otherwise defenseless, the parent may find the opportunity to represent concrete justice himself. We come to these problems next:

The Problem of Teasing

The problem of teasing is concerned with two parties—the teaser and the teased—and it is important to remember that during a part of the game both are equally interested and pleased, for teasing is a diversion, a game of childhood.

"The best way to gain peace," says a writer, "is to disarm the teaser by preparing the teased for the attack. If I remember my childhood, the moment we ceased to respond with childish expostulations when the boys pulled off our hair-ribbons, that moment the game was through. There was no fun in attacking the hair-ribbons of the girl who wouldn't fuss. The frequent plea of the little freckled one, 'He called me speckled Susan,' may often be met with the quick retort, 'Call him striped Sam.' If it is possible to strengthen the teased to the point of indifference, the question is, temporarily at least, eased." This advice is particularly valuable in the case of the stronger boy whose weaker companion meanly takes advantage of the immunity of his chivalry in not punishing him with his fists by exasperating him beyond endurance.

But there is a much deeper meaning to this annoying habit. It is primarily the danger-signal of idleness, which is the root of teasing. The control of teasing, then, is largely a question of guiding the boy's energies—first, in work. And with the active boy some of that work should be such as will tax his patience a little, and also his muscles, so that when he is free he will enjoy the reaction. If he cannot think out interesting things for the playtime, then the problem comes back, as all children's problems come back, to the mother—"What shall I do next?" And she must always be ready, and in her ingenuity in suggesting plays which will give a place to both big and little folk lies her secret power in avoiding "teasing."

The Problem of Bullying

Bullying is an exaggerated, cruel form of teasing. The treatment indicated is the same. The solution seems to be in meeting the question of guiding the child into a happy occupation of work or play. Of course the boy who bullies is strong and has a great desire to assert himself. The question is less one of punishment to bring control than of devices for giving proper scope to these characteristics. If he has ability to stand at the head and hold that place by honest effort, his desire to rule will have a recognized foundation. If he is not able to excel, and must give vent to his feeling of superiority by enforcing submission of the weak, his main chance of working out his impulse normally will be in play. If the bullying boy can drill a squad of younger boys, it will help him. If he can umpire their ball-game, or take them swimming, he will get the necessary moral relation between responsibility and leadership and learn to use his superior strength in helpful ways. Where bullying is evidently an expression of self-conceit, it is a serious symptom, because, as a recent writer has said, "A through-and-through bully cannot learn in school, for learning implies docility and a disposition to take from others and follow their lead and assimilate from them."

Making the Best of Anger

"Only weaklings," says G. Stanley Hall, "are incapable of anger, and righteous indignation has done much of the best work in the world." Partridge supplements Hall's view when he tells us that anger is "a stored energy, useful if properly conserved, but wasteful and harmful if not controlled."

Hall adds: "Even non-resistance, turning the other cheek, has its victories and may be a method of moral combat. A strong temper well controlled and kept in leash makes a kinetic character; but in view of bullying, unfair play, cruel injustice to the weak and defenseless, outrageous wrong that the law cannot reach, patience and forbearance may cease to be virtues and summary redress may be a distinct advantage to the ethical nature of man and to social order, and the strenuous soul must fight or grow stagnant or flabby. If too repressed, righteous indignation may turn to sourness and sulks, and the disposition be spoiled. Hence the relief and exhilaration of an outbreak that often clears the psychic atmosphere like a thunderstorm, and gives the peace that passes understanding."

St. John, with clear vision, reminds us that "there must be thoughtful action on the parent's part if the child is to be so trained that he will experience anger as a virtue and escape it as a vice."

Miriam Finn Scott exclaims: "Give me a child with a 'temper' every time! Amiability is too often mere passivity; the child is amiable because it lacks spirit or energy or ideas, and is content to accept whatever may be given it. The amiable child, the colorless child, the child that never opposes or gives trouble nor requires special thought, this is the child from which, as a rule, little that is fresh or vital may be expected. But the child with a 'temper'—there is our hope!

Reasons for Fits of Passion

"Most commonly it is a compound of qualities that were originally a very desirable endowment—or rather, it springs from virtues that long have been perverted. Emotional intensity, energy, initiative, curiosity, will-power, these are some of the normal forces which, denied intelligent expression and development, as they often are, embitter and twist the nature of the child and display themselves in fits of passion."

Anger is something more than personal passion when it means that, as A. C. Benson has told us, "we are not to submit to anything by which our soul is shamed and insulted." This may apply to the boy who resists any assault from a playmate which by word or deed implies that he is a coward, or a weakling, or a miscreant; and to a growing girl who indignantly repels any attempt, direct or indirect, upon her virtue. In the man or woman, a wrong may provoke the anger that calls forth chivalry and the crusade against injustice.

Five Ends to Be Sought in Developing and Governing the Anger-Instinct

The essential goods to be striven for in the development and government of the anger-instinct are these:

First—That tension of the body and mind which keeps the life at the highest standard of endeavor and ambition.

Second—The zest which acts as a motive power to keep the tension taut.

Third—A wise mastery of one's self and of others.

Fourth—The capacity of moral indignation and of strong resistance against wrong.

Fifth—That self-respect which defends one's character and reputation, and the character and reputation of one's family and friends from malignancy and peril.

TRAINING FOR HAPPINESS

BY

SUSAN CHENERY

I HAD been watching Edward. He was invariably polite to all and kind and attentive to the children; but he seemed to me a little heavy. I thought this might be attributed to the warm weather, but wondered if that were the only cause. One evening some of the neighbors came in, and it being quite chilly out-of-doors, we stayed in the house and played whist. As the evening advanced, Edward became more and more entertaining. I was surprised at his brilliancy in repartee and the spontaneous heartiness of his laugh. Helen in a more quiet way seemed to enjoy the evening, too. Even at breakfast the next morning my brother-in-law looked brighter and happier than usual and left us all laughing when he went off to his train.

A Little Dialogue apropos of Edward

"Do you go out much in the winter?" I asked my sister.

"Oh, no, very little since the children came. We are steady stay-at-homes and find our pleasure by our own fireside."

"But surely the children don't need you evenings?"

"Well, no, not now; but last winter they had the whooping-cough, and I would often need to run up to them in the evening."

"Does Edward like this quiet life?"

"He doesn't seem to object to it," said Helen, smiling. "There's a club here, but he doesn't care to join it; says he prefers to spend his evenings with me."

"Well, far be it from me to criticize, but I noticed how thoroughly he seemed to enjoy last evening, and I wondered if he went out as much as he would like."

"Why, he doesn't seem unhappy, does he?"

"No—oh, no—not unhappy, only quiet."

"Well, perhaps we can go out more this coming winter. I really suppose we ought to. When the children were babies I told Ned that I felt my first duty to be with them, and he agreed with me. Now that they are older, perhaps I can give more attention to him without neglecting them."

"Do, Helen."

"Why, you funny creature! I shall have to tell him what a champion he has in you. I am sure he does not seem to me so badly treated! Anyway, there isn't much chance to do anything this weather but keep cool, and I am glad the matter must be deferred. I am getting lazy about social duties."

Mother Has a Hard Time Getting Away

One evening as we sat at tea, not long after this, a neighbor came in and proposed our joining an electric-car party that was to leave about seven. Edward was quite in the mood for it, so Helen proposed that I should go with him.

"You go, Helen, and I will stay with the children," said I.

"The children!" echoed Edward impatiently. "Let Mary put them to bed. Come, wife, go and put your duds on."

Helen looked at me for a moment, then rose, saying, "Come, let's get ready."

As we went upstairs I assured her that my head was aching too badly for me to enjoy the breeze, and that I should prefer to stay quietly at home. "I'll see the children to bed, and then go myself," said I. "I'm delighted that you are going."

We were neither of us prepared for the opposition of the nursery. Margery threw her arms about her mother, crying, "Oh, mamma, don't leave us!" and Frank cried with tears streaming down his face, "Oh, mamma, don't go away."

"I never heard of anything so ridiculous in my life," said Helen, laughing into their wet faces. "You silly children, I'm only going out for a while, and auntie will be here with you. This is nonsense, and I have no time to stop and talk about it. Here's a kiss for you both, and away I must go; I'll come and kiss you when I come back."

She had shut the door, but Frank screamed, "Mamma, mamma!"

She put in her head.

"Quick, what is it? I haven't a moment."

"I shall need you, mamma. What shall I do if I should need you?"

"I must go now, Frank; auntie is here and you can call her if you need anything. Good-by."

You Must Do the Right Thing and So Must I

Helen was gone. Frank cried a little, then was diverted. The next day Helen told the children

---

By permission of Houghton Mifflin Co.

that she hoped they would behave better another time.

"Now that you are getting older, I can leave you more often, and when I do I want you to be brave about it. Some mothers slip away from their children and don't tell them they are going. Would you like me to do that?"

"Oh, no, mamma."

"Then you must be good when I go. I don't go because I want to leave you, but because it's right for me to go. I must do the right thing, and you must do the right thing."

We Can Help Children to Acquire a Happy Disposition

"This is my training-time," said Helen to me, referring to this episode, "and evening is the best time to influence the tender minds of children. I shall not lightly give up their bed-time minutes, but it is not necessary to have them every night. I want the children to have a happy childhood, but I do not wish it to be a selfish one. Their happiness should neither be, nor seem to the children to be, our highest aim. Children, like almost all young in nature, should be petted by the mother and allowed to play carefree; but in the human being the period of immaturity is long, and I think should be largely one of preparation. The character of the whole after-life is affected by this early training. The pursuit of duty, of honor, and all right conduct should be placed far ahead of personal happiness. Indeed, we know by our own experience that the happiness we strive for fails to please us when attained, and we should not teach our children to strive for it. But we can help them to acquire a happy disposition, and in this, as in many other things, we should begin early. Even in infancy the mother's smile and caress can influence her child. In its first disappointments, while giving full sympathy, she can encourage a hopeful spirit. If she is cheerful, her child will naturally become so. Her depressed moments she should conquer or conceal for her children's sake.

A Mother Who, for Her Children's Sake, Concealed Her Own Fears

"She should not fetter him with the fears and superstitions she has herself. I know a mother who is quite overcome with terror in thunderstorms, but her children have no idea of it. At such times she shuts herself away from them, and they play undisturbed during a storm, or watch it fearlessly from the window. Although it seems natural to fear the vivid flashes of the lightning and the terrible voice of the thunder (you know how restless birds and dogs are at such times), yet it often happens that children are not frightened unless they have been taught this fear; or if they are at first afraid, are easily persuaded to the contrary if older people about them remain calm.

Communion with the Visible Forms of Nature

"One way of giving children a bent towards happiness is to direct them to the beautiful. We can early inculcate in them a love of nature. We can teach them to see the beauty in flowers, plants, birds, the grass even, and the sky. We need not wait for them to find this out for themselves. Perhaps unaided they would never learn it. It is not the material possessions we give our children that insure their happiness. Without the contented mind, all the wealth in the world would not make a man happy; with it, even in poverty he is not entirely miserable."

"Yes, Helen," said I, "his poverty cannot deprive him of the sky, even if he may have but a small piece of it, and often he can have trees as well to look at! I remember reading somewhere that the pleasure derived in observing nature outlasts in old age every other. If that is true, your system would insure an endowment of happiness for all time."

"Yes, and with good security."

"I have noticed Frank's love for flowers. I wonder whether he would have had it had you not so influenced him."

"I don't know. With him and with Margery I began early. I remember the first time Margery walked out with me over the grass in the spring. I showed her the tiny, green blades starting up, and pointing to the deep-blue sky, said, 'Pretty, pretty.' I think Frank, however, has more love for nature than she. He at least more often calls my attention to flowers and sunsets."

"She may be more reticent," said I, "but as a teacher I have noticed that boys are generally more observing than girls."

"Not in the Abundance of Things Which He Possesseth"

"Some children are by nature happier than others. A child needs an atmosphere of love and sympathy. Assured of these, it matters little what we are able to give to him or to do for him. Better too few, rather than too many possessions. Self-reliance, independence, and originality are to be encouraged. Well-merited praise should not be withheld, but in this we need not foster vanity and conceit. While the child must feel sure of the parents' care and protection, he should not be overmuch meddled with."

"And yet it is really hard not to help him," I put in.

"We Must Have Patience to Wait"

"Yes, we see him struggling over some piece of work which we could do so easily. We long to take it from him, but second and wiser thoughts restrain us. Often the child himself is displeased if we make the mistake of doing the work for him. He prefers to do it unaided. We must have patience to wait for him. Neither must we mark out a fixed path for his little feet. With suitable food for his mind and body, and suitable opportunities for exercising his muscles and faculties, we must let him browse about a good deal and nibble here and there somewhat at his own will.

Some of Helen's Conclusions about Matches and Sewing-Machines

"Often children in their investigations will go further than their mothers can really enjoy to witness, much less sympathize with. It would often be wrong, however, to restrain them. We must let them climb higher than we like to see; we must let them face other dangers. We cannot, even if we would, eliminate dangers from their life; often to lessen the exposure is not only useless but productive of more perils. One must guard a baby from fire and light, but after a few years he is bound to experiment with matches. Better let him light some occasionally in the presence of the mother and forbid his touching them away from her, than prohibit his handling them altogether. This course will satisfy a reasonable child, while the contrary tempts him to slyness, the possible result of which in the matter of matches is horrible to consider."

"I have wondered to see you let Margery use the sewing-machine. Is this your reason?"

"Yes, the child is fascinated with tools and machinery. I should not dare absolutely to forbid her ever touching my machine. As it is she is satisfied with turning the wheel in my presence, and never goes to it when I am not by. I have explained the danger there is in using it carelessly, but if I should forbid her having anything to do with it I should throw a big temptation into her path, which might be too great for her, and if in ignorance she went to it when alone, she might be seriously injured when I was not by to protect her. Perhaps you think my theories about children somewhat peculiar?"

"Some of them are new to me, Helen, but on the whole I believe you are right. I think with you that children develop better when not too constantly guided and directed, if they have any originality and imagination; and I also think it is foolish to make the world bend to their caprices."

Special Pleasures along the Way—When You and I Were Young

"But," said my sister, "although I would not wish the children to feel that I placed their present happiness above all other considerations, yet I do believe in providing for them special extraordinary pleasures, to be scattered, not too frequently, here and there through their life as opportunity offers, the thought of which will be prominent in their future recollections."

"Do you remember, Helen, that time mother woke us up in the middle of the night to take us to a fire?"

"Yes, indeed. How often I have recalled it! The surprise that we should be allowed to go added much to our enjoyment of the grand spectacle. Then you remember the day father took us out fishing in a sailboat?"

"Yes, and you pulled in the biggest fish?"

"Yes, and it didn't seem quite right to call it mine when I couldn't haul him in unaided."

We laughed.

"Do you remember," asked Helen, "the night we went in to see the fireworks on Boston Common?"

"Yes; and do you remember the rides up in the country under the sleigh-robe?"

"Yes; and those summers at grandpa's?"

"And the party we had?"

"We had plenty of good times, and I am sure your childhood must seem a happy one. Mine was, and yet we were left largely to ourselves, and I know it was a time of rigid economy with mother and of real anxiety at times as to the expense account. We did not have many gifts (think of those the modern child receives!), but we can recall nearly every one we ever received, each meant so much to us."

"I don't see, Helen, how it would ever be possible to repeat for the modern child those ideal days of simple, wholesome life."

Anent the Superabundance of Modern Life

"No, we can give him summers at the seashore, but even there, alas! unless we are fortunate in selection, ultra-civilization crowds its claims upon him. We may be able to shield our own to some extent from outside influences, yet children are affected, must be, by the superabundance of modern life, and may feel that they are deprived of legitimate conditions if we restrict their possessions. On the other hand, the luxury of modern existence is in some respects of benefit to them;

in so far as it furnishes more *tools,* the field of a child's activities is wider, more useful, and hence happier.

"The multiplicity of toys is an evil. I feel sometimes like founding a settlement where children could be brought up simply. Our life of the present day is too complex."

"But I don't see how you can largely affect the conditions surrounding your children unless you keep your family secluded, and you wouldn't think that wise."

"No, I am only uttering a protest. My aim must be to do the best I can under the existing conditions. Now, I would gladly keep Margery and Frank always at home in playtime. I should feel safer about them, but I foresee that as they grow older, if I wish them to have companions, this will not always be right. My duty is not alone to my own children. To keep them happy when at home, and to make their playmates happy here with them, I may furnish the means of occupation, but I should never try to influence other children to find any place happier than their own homes. Other mothers have rights too."

"But all mothers do not equally appreciate them," said I.

CONSCIENCE

BY

EDWARD O. SISSON

The personal ideal in a strict sense relates to the individual's attitude toward himself and his own individual credit and honor: it consists in his being true to himself. A little later we shall have to consider the relations that each of us bears to his fellows; our social relations, as we call them. These are separate only in our discussion of them, whereas in real character and life they run into one another and blend inseparably; neither can ever be richly and fully developed if the other is weak or defective. Between them, and pervading both, is the element that we call conscience, or the sense of right and wrong and of obligation to do the right.

Poet, Philosopher, and Educator Attempt Definitions of Duty

Wordsworth calls duty the "daughter of the voice of God"; Kant describes it as a categorical imperative that says to every human soul, Thus must thou do! Froebel speaks of an eternal law that hovers as it were above and between two persons who come into relation with each other, rebuking when necessary the inclinations and desires of one or both of them, and dictating with authority what both shall do. The philosophers differ almost infinitely in theories of conscience, and both its origin and its validity are subtle and perplexing questions; but human experience, in history and literature and common life, has no doubt of its existence and its mighty import in human affairs and the progress of the race.

Savages, we are told, have little sense of right and wrong, and that little is far from agreeing with our standards. The little child beginning to talk and walk is probably quite devoid of the moral sense, and is led altogether by impulse and spontaneous interests. Of course he is not therefore immoral, but simply non-moral; he is not bad, nor is he good; he is yet to become one or the other, or, rather, some of both.

The Law Applied from Without

Leaving theory and debated points aside as much as possible, let us see what we can agree upon as to the beginnings of the sense of *ought* in the child's mind. First it rises into consciousness through conflict between the child's desires or impulses with the order of things in which he finds himself—usually with the will of his parents. The power of his elders and his fear of them create at first a *must;* this is probably the necessary first step in his moral development. It is the stage in which his native impulses are checked and regulated by an external law; sometimes he resents and rebels; sometimes he yields, more or less cheerfully; but still the law is quite outside of him, as is shown by his tendency to break it when he finds himself alone or thinks that none of the representatives of the law can know of his deeds. The wise parent will not be troubled or discouraged by this stage of growth, but will accept it as natural and as leading to something higher.

Authority and discipline, firm, uniform, dignified, kindly, are the means of culture of this sense of must; the chief practical maxim is to be quite firm without the least unnecessary violence or irritation; *suaviter in modo, fortiter in re* is the true rule—let the manner be as gentle and agreeable as possible, but see the thing through to the end.

The Law in the Child's Own Heart

From must to ought is a process of internalization; that is, the child gradually adopts the law into his own heart, makes it a part of his permanent ideas, and submits his own native impulses, previously dominant, to the authority of the law. Every normal child proves the existence of a natural tendency to do just this very thing; very early he begins to surprise his elders by doing, upon occasion at least, quite willingly and sometimes with an air of importance or self-approbation, things that until now he had to be compelled to do by either force or authority. Especially does he take great delight in virtuous acts that for the moment fit in with his own plans; so young do we begin to suffer from mild hypocrisy. Then he is fond of compounding for sins he is personally inclined to, by condemning the misdemeanors of his little brother or playmate in the most righteous indignation.

It is hard to doubt the universal presence, in very early years, of a profound and somewhat mysterious reënforcement of the ideas of right and wrong from the depths of the child's soul. Many of us can remember the almost intolerable pain and darkness of soul that came with the sense of guilt, when we had done something that we knew to be contrary to the will of father or mother, or to the established order of the house. The depth and power of this feeling is probably nature's index of its vital importance in later development and in the affairs of human life. This element in the soul of the child furnishes the dynamic or driving force of the adult conscience; it is the root of the quality which marked Lincoln so strongly that one said of him, "He knew no fear except the fear of doing wrong."

Naturally the sense of law arises through the child's contact and relations with those about him. Thus duty is a distinctly social matter. The child soon begins to feel the force of the principle that is best expressed in the Golden Rule; it comes home in a very effective way when he finds that the best way to get others to do what you want them to do for your benefit is to be willing to be equally considerate and accommodating toward them. So develops the basic idea of all ethical truth, that each one must conduct himself in a way that would work out well as a rule for all; and so gradually caprice and whim, impulse and desire, and all the irrational and unorganized elements of the child's will may be rendered subordinate to the law of justice.

Temper the Law to the Child's Immature Strength

Conscience has two sides, the feeling of right and wrong, and intelligent judgment between the two; both of these sides must be cultivated in fair proportion to each other. First, the tenderness of the child's heart regarding wrong, his aversion to it, and the pangs of remorse he feels after breaking the law as he knows it, must be cherished and conserved. Above all, he must not get hardened against repentance by being constantly in conflict with law and constantly made to feel that he is a wrong-doer: hence the law laid upon him must be tempered to his small strength, so that under ordinary circumstances he may have strength to resist temptation; then guilt and the pain of remorse will be rare and exceptional, and will keep their power. Whenever guilt usurps a large place in the child's consciousness it tends to lose its sharpness—and what was first hated as soon as seen, the little man, like his elders, is likely to "first endure, then pity, then embrace." The stings of conscience, like all other punishments, fall into impotence as soon as they cease to be rare and unusual. Require of the child little, and that comparatively easy, and draw an unmistakable line about that requirement; so may the sense of law and obligation retain its most essential quality, that of the imperative. As strength and knowledge grow, the demands upon the conscience may be enlarged and heightened.

The Child and His Playmates

The other side of conscience is moral intelligence to know what is right. This grows by the same processes as any other form of intelligence—by experience, instruction, counsel, and above all by reflection and independent thought. The first great agency in this development is the common life of children with each other, and in a less degree with their elders. But experience alone is as poor a teacher for children as for adults: its lessons stand in need of constant interpretation and explanation, and this must be provided largely by parents and other educators. The boy who has been "sent to Coventry" by his playmates may have gained for himself nothing but anger and grief from the experience; he needs to be shown that it was his refusal or failure to play the game according to the rules that caused his expulsion; and that if all behaved as he had done the whole game would be ruined. Sometimes a child that is quite stuck in the attempt to unravel such a situation, and can do nothing but grieve or sulk, may need only the slightest hint to set him on his rational way to the true solution and to a new perception of social law.

The Child and His Elders

Similarly, in the child's relations to elders; their requirements, especially their prohibitions, often seem like mere tyranny, with no discoverable purpose except to dash his pleasure and check his enthusiasm; this is a fact that no parent or teacher should ever lose sight of. Yet the requirement has a clear, rational justification, and intends the child's own good; let this be patiently and lovingly expounded to him, just as fast and as fully as his mental capacity permits. Take him into your confidence, and thus help him up to a new step in his growth, both moral and intellectual. Nothing here said is intended to contradict the practical truth that children must learn to do many things against their natural impulses before they can comprehend the reasons for the compulsion; and they must often do immediately something which would take time to explain; hence a part of the essential training in obedience, as we have pointed out, is prompt compliance with commands without demanding to know why. Success in obtaining such implicit obedience is greatly favored by the fullest consideration of the child's growing intelligence concerning conduct.

Responsibility and Reliability Are Forms of Conscience

The modest but invaluable virtue of reliability may perhaps be set down as a form of conscience; it is the sense of ought that holds a man at his post or his task when ease beckons or hardship and danger try to drive him from it—and that is reliability. Such a man is also said to be responsible—he can be counted on to answer for himself on points of duty, simply because he has an inward monitor that checks him up even more sharply than do the rules of occupation, business, or social life. But reliability or responsibility finds its perfection only when reenforced by the virtue of strength of character.

We have said that development in conscience is a process of internalizing; the *must* is a force from without, the *ought* is from within—or perhaps from above or beyond the individual soul; at least it does not come from any visible outward authority. The sense of ought is indissolubly blended with three great motives: First, with the sense of personal honor, as already said. Second, with the sense of social obligation. By far the greatest and most powerful commands of the voice of duty concern our relations to others; probably none of them could possibly be limited strictly to our individual selves—which indeed are after all only an abstraction and not real entries. Third, with altruism. The noblest souls—saints, and martyrs, and heroes of self-sacrifice, those who do their duty most abundantly, are least conscious of any compulsion, but act in joyful freedom, through love of their fellows and the absorbing desire to do them good. And what is writ so large in these supreme souls is a universal experience in the life of man: the little child does many things first from absolute compulsion, then from fear and dread, later from a coercing sense of duty, often sadly against his own preference; later he will do these same things, and far greater and more self-sacrificing ones, in complete freedom, with every counter-impulse quite abolished, and with a heart full of joy in the deed and the good it is intended to work out. Every act that can be transferred from the realm of duty to that of love is a step upward toward that perfect inner freedom that is the goal of man's moral evolution. This, of course, is one of the peculiar messages of Christianity. When Plato, in the famous myth of the men in the cave, seeks to send the educated back to do their duty in enlightening their fellows still in darkness, he finds no other motive except legislative enactment and civil authority; and those whom he must thus coerce are the choicest spirits of his commonwealth. How different the moral attitude of the great apostle when he explains his boundless self-sacrifice by saying that "the love of Christ constrains him."

THE CONSTRUCTIVE INTERESTS OF CHILDREN

BY

THE EDITORIAL BOARD

An interesting study of the constructive interests of children has been made at Columbia University by Dr. Ernest Beckwith Kent. He made inquiry of one hundred and fifty pupils in two public schools. He classified the articles which they reported that they had spontaneously made, as follows: *Play-imitative,* that is, articles like chairs, houses, swords, etc., for play imitative of adult activities; *play-utility,* that is, articles like boats, wagons, balls, kites, etc., for free play, not imitation; *utility; gift-utility,* that is, articles of utility to give away; play-gifts, that is articles for play, to give away; mere gifts, usually decorative.

Classification of Articles Made by Boys and Those Made by Girls

The results of his comparisons between the articles made by boys and those made by girls are as follows:

	BOYS	GIRLS
Play-imitative	59	10
Play-utility	188	282
Utility	45	75
Gift-utility	72	380
Play-gifts	14	
Mere gifts	12	34

Further study showed that, classifying results by ages, articles for play-imitation had decreased by the age of fourteen to practically nothing, whereas for play-utility they rapidly and continuously increased until at fourteen they were triple the number at the age of eight. Of the articles for play-utility, one-fourth to one-third of those made by boys were of things that would "go," but very few girls made anything of this sort.

Favorite Articles Made by Boys and Girls

The favorites in handicraft, in the order of popularity, among boys and among girls, were as follows:

BOYS	GIRLS
Boats	Dolls and doll clothing
Sleds	Doilies
Wagons	Baskets
Houses	Valentines
Balls	Picture-frames
Kites	Pin-cushions
Guns	Sewing-boxes
Things for animals	Embroidery
	Calendars
	Pillows

Almost all the boys' handicraft was made of wood. The favorite materials with the girls were cloth, paper, reed and raffia, cord and yarn.

In summary, the sex-differences were as follows:

1. The toy is the boys' leading product and the useful gift that of the girls. According to Kent's study, toys constitute over 45% of the boys' construction, but according to Croswell's, 96%. Toys, according to Kent, comprise only 36% of the construction of girls; while gifts were 50% as against 11% with boys.

2. The girl's play-construction, as a whole, is less than half of her total and decreases with age; the boy's is more than half, and tends to increase somewhat, up to the age of fourteen at least.

3. Almost everything made by boys is for outdoor play, but almost everything made by girls is for indoor play.

4. Almost everything made by boys is in the way of large construction, things which may be roughly put together and which are big enough and strong enough to be used with active physical exercise; almost everything made by girls is small and offers opportunity for fine work and is comparatively much more perishable.

Woodcraft and the Resultant Outdoor Play May Well Be Encouraged among Girls Also

The suggestiveness of these facts is apparent. We shall be wise if we encourage among both boys and girls in the lower grades of school simple forms of construction, by use of which they may engage in imitative play. As they grow older we should provide for boys plenty of soft wood with which they may work out roughly and rapidly the implements for active outdoor play. At the same time we should provide for girls the more varied materials by which they may make gifts for their friends, play with dolls, and furnish their doll-houses. Dr. Kent believes that girls up to fourteen would engage in more constructive play with wood if they were not overstimulated by their mothers toward doll-play. If it be true that girls, up to that period, need more physical exercise and outdoor life, it would seem to be wise if we did not over-stress the doll-interests, but took more especial pains to encourage woodcraft and the resultant outdoor play among our daughters.

Boys Are Enthusiastic in Fashioning Instruments of Play

If the reader will look over again the list of favorite articles made by boys, he will note that almost every one is of considerable size. The conception that because children are small themselves they like little toys has been proved erroneous. They want practical toys. As we have seen, from one-fourth to one-third of the toys made by boys consist of things that will "go." A few years ago the playgrounds of Chicago were almost emptied after an Italian boy invented the skatemobile, and it is said that 10,000 of them were constructed by children and were in active operation within less than a month. The experience of those having charge of evening clubs for street-boys is that they have little patience with sloid; and that while they are always glad to make articles of utility, such as cupboards, ironing-boards, and taborets, they rise to the greatest heights of enthusiasm when they are given opportunity to fashion some instrument of play. It is not so true that the constructive work of girls consists of things that are large. Yet there is evidence to show that if they were not living up to the tradition that sewing is woman's chief end in life, they would respond gladly to opportunities to do large constructive work in the way of playthings.

The moral is that one of the least expensive and most satisfactory gifts to the boy is a good set of tools, and that with these should come plenty of rough, second-hand, soft-wood lumber. Our expectation should be that boys who have opportunity will, as they always have, rejoice in the building of shacks, slides, bridges, rafts, and tree-houses, the digging of caves, and the setting up and manipulating of telegraphs and wireless apparatus. The amount of time, energy and thoughtfulness which goes into a tree-house or a woodland castle is extraordinary, and results in a development of initiative and self-reliance and effectiveness which is most gratifying. Books by Dan Beard ("Shelters, Shacks, and Shanties") and Neely Hall ("The Boy Craftsman"; "Handicraft for Handy Boys") are full of suggestions, if any are needed, for putting rapidly together these pieces of craftsmanship. Harris W. Moore has written an excellent book on "Manual Training Toys for the Boy's Workshop," which gives working drawings for more scientific constructive projects, in the way of buzzers, tops, guns, whistles, water-wheels, boats, etc.

CHILDREN'S INTERESTS

BY

THE EDITORIAL BOARD

Why is it that all subjects do not have equal interest for the child? His mind rests upon thousands of things in a short space of time, but he selects only one to regard with favor. Every hour there are many possible ends toward which he might work, but he chooses one only as worth-while. There is only a limited number of things that he agrees to attend to. He agrees to attend, usually, only to what he is interested in. His experience is bounded by his interest.

Play-Interests and Work-Interests —"Original Satisfiers"

Children seem to have two kinds of interests, which might be classified as play-interests and work-interests. Some subjects appeal to children at once. They recognize their worth; they react on them; and these activities, in which the act is its own reward, are play. Other situations do not make the same appeal. The mind does not recognize their worth at once, but it may be moved by imitation or the encouragement of another or the recognition of some future reward. It reacts upon them. And the name of this activity, in which the reward is beyond the act, is work. In the former case there is joy of self-expression; in the latter, that of conquest. These two are both valuable, and so the work-spirit and the play-spirit, like goodness and mercy in the Twenty-third Psalm, follow the child all the days of his life.

Interest is like bodily hunger, an expression of need. The interests spring out of a child's inmost nature and affect all that he knows and does. These "original satisfiers," as Thorndike calls them, have made many a man well-educated, apart from school; and if we apply all these "satisfiers" skilfully in school, we shall find sufficient motive for the invasion of every field of knowledge.

Identifying Interest with Amusement in the School-room

Why, if this is so, is interest ever neglected in the school-room? Because interest is often identified with amusement. The teacher may excite interest in two ways: she may give new experiences to the pupil by showing or describing to him something that he has never seen before, or she may direct his attention to unobserved qualities or relations in familiar objects. The former is the easier and more amusing way. As long as her stock of curios, her lantern-slides, her stories, hold out, she can maintain interest. The student is passive, pleased, amused. But the result, as Kirkpatrick tells us, "is that all the sweetness is taken out of a subject before anything of value is learned about it, and subsequent teachers find it almost impossible to interest the children in these unpalatable and half-chewed materials. Not only has the delightful flavor of newness been removed from the subject, but the mental habit of taking rich food instead of working for daily bread has been cultivated." Then he states the secret of perpetual interest. "The real test of interest is not how much *pleasure* do the children get out of the study, but how much *effort* do they put forth in pursuing it."

We May Distinguish Three Levels of Interest

Now the measure of a teacher's success in teaching a subject is not whether all the pupils "pass" in it. Too often the subject passes, as well as the pupil. A better measure of success is: Will the student choose this subject later on? And yet this is not always possible. There are some subjects full of drudgery and detail-work, in which the interest will not attach to the thing or to the details by which it is mastered. We see here three levels of interest. (*a*) The teacher who regards interest, let it be of any sort whatever, as a necessary means, uses the amusement-method. (*b*) The teacher who regards interest in the particular subject as a necessity is unsatisfied unless, when he gets to the end of the text-book, he is certain that his pupil will continue that study. (*c*) But there is also the teacher who does not scorn pleasurable interest from the pupil when it comes his way, and who hopes that he is leaving a deposit of permanent interest in the subject, but who is sometimes content if he can merely keep up interest in the effort itself. The last two are not mutually exclusive. We do not wish to have the child do things unwillingly, and it is not often necessary that he should do so. But when he does and does it to a finish, there is a rare satisfaction, as in the case of a university student who once said to Bolton: "I would like to take a certain attractive course, but I have started this German; I have had no end of difficulty with it, but I feel that to give it up would be like yielding to temptation. To fight it out will be to strengthen my moral nature."

Suggestions for Maintaining Interest—A Novel Way to Teach Geometry

A few suggestions may be made as to awaking and maintaining interest. First, it is evident that more than half the battle is won if the teacher gets a good start with his pupils in a new subject. Starbuck tells of a schoolmistress who, recognizing that geometry is not usually a favorite subject, spent the first day in a class in plane geometry, entirely in stories of great mathematicians. The second day, still without the text-books, she gave up to fascinating solutions which these mathematicians had found to baffling problems of measurement, which she sketched out on the blackboard. At length, in response to an eager inquiry from some pupil if there wasn't some book that would tell them more about all this, with apparent reluctance she produced the text-books, upon which her whole class fell with avidity. Some days later, when an unusually neat demonstration of an original problem had been made, the class broke out in spontaneous applause—the first time, perhaps, that there had ever been applause in a geometry recitation. That was good teaching. There was an example of a successful appeal to interest.

Some New Things Educators Have Learned regarding the Psychology of Interest

But this is not enough. The attitude of the class must not ever be: "If you entertain me, I'll keep awake. If not, I'll go to sleep or choose some other study." These are the people who never do anything they don't like to, and when they have reached middle-life are still looking for something they will like. The next step is to show the relation between something that the pupils do like and this new thing which they do not know whether they like or not. Baldwin on Cape Cod found that pupils who had no interest in arithmetic discovered such an interest when they took their problems out of their gardens instead of out of their text-books. Wirt at Gary has largely solved the problem of interest by connecting all the repairs and some of the construction about the school-buildings with the pupils by making them practically apprentices to the workmen. In doing this, teachers have learned a good deal themselves. They have found that these connections of interests lead to teaching certain subjects in new ways. History, for example, used to be taught in chronological order only. That was the way adults approached it; it was thought to be a good way for approach by children. But it was discovered that the interest of the child began with his own immediate family, not with the prehistoric family; with current social usages, not with ancient ones. So, as Thorndike says, "perhaps the story of the voyages of the parents of some pupil in the class should precede that of the voyage of Columbus. Perhaps to work back from the Philippines to Alaska, to the annexation of Texas, to the Louisiana Purchase, would be more instructive than to begin with the Spanish, English, French, and Dutch settlements."

How to Make Drudgery Interesting

And when we come to the subjects that must involve drudgery, we need not neglect to look for and employ interest. We agree with McMurry that the way to prepare for the drudgery is to develop a strong motive. Motive has its origin in interest. "Hence, the chief preparation for drudgery that a teacher can give is a strong and many-sided interest." Children feel, for instance, an exhilaration which adults do not know in merely going through processes. They like to do examples, to memorize words, to do a task through. This, with their docility and the authority of the teacher, carries a young child through many routine occupations. Later, when the processes are not interesting the results may be made so. Instead of "exercises," children may write real letters; instead of learning the Constitution, they may face real, concrete civic problems; instead of laboring over adult text-books, they may write, illustrate, and bind small readers and geographies of their own. Bolton says that once, when he was having difficulty in maintaining the interest of his pupils in penmanship, he told them that it would be a required exercise only until each one could write a plain, legible hand with fair rapidity. The results were amazing. "They now had a desirable aim which excited their deepest interest." They asked for information and help instead of shirking it; they coached themselves and each other. In other subjects it was found that the prospect of a goal, instead of an indefinite continuance, brought the happiest results. And when there is no possible interest except fidelity, victory, or responsibility, the child who has had the joy of conquest is the one who will best respond to the thought: This *must* be done; this falls to me, and *I must* do it.

Courtesy of the Playground and Recreation Association of America.

"SPONTANEOUS JOYS, WHERE NATURE HAS ITS PLAY"

8. The Will

THE TRAINING OF THE WILL

BY

WILLIAM J. SHEARER

Importance of Training of the Will

EACH child, like each adult, has the power to decide whether he will or will not perform a given act. Conduct will be good or bad, as the decision is generally in favor of the right or wrong. Nearly all we do is the result of a determination to act. This is so of all organs save those upon which life and health depend. Since conduct is the result of acts of the will, it will readily be seen that the training of any child to right action must be also entirely a training of the will. The parent who is successful in this most difficult work will have little trouble in the management and training of children.

The Will Is the Mainspring of the Individual

Will-power is the mainspring of every individual. Almost every function of the mind and body is subject to its dictates. Scarcely any physical deformity is to be so much dreaded as a weak will. It is will-power which largely determines the character of every person. The individual is likely to be strong mentally, physically and morally, as he is able to control his will and direct it toward proper ends. The will should at all times obey the dictates of conscience. If it does not, the result is almost certain to be a ruined character. We must not forget, then, that the will is the great central, sustaining force in character. It is the life-giving power that builds up the elements of character into an harmonious whole. That the important truth may be more apparent to all, let us consider the matter more carefully.

Knowledge of right and wrong will not insure the performance of right actions. The whole being, body and mind, should obey the commands of the internal compelling force,—the will. Many who know perfectly well what the moral code requires are too weak to follow its precepts. The drunkard, for instance, knows only too well the disastrous effects of strong drink; but his will-power is too feeble to control his depraved appetite. He can form the noblest resolutions and make promises of reform, yet resolution and promise are alike broken repeatedly.

Conscience Is Insufficient to Take the Place of Will-Force

Neither is a tender conscience sufficient in itself to brace up a nature defective in will-force. The keenest sorrow and shame may be felt for faults committed, yet again and again the same fault will be repeated, the same vicious practice indulged in, because the vital, strength-giving will is absent.

On the will depends the strengthening of weak points, the resistance to the assaults of temptation, the effectiveness of good resolutions, the carrying out of designs,—in short, the success of the whole man, morally and materially.

Conscience, with its awakening voice, may rouse one from an aimless, ineffective existence, or from a life of sin and dishonor, and set him upon his feet. A sense of right and duty will point out to him the direction his life should take. Only his will-power will hold him in his upright position, and enable him to move forward with determination toward a better goal.

The Relation between Will-Power and Courage

All of the fundamental virtues depend upon the will for their growth and efficiency. Even the naturally timid may gain courage by the exercise of their wills. They can force themselves to be brave in danger, to calm all apprehensions of evil, to go forward unterrified into peril. The lazy, generally a most difficult class to deal with, can overcome their aversion to work. They can make themselves undertake tasks that they dread, and labor perseveringly to the end. They can train themselves to industrious habits.

The will can make the weak strong and self-reliant, and teach them to depend on themselves. It can nerve us for conflict with difficulties and adversities. It can inspire with courage for whatever duty there may be to perform, for whatever trials there may be to face, for whatever misfortune may befall.

Relations of Will-Power, Justice, and Self-Control

In the realm of justice we can compel ourselves to be absolutely truthful by an act of will, even when the strongest temptation to tell an untruth presents itself. We can cast out all feelings of prejudice and revenge, of unkindness and selfishness. The most bitter-hearted can change his sentiments if he will, and become forgiving. The most heartless and selfish can become sympathetic and helpful.

Uncharitable thoughts may be expelled from the mind, spiteful words may be held back, selfish and cruel deeds may be restrained, all by the righteous use of our wills; and the world will be happier as these wills work for the ends of justice.

A strong will-power that can govern emotion, that can secure the mastery over self, is the secret of self-control. The bodily appetites, the dangerous desire for drink, the craving for injurious narcotics, may be kept under by its aid. All passionate outbursts of anger may be restrained, violence may be subdued into gentleness, desire for extravagant amusements and too much pleasure may be curbed. The whole being will thus be brought under and made subject to the higher law of reason rather than to our desires.

In the many practical affairs of daily life an exercise of will-power will enable us to perform our duties well and quickly. We can force ourselves to stop and think, to be deliberate, careful and thorough. In studies success depends largely upon attention. This power of voluntary attention can be secured only by an effort of the will.

Will as a World-Force, as Seen in History

All great victories ever gained, whether in war or in politics, in science or in religion, have been gained by men of strong will. Thus it is will that has determined the course of history, that has made and unmade nations, that has wrought reforms, that has explored, investigated, invented, and so increased the knowledge and comfort of mankind.

It is the lack of will, shown in indecision, vacillation and cowardice, that has brought ruin to individuals, to organizations and to nations. Stupidity, apathy, even bodily weakness, in many cases, may be traced back to this fundamental weakness of character. "Feebleness of will brings about weakness of the head and of the heart." The intellect and the affections will be impaired. The man will become a wretched creature, and end his life in failure.

The Will a Measure of Personal Power

From what has been said it will readily be seen that the personal power of anyone is dependent upon the strength of the will. The individual who persistently directs his will-power along proper lines is sure to be successful. He who has no will-power cannot possibly succeed in any undertaking. How important it is that every parent should understand the function and training of the will before it is too late to influence it. The laws which govern its development are well understood. The parent who has no knowledge of the simplest principles governing the development of the will need not wonder that he fails to secure obedience from his children.

Shall We Work toward Will-Training or Will-Breaking?

A year ago the writer was asked concerning the conduct of a boy fifteen years old. The father was very much provoked. He said, in speaking of the boy, "He always was pig-headed; I never saw such a stubborn boy. I will break his will or I will break his back. I have sent him to the best schools in the country. I have done everything in my power, but I cannot break his will." Such questions as the following were asked of the parent: "Why should you want to break his will? Did you ever stop to think of what it means to a boy or girl who has a strong will? Can you blame the boy? Is he not a chip off the old block? What would you have amounted to if you were not as self-willed as you are? You are a man of very successful business experience, and have a very large circle of acquaintances among business men. Do you know of anyone who has won great success in any line of business, except by perseverance and hard work, the result of strong determination? What you want to do for that boy is to try to train his will. Direct it into proper channels, and he may have as great a success in his life's work as his father has had. Do as you threaten to do, break his will if you can, and you will have ruined his chances for success in life. A broken will is just about as valuable as a broken bow."

The good sense of the gentleman led him to agree that he had been wrong and to express the determination of treating the boy differently in the future. Would that all parents, to whose attention this matter is called, were equally wise! During nine months of the past year that boy continued to give much trouble to the parents, teachers and others. About three months ago he developed great interest in certain subjects. Since that time he has given no trouble to anyone. To-day he promises to be a great success. But for a little patience at a time when it was needed he might now be an outcast from home, wandering, as many others have been compelled to, because parents did not understand the first principles of the right management of those of strong will.

The Meaning of Will-Training

Too few have given any consideration to this subject. Still fewer appreciate the importance of seeing clearly the difference between will-training and will-breaking. The training of a child's will implies teaching him to choose one of several courses. Thus, by bringing influences to bear upon a child, he may be induced to decide for himself. Breaking his will is forcing him to do what he is told, regardless of what he wishes to do. This takes from the child his power of free choice, which is the highest expression of his true personality. Nevertheless, the child should understand clearly the result of not choosing wisely. For example, suppose a child is told to leave the room. He refuses to do so. The parent, without further words, whips him until he does leave the room or until the parent sees it is impossible to break his will. Would it not be wiser for the parent first to tell the child that if he does not leave the room it will be necessary to punish him severely? After having given plenty of time for making a choice, it may be necessary for the parent to remove the child by main force. But the child has been given the option of either leaving or taking the consequences.

Is not this God's way of treating us? Does He not permit every person to choose between right and wrong? Everywhere, and at all times, and under all circumstances, He gives to man the freedom of choice. This is given with the distinct understanding that he must take the consequences. He presents the advantages of one course of action and the disadvantages of the other. Upon man He always places the responsibility of choosing between the right and the wrong. Can any parent find a better way to train his own children?

How the Will May Be Trained

With the will as with the body, we must protect it from disease. A large number of the popular diseases of to-day are simply diseases of the will, and anyone who can reach the will with any kind of stimulus, can cure them. With boys and girls the most common will-disease is physical laziness. Unless there be real illness or the lassitude due to rapid growth, the work-cure is the best one indicated for this ailment.

The organ of the will is the muscles, and our most successful methods of making strong wills are those that utilize the muscles.

Athletics are such a means. Not only do athletics vigorously exercise the muscles, but they stimulate enthusiasm to continue to use them, and athletic games call forth the most prompt and vigorous choices and decisions, which are admirable expressions of the will.

Manual training is a helpful training of the will. Even for those who are never to go into vocations involving handicraft, the manual training operations in the schools are regarded as of immense importance in helping them to plan, decide and execute effectively.

The home has an even greater opportunity in will-training in affording its young people well-thought-out opportunities of work. These involve activities that are more enduring than athletics and more useful than manual training. But best of all they imply the mutual element, the coöperation of parent and child. An even more important agency of will-training than muscular exercise, is the exercise of the feelings. These are aroused a-plenty in athletics and play. They are stimulated but slightly in manual training. But in coöperative home work there is the opportunity of affectionate helping, of partnership in stock, materials, manufacture and profit, and the endurable joys of projects strongly conceived and kept for a long time in the process of execution. Happy is the home and fortunate are the children where the parents recognize that they have the best laboratory and apparatus on earth for will-training right under their own roofs.

THE INDIVIDUALITY OF CHILDREN

BY

WILLIAM GEORGE JORDAN

PARENTS make their great mistakes in their training of children by not recognizing their individuality. Each child has peculiarities in mind, temperament, disposition and character, which make it an individual problem. Mothers in lamenting the failure of home discipline sometimes say: "I am sure I cannot understand it; I have always tried to do my duty by them, and have always treated my children exactly alike." Therein lies the very secret of her failure; she has not realized their individuality; she has made the mistake of using the same formula for different problems; she has sought to move distinctly different locks by the same key. The same sun melts wax and hardens clay.

They Are Not All Alike—Individuality Shown in Motives behind Acts

Children in a family should be treated as a gardener cares for his flowers. He realizes that they require different lights, soils, moisture, shade and attention. The treatment that would make a rose win a gold medal at a horticultural show might kill an orchid. He studies the plants, their habits, needs, peculiarities and individuality. He seeks to discover how each grows naturally. He does not force his process on Nature, but seeks humbly to follow her guidance and revelation. He realizes that Nature not only deals but leads. Parents do not always learn this lesson; they do not always realize that in showing us how children grow most naturally Nature is revealing to us the best method of training them.

The individuality of children is shown not so much in their acts as in the causes of those acts, the motives behind them. The wise parent always considers these of primary importance. If the act seems wrong, the motive, impulse or characteristic that inspired it must be changed. Punishing for the act does not change or correct the inner evil that persists. Lopping off the branches does not kill the root. If selfishness be the dominating note of a child's life it will manifest that selfishness in numerous actions, differing in kind. It is the selfishness that must be recognized and transformed to something higher, or there will be no real change in the child; mere punishment for the individual phases of this selfishness will count for little.

Appeal to the Strongest Trait

The child's strongest characteristic is the keynote of its individuality. This strength should ever be used as the lever to raise its weakness. Five children, romping, boisterous and unduly unruly, who resist all commands to be quiet, may be stilled in a few moments by proper appeal to their individuality through its dominating trait. One of them may be moved through love as in no other way, and the chord of affection in his heart vibrates in instant harmony when he hears that the noise is making mother's head ache. Another child, unmovable by such an appeal, responds to a tactful suggestion to his pride and self-respect—that he has been depended upon to be a general showing his soldiers how to behave. The third, led into joining this nursery through the hunger of an active mind craving something definite to do, may respond instantly if this be provided. The fourth, a little girl with the housewifely instinct for order, finds full satisfaction in helping mother with some household duties. The fifth may respond to an innate sense of justice as to no other appeal.

The measure of the strongest virtue of the child is the measure of the individual force that may be applied to master any fault. On any one virtue may be grafted all the others. On the branch of pride may be grafted honor, truth, justice, self-reliance, sincerity, simplicity, loyalty and the others. Whatever be this individual trait, it may be used as a helm to guide the destiny of the child-life aright. It is constructive training; the appeal to the positive side of the child nature, making it a positive force by doing and being, rather than merely obeying commands not to do certain things. The child is thus made a self-governing individual in the years to come.

Both Too Much and Too Little Individuality Undesirable

Parents should realize the vital importance of this question of individuality at every step. The treatment that would melt one child to tears of sorrow and regret for its little misdeeds would simply intensify and petrify the disobedience in another. A method of action perhaps perfectly adapted to a sturdy, strong, aggressive child

---

By permission of William George Jordan.

might be ruinous to his brother or sister of more finely developed and sensitized organization. A thousand-dollar Jurgensen watch will not stand a fall on the pavement that would not affect the serenity of a dollar stem-winder in the slightest.

One child in a family that gives away all his playthings with Monte Cristo nonchalance and prodigality is often wrongly kissed and praised and haloed in the family circle for his generous soul. He is often held up as a model to his brother who shows an incipient passion for cornering the toy market by crowding out and acquiring the holdings of the weaker dealers in the nursery. Both children are wrong. The first has not the proper respect for his duty to himself; the second has not just recognition of his duty to others. The one demands less than his rights; the other more.

If one clock is ten minutes fast and another ten minutes slow they are equally wrong. They are equal in their need of regulating, but the process is different. In one the speed is to be retarded and in the other it should be accelerated. So with the children: each requires, by suggestion, example and tactful handling, to be brought to the point of perfect justice to self; then there will be perfect justice in relation to others. There is never conflict of justice in life; it is only injustice or a confusion of rights that evolves wrong.

Don't Point out Models to Your Children

It is a crime against the individuality of a child to set continuously before it some other child as a model, a pink of propriety, a prize-winner of morality, an Exhibit A of virtue.

Parents, through lack of recognition of the individuality of children, often try to force their minds as a burglar opens a safe, using the jimmy of parental command or the dynamite of punishment. It is so much easier, so much more natural, so much more effective, to find the combination of the safe—the individuality of the child that is the key to its mental and moral processes and peculiarities. Then the mind opens to truth naturally, simply, automatically. A bud does not become a flower by irreverent fingers forcing its delicate petals apart; it requires merely self-revelation, self-development through self-activity, natural unfolding, normal growth in harmony with its environment.

It is often by doing too much for the children, by over-government, over-indulgence or over-anxiety, that their individuality, their aggressive, vital initiative quality, their self-independence and self-reliance are weakened. Henry Ward Beecher says: "Many children grow up like plants under glass. They are surrounded only by artificial and prepared influences. They are house-bred, home-bred, nurse-bred, mother-bred, everything but self-bred. The object of training is to teach the child to take care of himself; but many parents use the children only as a kind of spool on which they reel off their own experience, and they are bound and corded until they perish by inanity or break all bonds and cords and rush to ruin by reaction."

A Word to Fathers about Studying Their Sons

It seems an arrogant assumption of infallibility for fathers to desire or to expect that their sons will be pale carbon copies of themselves, to feel that the sons must follow not merely in their path, but in their very footsteps. It is not a square deal to force a boy into his father's trade or profession, when conditions do not make it unescapable, if every fiber of the boy's being revolts at the work, and where he shows talent or genius in some other line. With a soul hungry for music and a power of expression that needs only training to accomplish great things, it is cruel to force him to the life sentence with hard labor in a law office, merely because parental pride desires his son to succeed him. To chain a boy with a passion for nature, for literature, or some other line wherein he is specially gifted, to the drudgery of counter work, merely that he may be prepared to carry on the business, when it is not absolutely a course forced by the pressure of unchangeable conditions, is unjust, none the less so because within the legal rights of the parent. There are many legal rights that are moral wrongs.

In the manifestation of some special ability of the boy is nature's revelation of the trend, the impetus, the inspiration, the individuality, that the parent should respect and reverence. It is nature trying to show the parent how to train. It is nature revealing the direction of the wind of that boy's destiny. The parent should not only respect this individuality, and watch for its feeblest rays of dawning, but, as an inalienable duty, should help to develop and realize it to the fullest. If a boy of unusual power in some direction is thus stunted by being forced into an unwelcome, chafing position, the individuality of that life may become dwarfed or lost—the race-horse drilled and perverted into a dray-horse or harnessed to a plow, loses spirit, power and purpose. It is not fair play to treat children as if they were wax that could be poured into any mold.

Trying to Force the Genius of Girls

Girls that have not the smallest vestige of taste for music, appreciable by the strongest microscope of optimism or charity, are often compelled to sit for hours practising, punishing the piano and the neighbors, subjecting themselves to a mental irritation that is ruffling and destructive of clear thinking. Then when the day of reckoning comes and an account of stock is taken, the parent, not finding the dividends proportional to the investment, mercilessly calls the poor girl's attention to the hundreds of dollars spent on her musical education and accuses her of ingratitude in not being equal to her opportunity. It was really the parent that was not equal. A small fraction of the amount spent in this penal servitude to music, if expended in art, language or some power or taste in the direction of the girl's individuality, might have made her happy for years and have broadened her entire mental and moral development

And as the years go by and the girl blossoms into womanhood, the parent may seek to drive her into matrimonial harness with some man of wealth, when her heart is set on some young man of ability, character and promise who is bravely winning his spurs. The parent may put it on the ground of love for the girl, desire to see her well placed in life, properly provided for, when it is often merely social ambition, personal vanity and an irreverent tampering with the right of the individual. There is a dead-line that even parents should not cross.

Living their children's lives, not with them, but for them, is a kind of dual life far too common among men and women. It starts a rebellious feeling of protest against the other child; the delinquent one begins to justify his own cause, to point out vulnerable points in the moral armor of the little knights of perfection. He resents, in a subconscious way, not realizing the depth and intuitive vitality of the feeling, the indignity to his individuality, the invasion of his right of respect as a separate entity. By appealing to his sense of order, by suggesting how pretty and sweet and clean the nursery would be if books and playthings were gathered together, his individuality may be vitalized from the proper angle. It is the appeal to the better side of the child, not a command; it is not waving before the child the red rag of his inferiority to that little angel next door who never leaves his toys around.

The Child, after All, Must Train Itself

The child may learn by observation, by the contagion of example; but this must come by the natural activity of his mental processes in applying what he sees, not from having his vices balanced against the virtues of another, and hearing the verdict that chloroforms his self-respect proclaimed in no uncertain tones. If he were praised for order on some rare occasion where it happened normally, he would begin to live up to that reputation. We older ones find it often hard enough to tolerate another's superiority, where we are deficient, and we do not joyfully hear the statement of the great degree of our inferiority. Why should we expect similar proclamations to inspire our children?

They should be taught to do the right, to be the true, live to their highest, harmonize their life to the best, because this is their individual duty and privilege, and not because some other does these things or refrains from doing them. The child should have its standards set within its own life, not the shifting, elusive lights of the acts of others. It is this constant pointing out of what others do, say and think, that kills so much of the real individuality of life. It is this that keeps so many of us in terror of what others may say, when, satisfied that we are doing right and living right, we need not care what they say.

Fear of punishment is too low a motive to inspire true natural development of the individual. Its companion motive, which usually travels with the other as an accomplice, is the promise of reward—equally wrong ethically. These are like certain cheap cleaning preparations to remove grease spots from clothing: they may temporarily gloss over the stain, but they do not really destroy it. Stains on moral character must be removed from within by the individual himself. The automobile is a type of individuality; it is self-moving, self-directing; it is not pulled from ahead or pushed from behind. The inspiration of its motion is ever from within.

How to Kill Individuality in Our Children

The Turkish-bath method of training children is absolutely guaranteed to kill their individuality; the mental and moral system cannot stand the succession of lightning changes. It is the methods of some parents who rush their children from the fever heat of extravagant loving, to ice-cold reprobation for a mere trifle. The child may be basking in the strong sun of a tropical garden of parental tenderness and sweetness, but he slips a cog of instant obedience, or makes a compound fracture of some home blue-law, and that child finds the sun gone from his horizon. A cold blast of condemnation and displeasure rises suddenly and he finds himself sitting on the shady side of an iceberg of parental displeasure. The punishment is about eleven sizes too large for his infraction of home discipline.

A rudimentary sense of injustice that rankles, springs up in the child's heart, though he may not be on sufficiently familiar terms with his vocabulary to translate this vague sentiment into a formula of protest. A child cannot stand these sudden changes of temperature. We guard our window plants against such extremes; surely the delicate plants of childhood are worth equal care. Praising a child for a certain act to-day and blaming it for a similar act to-morrow, is part of this same system of extremes. No child can run its mental or moral train of thought properly when there is such confusion of signals.

The wise parent will ever seek the individuality of the child and seek to preserve it and to stimulate it. Parenthood is not proprietorship; it is merely trusteeship. The child has a right to its best self, to the best preparation for its later self-governing selfhood.

From the Biograph "release," "The Children's House."

THE CLOSE OF A HAPPY DAY

Montessori pupils preparing to start homeward.

LITTLE WAITRESSES SERVING HOT SOUP

'I revised on the instant all my fixed convictions about the innate heedlessness . . . of early childhood."
—D. C. Fisher.

WASHING DISHES

Three-year-old Lottie absorbed in her second attempt.

SETTING THEIR HOUSE IN ORDER

"The children soon learn to perform these simple duties quickly by themselves."

"LITTLE FROGS"

"All of the games demand poise in walking, running, and various movements."

THE MONTESSORI METHOD IN AMERICA

9. Government and Discipline

THE GOVERNMENT OF LITTLE CHILDREN

BY

SUSAN CHENERY

SEVERAL ladies with their needle-work had gathered on the piazza of the central cottage. Their children played, together or individually, on the sand in front. The mutual interests of motherhood brought them together, but though they might be said to have but one heart, they were certainly of varying minds.

From the adjoining house on the right were heard from time to time a baby's cries. These were loud and imperative, but generally lasted only a few moments. Young Mrs. Boit laughed as she called her little girl to have her jumper buttoned.

"What a slave Mrs. Robbins is to that baby!"

"Oh, dear! What a pity to bring up a baby that way!" said Mrs. Goodman. "I had an awful tussle with Elsie, after my nurse left, to get the child into good and regular habits, and here's Mrs. Robbins undoing as fast as she can the good work of her capable nurse."

A few minutes later Mrs. Robbins shut her door quietly and came across the grass to join the others.

"I thought Victor would never go to sleep," she said cheerily. "I didn't bring any work over. You don't care, do you? I feel like idling for a while. Victor was troublesome in the night."

The Mother Who Spoiled What the Wise Nurse Began

"We were just discussing the training of babies," said Mrs. Stowe quietly.

"And I missed it!" said Mrs. Robbins.

The others smiled.

"You've all had more experience than I, and I wish you would tell me what to do. You see, I had an awfully rigid nurse. She bossed me and bossed baby, and it was a great relief to get rid of her."

No one spoke at first, and then Mrs. Stowe said, "You didn't like her?"

"I couldn't bear her."

"I had her," said Mrs. Boit.

"Didn't you hate her?"

"No, indeed. Perhaps you know more about babies than I did. I was dreadfully ignorant, and she was so capable. I just rested in her superior wisdom and imbibed all I could of it. She took good care of baby and me, and I certainly feel grateful."

"But she is so unnecessarily rigid. She would insist upon such little, unimportant things."

"Well, I don't know; I wonder if anything is unimportant in baby-training."

"Mrs. Robbins," said Mrs. Goodman, "does the baby behave better under your rule than he did under the nurse's?"

"Behave better? No, he doesn't, but he's older and stronger now. You couldn't expect him to be as quiet now, could you?"

"Why not?" said Mrs. Boit. "He isn't teething yet. If you don't get him well trained before that time, I pity you."

"Oh, dear Mrs. Stowe," said Mrs. Robbins, "you've had so much experience, I just love to hear you tell about it. You won't let me bring Victor up wrong, will you?"

Learning All the Time

Mrs. Stowe smiled down upon the pretty, eager face.

"I'm so much older than the rest of you that I think it's delightful to have you all willing to let me into your circle of youth. I don't feel old. I suppose it's having little Betty that makes me so unconscious of the difference in our ages."

"And you've had so much experience," said Mrs. Robbins.

"Yes, I suppose I can't deny it after having five children. But I seem to be learning all the time with the rest of you. I'm not consciously trying, for instance, to bring up Betty like the others. In fact, I'm learning new things all the time. I was quite a slave to my first baby, Robert."

"Well, he's turned out all right," said Mrs. Robbins with some satisfaction. "He's a splendid fellow. If Victor will only be as good as he is, I shall be quite content."

"But, Mrs. Stowe," said Mrs. Boit, "be true to your principles. Didn't it make it harder for you later on that you had waited on him so much? I think I heard you say so once."

"Certainly," said Mrs. Stowe. "I followed an entirely different course with the later children. For one thing I wasn't able to give them the attention I had given Robert. I didn't have as much time, and I soon realized it was better to have more system."

Regularity Is a Blessing to a Baby

"Do tell me," said Mrs. Robbins. "What ought I to do with my baby?"

"You have regular times for feeding him, haven't you? Your doctor or nurse must have scheduled that for you."

"Oh, yes."

"Well, stick to them rigidly. Don't change till the doctor advises you to do differently."

"I came across something the other day," said Mrs. Goodman. "'Give to a pig when it grunts and a child when it cries, and you will have a fine pig and a bad child.'"

"Good," said Mrs. Boit, repeating it.

"But it isn't feeding him to give him a little water," continued Mrs. Stowe. "He must have also his regular times for sleeping; he will take up those naturally if you leave him to himself."

"What do you mean by leaving him to himself?"

"I mean that you ought not to take him up whenever he wakes or cries. Let him lie and play with his fists."

"Why, I just love to take him when he wakes up so warm and fragrant, and he welcomes me so sweetly."

"I know just what you mean, but I'm sure if you thought it was better for *him,* you'd give up your pleasure."

"Ye-es, if it really made any special difference, and I were sure of it."

How Much to Let a Baby Alone

"There isn't any chance for a good mother to be selfish, is there?" said Mrs. Boit.

"If we are going to think only of our own pleasure, we oughtn't to bring babies into the world," said Mrs. Goodman.

"Oh, I agree with you," said Mrs. Robbins, "but I don't want to make *unnecessary* sacrifices. And don't you think some mothers leave their babies too much alone?"

"Yes," said Mrs. Stowe; "I think too little attention is as bad as too much, and—yes, I think it's worse, for too much attention is certainly on the side of motherliness, and it's natural for a mother to be over- rather than under-affectionate."

"I heard of a little girl who was kept so much by herself that she did not know how to talk at the age of three."

"It stands to reason that a child kept off in a room by itself cannot develop much intelligence, but it is quite possible to find a reasonable mean between those two extremes. Like all young animals the child will want companionship, and this can easily be his without slavish attentions. A mother can pass in and out of the room where her baby lies awake, or can sit near him and smile to him, or quietly talk to him, without taking him into her arms."

"But don't you believe in ever holding a baby?"

"Oh, certainly, but with care not to have this seem like a response to his restlessness or cries. It can be done in connection with bathing or feeding hours, or at other times when it cannot have the effect of a yielding to the baby's whims. All little young things need to be fondled; the tiny human being needs his cuddling too. But his should come more systematically, for he has a brain capable of appreciating order."

"I wonder if I can follow your advice," said Mrs. Robbins.

"'Can'? Why of course you can," said Mrs. Stowe, smiling.

Quietness and Self-Reliance Are Good for Babies

"As I've been just where you are, I know how you feel," said Mrs. Stowe; "but when you get your little boy accustomed to system, you'll realize what a benefit it is to him, for the crying and restlessness are as hard for him as they are for you. An atmosphere of order and serenity insensibly affects a child's disposition, even in the cradle."

"I've thought of that," said Mrs. Robbins. "I never snatch baby up hastily and throw him about, and neither does his father. It seemed to us that it might make him nervous."

"Children of phlegmatic parents might stand it, but during the first year a chance of harm would preponderate."

"We always speak to him quietly, too," said Mrs. Robbins.

"Yes," said Mrs. Stowe, "I think all these things are most important. A little child is peculiarly sensitive to the tones of the speaking voice. He responds to tone from birth, while the recognition of the mother's face and the answering smile do not appear till some weeks later."

"Isn't it delightful to watch a baby's intelligence unfold?"

"Yes, indeed. But it brings a temptation to the parents to try to attract the baby's attention, to exhibit his powers. A baby should not be urged to any feat. He should smile only when he feels inclined, talk and walk only when he wants to, and find out things generally for himself. Now your baby, Mrs. Robbins, will soon be able to enjoy simple toys. If there are some within his reach, and he learns to amuse himself with them, he will grow in self-reliance and independence, just the traits which you will want to develop in his character; and that will be much better for him than for you to amuse him. It is funny to compare the modern baby's quiet self-complacency with the restless baby of a generation ago who threw his toys on the floor just to see them picked up by his attendants. In the big families of our grandmothers there were always some children handy to jog the baby to sleep in his cradle or pick up his toys."

Some First Steps toward Obedience

"Submission to nursery government is not only soothing and nerve-steadying, it is the first step towards obedience, and the lesson in obedience becomes accordingly the first to be learned by a properly educated baby. All through life he must be obedient if he wishes to be happy. Obedience to the parents will make harmony of the future years, for there will always be laws in nature and in mortality to be obeyed, and obedience grows by practice and thus becomes a perfected trait of character."

"I was wondering when I should begin to teach Victor to mind," said Mrs. Robbins.

"He's learning either obedience or disobedience this very day. If you believe in obedience and intend him to be an obedient child, you ought to begin at once."

"Oh, I do. Pardon me for interrupting. Tell me some more."

"A child can easily be trained to obey his parents in the first three years of his life. The assertion of his individual will is sure to come in this epoch, and can be easily guided to obedience. Sometimes the little child will defy the recognized law laughingly, sometimes with petulance. The laugh should have its chance every time, but with it or without it, the diminutive outlawry can be quelled. A firm 'no' when the good laugh has subsided, and some patient, gentle insistence will at this crisis often be enough to persuade the little feet back into the path that means family peace and individual contentment in after years.

"We may consider it an axiom that obedience to desirable law brings a person of any age into harmony with the universe, while disobedience results in a sense of unease and unfitness. The best time to learn obedience is in helpless infancy. It is not only the best time, it is generally the only time.

"It is best that much prominence should be given to this trait of obedience, since the lack of it and of its concomitants, respect and reverence, is so painfully noticeable in the growing youth of to-day who have been trained—far from it!—*pampered* into the lazy belief that pleasure is the chief aim of a sensible life."

The Problem of a Baby's Temper—Use of Imitation in Child-Training

"Mrs. Stowe," said Mrs. Boit, "I'm very much interested in what you have been telling us. How soon do you think we ought to tackle temper in a child?"

"As soon as you see it," said Mrs. Stowe. "You will often see real explosions of temper in a very young baby. The cries of rage are easily distinguished from those caused by pain or distress. Let patience and gentleness have a first chance with the refractory child, but punishment should not be delayed if the former do not suffice."

"I did not realize once," said Mrs. Stowe, "how much a mother could depend upon the trait of imitation in training her children. When you think of it, you will see that it's possible even to mold disposition through it. When a mother smiles, the baby generally responds, and just here is her opportunity to lay the shining cornerstone of joy in building the baby's character. Perhaps the reflection of the mother's cheer will make an optimist of that baby. The child copies mannerisms of speech; it will even use good grammar if it hears it; and long before it is three will use correctly the first and second personal pronouns, if it ever gets a chance to hear them. Imitation gives the child a good start on his way to manhood; in after years he still watches the parents and learns from them. Imitation may seem dormant for years; here and there in a life-time it appears above the surface of the ground and puts out a shoot, and continues again out of sight until some new grace is brought to light."

THE GOVERNMENT OF YOUNG CHILDREN

EDITED BY

JOHN H. CLIFFORD

Fundamental Conditions the Purpose of Government

"Our aim in the discipline of children," says Griggs, "is to lead them to love and will the best."

The governing of our children is not for the purpose of protecting ourselves or them or the public from their misdeeds, nor even for the purpose of forcibly preventing them from committing misdeeds. "There is but one true and final motive to good conduct," says Kate Douglas Wiggin, "and that is a ceaseless longing to be in perfect harmony with the principles of everlasting right."

Although the discipline of obedience to us may be necessary during early childhood, it is only in order that the child may become able later to obey himself. Patterson Du Bois puts it this way: "'I will conquer that child, no matter what it may cost him!' boasts the misguided parent. But suppose the parent should say, 'I will help that child to conquer himself, no matter what it may cost me.'"

Griggs thus illustrates the two kinds of obedience: "The Greeks, who believed so thoroughly in the positive view of life, have given us the clue to the right method of moral culture in the old story of the Sirens. Both Ulysses and Orpheus passed the Sirens, escaped falling victims to the allurements of evil, but how differently. When Ulysses realized that he was near the Sirens he had the ears of his sailors stopped, and caused himself to be bound to the mast. When he came within hearing of the Siren music, he was charmed by it and struggled to free himself, calling loudly to the sailors to release him that he might go to the sweet singers. The sailors, not hearing, were untempted, and they rowed him by. They rowed him by! That is all one can say. It was small credit to the moral character of Ulysses, though much to his prudential foresight. On the other hand, when Orpheus came within hearing of the Sirens, he played so sweetly upon the instrument he had invented and sang so wondrously that he was not tempted to leave the ship, nor were his comrades. It is symbolic of the whole problem of moral living: to waken from the instrument of one's own life such music that one is untempted by the Siren song of evil."

Our problem is to protect our little children from self-harm through the discipline of obedience to us until they are old enough to live a life of not merely defensive but of positive and joyous goodness.

How Children Regard Law

The young child is inherently neither obedient nor disobedient. The very liveliness of young children, the abundance of their vigorous impulses, brings them into conflict with law, as represented by the wills of adults about them. As James Sully says:

"The child has his natural wishes and propensities. He is full of fun, bent on his harmless tricks, and the mother has to talk seriously to him about being naughty. How can we wonder at his disliking the constraint? He has a number of inconvenient, active impulses, such as putting things in disorder, playing with water, and so forth. As we all know, he has a duck-like fondness for dirty puddles. Civilization, which wills that a child should be nicely dressed and clean, intervenes in the shape of the nurse and soon puts a stop to this mode of diversion. The tyro in submission, if sound in brain and limb, kicks against the restraint, yells, slaps the nurse, and so forth.

"Such collisions are perfectly normal in the first years of life. We should not care to see a child give up his inclinations at another's bidding without some little show of resistance. These conflicts are frequent and sharp in proportion to the sanity and vigor of the child. The best children, best from a biological point of view, have, I think, most of the rebel in them."

The Infantile Conception of "Naughty" and "Sorry"

A healthy, natural selfishness is the child's nature. He must begin by, first, finding himself; second, loving himself; and out of these two stages he must come, very gradually, to recognize his brother, his other self. We have no idea of the limitations of a baby's conscience. "People," says Lady Margesson, "will slap and scold a baby of a year and a half to two years old for being 'naughty,' and then ask it if it is 'sorry.' The baby is supposed to understand perfectly what is meant, because it first cries when it is scolded and called naughty, secondly, it comes to kiss its mother when it is asked in a kind voice if it is sorry. One moment's consideration of the limitations of a baby's mind and understanding will show that the crying and the kissing are not in the least due to the ethical sense or to any conception of what 'naughty' and 'sorry' mean. They are the reaction of the mother's attitude on him. He is frightened and unhappy at her displeasure, and cries; he is comforted by her subsequent kindness, and comes to kiss her."

Michael Vincent O'Shea says: "One rarely sees a child before the adolescent period ashamed or mortified or humiliated or even chagrined. There is no evidence that remorse or contrition is felt before this time. The child may be annoyed and sorry and suppliant, and the like; but these latter attitudes are quite different."

When he learns that he makes less trouble for himself by obedience than by disobedience, he obeys. He yields to fear, he submits to strength, later he is conquered by affection, at least in so far that he prefers caresses and pleasant expressions to scolding and alienation from his parent.

How Children Break the Law

Earl Barnes sums up his extensive studies of the offenses of young children in the following statement:

"The most common offense is general disorder.

"One-quarter of the offenses are negative in character.

"Of the active offenses, a large proportion may be misdirected energy.

"Few children commit offenses against the Ten Commandments."

Concerning all these sorts of offenses there are many opportunities for us to misunderstand children, of which most of us avail ourselves.

Take the matter of disorder. Elizabeth Harrison, in her enlightening book on "Misunderstood Children," gives us the instance of the little boy who was being brought up by a blindly conscientious aunt, and who rushed into the midst of her sweeping to invite her out to see some flowers that had just come up and "were going to have a party." His entrance whirled in a gale of wind and sent the dust dancing all over the room. The aunt was in a hurry and was annoyed by the interruption, and sent him outdoors. After what seemed to him a long time of waiting he opened the door again to ask her if she was "most ready." Again her nearly finished task was undone. She was angry now. True, she had not explained to him why she wanted the door kept shut, but, like many of us, she expected him to understand and obey her *intentions.*

"The child's eyes were looking up at her. He had become tired of waiting and he simply was asking if she could not come and share his new joy. He had never swept a room, so he had not noticed that the dust had been scattered by the wind. Just a word of explanation would have made him go off happily to some new activity to await her coming. But no. She was in a hurry, and that room must be swept all over again! It was too provoking! With resentment tingling in her tone, she sharply exclaimed:

"'Sammie, go out of this room immediately! And shut that door! You are a naughty, naughty boy!'

Sammie Overturns a Few Chairs

"The door closed with a bang! A moment more a chair was overthrown on the porch. The boy in his turn was now angry. She bit her lip and once more began the resweeping of the room. Bang! Bang! went two more chairs on the porch floor.

"The upshot was that Sammie was finally shut up in a bedroom until he would promise to be good. A season of kicking and screaming followed, which soon subsided into long, heartbreaking sobs.

"At last a weak, tired little voice with the sobs still echoing in it called through the door: 'I will be good, Aunty'—a sob—'I will be good.' A sob—but stifled now. Instantly the door was opened and in a moment more the child was nestling in his foster-mother's arms. And she was whispering in his ear: 'Aunty is so glad to have her boy back again. She was so sorry to have to punish him.' The child made no reply, but clung closer to her; his lip still trembled; the sobs, coming now and then as she rocked him to and fro, grew fainter and fainter; the loving arms that were clasped around her neck gently relaxed their hold, and soon the quiet, peaceful breathing told that the child, exhausted by his emotions, was asleep. Nature had come to his rescue and was undoing the mischief done by the poisoning of his blood with the violent excitement of the previous hour. Gently the aunt laid the limp little body on a cot, and, bending over him, she tenderly kissed the tear-stained face. For, as I have said before, she was a good woman and she dearly loved the child."

"Please Don't Let Aunt Betty Speak That Way"

That night when the aunt put Sammie to bed she urged him to tell God that he was sorry and to ask Him to make him a good boy. After a considerable struggle he tremulously said, "Please, God, make Sammie to be a good boy."

"Then, as if the flood of recollection of the morning were too much for him, he added, in a tone that rang with the intensity of his petition: 'And, O God, please don't let Aunt Betty speak that way to me any more!'

"The scales fell from her eyes. And with the tears streaming down her cheeks she picked him up, and as she kissed him again and again, she told him that she would ask God that night to *help her to be hereafter a good aunt* and to refrain from ever speaking crossly to him again."

Most of the disorder which children cause is the result of their not comprehending that they are creating any disorder, and the rest of it is generally the result of the misdirected energy of their natural instincts. Some one speaks of a little child's "touch-hunger." Pedagogues now recognize that most ancient instinct of touch as the prime means of a child's self-education. But a nicely dressed little lad is left alone for a while with nothing to play with, or is told to "sit still"—an impossible task to any child under six—or told not to touch almost every delightful unknown object, in a new place; or he has never been told that he must not tug at mother's white satin gown as well as at her blue gingham, and then, after he has yielded to an instinct as imperious and proper as that of hunger to a starving man, we punish him for disobedience.

The Parent's Attitude in Government

Mrs. Proudfoot shrewdly says: "Many of us are whipping out of our children things that we should have whipped out of ourselves before they were here."

How many mothers are thoroughly satisfied that they are capable of governing themselves before they try to govern their children, and how many consider that they are completely obedient to laws divine and human before they demand strict obedience from their children?

So much of child-government consists of imitation, that far more important than any special virtues or devices is the genuine goodness of the parent. Mrs. Wiggin quotes the Chinese proverb that runs: "Not the cry but the rising of a wild duck impels the flock to follow him in upward flight."

It is needless to say that real goodness is intelligent goodness. To prescribe wisely, we must know. We must know both the fault and the cause of the fault. To gain this wisdom we need every resource of reading possible. We need retrospection into our own childhood. We need to keep that confidence of the child which shall make him always eager to try to tell why he thinks he has erred. We need that quiet and patient meditation afterward which shall make our interpretations representative of our total wisdom.

The Right to Ask Obedience

For the safeguard of a little child, unquestioning obedience is necessary. This unquestioning obedience, however, like that of the boy who stood on the burning deck, may be perilous if it is not based upon demands which are always reasonable, foresighted, and not tyrannical. A command is almost certain to be to a degree unreasonable when it is the expression of a desire to tyrannize. Parental wrath can never be effective if it is the expression of the mere feeling of the moment, instead of the outgrowth of concentrated will and reason. And if it be an expression of a desire for retaliation upon the child by the parent, it is nothing else than diabolic.

"Informed at the outset," says Sully, "by a fine moral feeling and a practical tact as to what ought to be expected, the wise mother is concerned before everything to make her laws appear as much a matter of course as the daily sequences of the home life, as unquestionable axioms of behavior; and this not by a foolish vehemence of inculcation but by a quiet, skilful inweaving of them into the order of the child's world."

"No one (child or otherwise)," says Ennis Richmond, "owes us any kind of real obedience unless we are ourselves trustworthy persons. Unless we have arrived at the point where we never make a rule or give an order except with the firm belief that such rule or order is of real necessity to the child in his character of embryo man, unless we have purged our motives, in giving these rules or orders, of every selfish consideration, we are not worthy of that trust which alone can command true obedience."

The Right to Disobey

The parent who is fair remembers, as Caroline Benedict Burrell reminds us, that sometimes circumstances will justify a disobedience. A boy having been promised a sound thrashing if he fought in the street again, came home with all the evidences of combat on his person. No word of explanation was asked or even permitted, and the whipping was administered, "one that he would be likely to remember." Fancy the chagrin of the father to learn outside that his son had won his scars in defending a small girl from the tormenting attack of a bully almost twice his own size. And he had won out, too. The apology that the father was man enough to make, healed all the son's wounds, and cemented a real friendship between himself and the son, lasting all the term of their lives.

The Virtue of Fairness

One of the most important elements in the fairness of a parent is evenness of temper and action. Says Sully: "The slovenly discipline—if indeed discipline it is to be called—which consists in alternations of gushing fondness with almost savage severity, or fits of government and restraint interpolated between long periods of neglect and *laissez-faire,* is precisely what develops the rebellious and law-resisting propensities."

A fine kind of fairness is that which realizes the things that do not deserve punishment, discriminates what is merely annoying to us from that which is punishable. Says Mrs. Birney: "A child should never be punished for its misfortunes: a torn dress, a broken dish or vase, an overturned pitcher or ink-bottle, all these things are in the nature of accidents and may befall an adult as well as a child. There should be an expression of regret, but not reproach, a careful pointing out of the inconvenience and loss occasioned to others, and an opportunity made for apology and, as far as practicable, restoration. A frequent recurrence of such accidents indicates either a heedlessness which must be met with some form of discipline, or a nervousness which may be due to physical causes and which should be investigated."

Another element in fairness is an enlightened recognition of the strength of the child's desires. Play which seems to us desultory and unimportant often involves the most eager attention and desire on the part of the child. Wantonly and unnecessarily and hastily to interrupt such play is not only an injustice and a cruelty but arouses every force of rebellion in the child's nature.

An Experienced Woman Instructs a Young Merchant

Mary Wood-Allen illustrates this by the instance of a young merchant who, while rushing across the city on his wheel, met with a collision, resulting in hurts that kept him from active duties for a few days. "It would not have been so hard," he said, "if I could have been let down easy; but this sudden stoppage from a point of intense activity to a state of enforced quietness is almost unbearable." One evening, while lying upon his sofa, he noticed that his little boy, a bright little fellow of four years, was remaining up after his usual bedtime, and, calling the nurse, he commanded her to take the child to bed. The little fellow resisted with kicks and screams, was scolded and slapped by his father into sullen acquiescence, and carried off rebelliously to bed. "I declare," said the father, "that child is getting to be incorrigible. I shall certainly have to take him severely in hand."

This remark was addressed to a friend, a woman of experience, who had been a witness to the proceedings. "Did you notice what the child was doing when you ordered him to bed?" she said. "Why, no; not particularly. He was playing, I believe." "He was very busy," said the friend. "He had a grocery-store in one corner of the room, a telephone in another, and a magnificent train of cars with a coal-scuttle engine. He was taking orders from the telephone, doing up packages in the grocery-store and delivering them by train. He had just very courteously assured Mrs. Brown that she should shortly have a pound of rice pudding and a bushel of baked potatoes; had done up a pumpkin pie for Mrs. Smith, when he was rudely disturbed in his business by Sarah and carried off to bed. He resented, and probably if he could have put his thoughts into words, would have said just what you did a short time ago—that if he could have been let down easy it would not have been so hard. But to be dropped suddenly right in the midst of business was intolerable. Now, he knows that to-morrow the grocery-store will have been demolished, the telephone will have disappeared, the train will have been wrecked, and if he goes into business again he will have to begin at the foundation.

"The Boy Was Only Playing"

"You think your experience is hard enough; but you know there are others at your place of business who are looking after things as well as they can. How would you feel if you knew that your store was demolished and had to be built up again from the foundation?" "Oh, well," said the father, "but that is business. The boy was only playing." "The boy's occupation to him was business, just as much as yours is to you; his mental activities were just as intense; the sudden checking of his currents of thought were just as hard to bear, and his kicks and screams were no more unreasonable in him than have been your exclamations and sufferings during the time that you have been ignominiously consigned to bed. You have been worrying over plans that were suddenly confused because of your accident; he goes to bed feeling that Mrs. Brown would be disappointed because she didn't get her rice pudding, and it was just as hard for him to bear this as it was for you to bear your experience."

"Well, what would you have me do?" said the father. "Would you let the child sit up all night because he is interested in his play?" "No, but you might have let him down easy. Suppose you had given him fifteen minutes in which to rearrange his thoughts. Suppose you had called him up and said: 'Well, Mr. Grocer, I would like to give you some orders, but I see that it is about time for your store to close, and I shall have to wait until to-morrow.' No doubt the little grocer would have been willing to fill your orders at once; but you could have said: 'Oh, no. Shops must close on time, so that the clerks can go home. There will be plenty of time to-morrow. I see you still have some goods to deliver, and your engineer is getting very anxious to reach the end of his run. In about fifteen minutes the engine must go into the roundhouse and the engineer must go home and go to bed, so as to be ready for work to-morrow.'

Answering Love with Love

"Do you not see that this would have turned the thoughts of the child into just the line that you wanted him to go? He would have been glad to close up his shop, because that is the way men do; and as the little engineer at the end of a run he would have been very glad to go to bed and rest. Instead of a rebellious child, sobbing himself sulkily to sleep with an indestructible feeling of injustice rankling in his heart, as a happy little engineer he would have gone willingly to bed, to think with loving-kindness of that father who had sympathized with him and helped him to close his day's labor satisfactorily." "I see," said the father, "and I am ashamed of myself. If I could awaken him I would go to him and ask him to forgive me. Sarah, bring Robbie here!" "He is asleep," was the reply. "Never mind; bring him anyhow."

The girl lifted the sleeping boy and carried him to his father's arms. The child's face was flushed and tear-stained; his little fists were clenched and the long-drawn, sobbing breath showed with what a perturbed spirit he had entered into sleep. "Poor little chap," said the father penitently, as he kissed the cheek moist with weeping, "can you forgive your father, my boy?" The child did not waken; but his hands gently unclosed, his whole body relaxed, and, nestling his head more closely against his father's breast, he raised one chubby hand and patted the father's cheek. It was as if the loving voice had penetrated through the encasing flesh to the child's spirit, and he had answered love with love; and they will always answer love with love.

The Need of Firmness

Some people say: "If you are going to make your children obey you, then your authority will be one of force and not of affection." This is not so. Griggs sensibly says: "Our love must have an element of iron in it. It must be willing to give pain to the loved one where that is necessary to his moral health. Parents who say, 'I love my child too much to punish him,' either mean by punishment merely whipping, or else they love, not the child and his welfare, but their own ease and comfort." Jane Dearborn Mills, in her book, "The Mother Artist," gives this excellent illustration: "If Donald wants to make a dyspeptic of himself," said his father, "there needn't be any talk about it; he simply can't do it." He was trying to persuade you to give up the habit of reasoning with the child every time you refused him anything. You had started with this error, common to mothers who think much about treating children justly, that giving him a reason would fill his heart with a sweet contentment upon being deprived of the only thing he wanted at the moment, and to his childish perception the only thing he ever would want. This course soon got you into trouble. Finally, a scene was this:

"Mamma, there isn't any sugar on my oatmeal!"

"Why, yes, dear, there is. You saw me yourself when I put it on. You can't see it because it has melted. Don't you know that when we put milk—"

"Mamma, give me some more! Give me much! I want much!"

"No, dear; you mustn't have any more, because—"

"Give me much! I want much!"

"No, dear, it will make you sick."

"I *want* to be sick. I *like* to be sick."

"Oh, Donald, think how uncomfortable you feel when you are sick!"

"No, I don't feel uncomfle! *Give* me some more sugar!"

"But, Donald, it makes mamma trouble to take care of you when you are sick."

"You don't *have* to take care of me."

"Oh, yes, mamma couldn't let her little boy be sick and not take care of him!"

(A roar.) "Yes, you could! *Give* me some sugar."

Fred and the Last Conflict for Sugar

Here Fred arrived upon the scene. The little tyrant soon was settled by being borne upon his father's shoulders up to his own room and going breakfastless. Fred talked more seriously now with you than ever before; and he persuaded you to try his way for a month, and if it seemed not better for the child you would go back to yours without more protest from himself.

At first it was very hard, but steady practice made it easier in time. "No, Donald, you can't have any more sugar"—this the next day.

"Why not?"

You did not answer.

"Why-y-y no-o-ot?"

"Never mind why not. You can't have it."

A roar; but this time Fred was there. "Donald!" he called across the table, "will you stop, or shall papa take you upstairs, just like yesterday?"

The child stopped suddenly on the half-cry and gazed through tears at his father, who looked at him sternly. Donald turned to you: "Mamma, wipe Donnie's tears."

That was the last conflict for sugar in his father's presence. The struggle was much harder when you and Donald were alone; for you had taught him skill in argument, and indeed, yourself, too; and once the habit formed, much time was necessary to get both you and him out of it and when there was not the restraint of the masculine presence. However, the month saw great improvement, and your old ways have never been resumed. You learned then that the time for reasoning with a child is when he has no immediate personal interest in the matter.

Ten Maxims on Firmness

The ultimate attitude of a little child, who has endeavored in vain to overawe a parent by an exhibition of temper, will usually be that expressed by a girl whom Mrs. Wood-Allen cites: "I did run away, mamma; and Aunt Mary tied me up, and I hollered and kicked and hollered as loud as I could, but she never scared a bit. I guess—I guess I won't run away any more."

Regarding firmness, some sensible maxims are given by H. Bompas Smith:

1. Never lose your head or your temper.
2. Make up your mind beforehand exactly what you will and what you will not allow.
3. Make it perfectly clear what your standard is.
4. Always appear to take for granted that you will get what you want.
5. Having said what you will do, do not change your mind if it can possibly be avoided.
6. Never let a boy off from kindness of heart.
7. Never threaten vaguely or indulge in general declamations.
8. Do not grumble or implore.
9. Do not be always nagging.
10. Never let a boy argue about his punishment. If he approaches you in a proper way, listen to what he has to say and make him see that you desire to be reasonable, but never embark upon an altercation.

By repeating so frequently the injunction never to punish in anger, we may perhaps discourage some parent. "What shall I do?" he may ask. "Shall I wait to fall upon a child when he comes up smiling to me or when I too feel in a mood of tenderness, and correct him for some past misdeed?" Irritable as we most of us are, we shall hardly err in too much gentleness. Yet Dr. Felix Adler ingeniously allows us the mood which he calls "moral warmth"; but he makes a valid distinction when he says that we must endeavor that this warmth be consistently held toward the offense and not toward the offender, so that the punishment shall not be of a bad boy but of a good boy whom we are trying to separate from badness.

Firmness with the Baby

Dr. Emelyn L. Coolidge, an eminent specialist in the care of infants, declares: "The cry of temper should never be given in to or the mother will regret it later. Baby's training must be begun from the first day. He should not be rocked to sleep, trotted, nor walked the floor with, nor allowed to suck his thumb or 'pacifier.' All of these habits will soon have to be broken, so why begin them? He needs all the love he can get, but he should be made a happy little blessing, and not a naughty little tyrant."

It has been said that the moment a baby arrives the question presents itself, "Shall the house adjust itself to the baby, or the baby to the house?" Family love may center about a baby, but there is no reason why all the family should be upset for years by the whims of a little animal who hasn't the least idea of what he is about, or how it affects others. If you have a puppy worth raising, you treat him substantially as well as you do your child, but you compel him to behave himself. The two animals are pretty closely alike for a while; and the mother might often save herself and her baby much trouble and sorrow if she took a hint from the method her husband uses with his precious puppy.

Almost every mother has to decide very early whether she or the newcomer is to rule. "If his mother is a washerwoman, he gets no answer," as Ernest H. Abbott remarks. "She goes about her washing and he finds his place without much remonstrance. The children of the poor are blessed with mothers who have this problem settled for them by the gaunt hand of necessity. If, however, this lordling has been born in the purple, even of a very light shade, he has a good chance of seizing the scepter at the very first grasp. He certainly will seize it and wield it relentlessly, if his mother decides to do the easiest thing. The foundation of an absolute monarchy within many a plain American home has been laid by allowing the diminutive heir apparent to engage in midnight feasting when every consideration of orderliness commanded sleep."

Whether or not parents may think it wise to decide the question of authority in the cradle, there is no question but that a baby accustomed to submit and adjust itself to circumstances and regulations, will more easily take the next step, which is obedience.

Can a "Good Fellow" Be Firm?

O'Shea discusses the question whether it is possible to maintain firmness in these days when a parent is a real companion to his child. "Can a father be a 'good fellow' with his boys and train them in right living at the same time?" He answers the question in the affirmative: "The real competent trainer can do this. He can be on the most familiar terms with his children when the occasion permits of play relations; but when the situation demands coercion, or penalizing, he can assume the attitudes essential to the efficient performance of the task. In this way he can lead his children to evaluate properly their experiences and the various lines of conduct which they might pursue. But one who is either 'easy' or severe under all circumstances, cannot give the young the right perspective in viewing the varied possibilities of action presented to them. In our American life we need to cultivate the type of trainer who can be a playfellow and at the same time a leader."

Parental Unity

We must realize the necessity of absolute unity between a father and mother in home discipline. Susan Chenery quotes a father who said the successful management of their children had depended more than anything else upon a resolution made by his wife and himself upon the birth of their first child. They determined that before their children they would have no differences, even in trivial matters. This made their word seem infallible. Griggs makes the application of this thought especially to fathers when he urges that: "If a father sees his children little, except at mealtimes, he would better let many a fault in table-manners go uncorrected, rather than give his children the notion that his main function is to reprove them."

Methods of Government—Suggestion

Perhaps the most efficacious method of government, especially of young children, is by suggestion. It is the method employed in the training of young animals. It is particularly appropriate in the years when a strong personality, quality of voice, expectancy of manner, produce an almost magical influence over the child of undeveloped will. It can be wielded with good results only when this strength of personality is the expression of character of a parent who thinks of himself as the agent of righteousness. "One reason only do I allow my children," says the mother in Mrs. Chenery's book. "This is the right thing to do; we must do the right." "Parents," says O'Shea, "are simply wisdom stored up for them and put at their disposal, and children should properly regard them in that light. In obeying them the child abides by the verdict of his own experience."

An excellent illustration of a method of producing habitual obedience by suggestive drill that eventuated in good habit is given by Mrs. Wood-Allen. A small boy, temporarily in the care of his aunt, showed troublesome obstinacy.

"It is evident," she said to herself, "that some irritable cells have been built into this little brain. If I could avoid arousing them, I should be glad; but he must learn to obey. How can I teach this great lesson of obedience with the least friction?"

The New Game of "Orders"

She pondered a moment. "Why not have an obedience-drill, just as they have fire-drills in schools? I'll do it, and I'll get little Anna Corning to help me."

Little Anna, a bright girl of ten, was in no wise averse to spending the days in play with Robbie, and Miss Wallace explained to her what she wanted to do.

"I am going to teach you a new play called 'Orders.' The game is to see which one can do what I order the most quickly. You will show Robbie how, and I think we can have great fun."

A pointed paper cap with a paper plume was made for each child, and each carried a small flag. Miss Wallace explained such orders as "Mark time, march," "Forward, march," "Halt," etc., and, when these were learned, the drill began. Back and forth the children marched, waving their flags to the right, to the left, over their heads, leaving the flags on a chair, bringing them to Aunt Clara, carrying them behind them, in front of them, in all possible positions.

Robbie was delighted and seemed never to tire of the new game. During the two weeks that followed, little by little Miss Wallace introduced other orders, such as "Open the door," "Shut the door," "Bring that book," "Hang up your hat," etc., until Robbie grew so used to obeying in the play that even at other times he automatically started and obeyed at a word of command.

Government by Words

Another method of government is by words. The child must learn to obey clear and definite words before he can obey abstract ideals. We must be sure that what we say is actually heard and clearly understood. Wisely says O'Shea:

"Experience and psychology alike indorse the proposition that for the welfare of the child in his learning cheerful compliance with the demands of lawful authority, orders should be but infrequently issued to him, and they should always be given under conditions which will insure that the child thoroughly comprehends them and realizes their meaning and importance. That is to say, a command must be made to dislodge everything from the focus of consciousness at the moment it is given. A wise parent or teacher, then, will be cautious about giving directions to a child when he is dominated by some strong idea or feeling. Under such circumstances the behest should be deferred, or else the child's attention should be completely gained, and the verbal statement should be reinforced by appropriate facial expression, bodily attitudes, and vocal timbre. In brief, the command should be made to take effect in the child's consciousness; then if he does not execute it, he will be disobedient; but otherwise he will simply be uninfluenced by it."

Different Responses to Homilies

There is a difference among children as to their response to moral homilies. Sully cites the boy who listened with apparent impression to his mother's serious talk one day, but who closed the colloquy with the observation: "Mamma, when you talk you don't move your upper jaw." But Dickinson gives an opposite instance. A revengeful, stubborn lad of thirteen delighted in throwing pieces of plaster at the teacher and in making trouble generally; punishment had no effect on his conduct. One day he was detained after school hours, and in a long talk—without threats or irritating remarks—he was kindly asked to be better. Before the teacher had finished the boy's heart was touched; he was so heartily ashamed that he could have cried. He would have preferred a whipping. The teacher was so good that the boy's conduct changed completely, and he never disobeyed his teacher again.

A forgiven fault should be forgotten, an error of which the child is ashamed should not be continually dragged like a skeleton in the closet to light, and a dereliction of yesterday ought not to be used to shed discouragement upon to-day. Warnings, of course, drawn from past failures, are sometimes helpful as lighthouses, but, in general, hopefulness for the uncharted future is more constructive than the revisioning of a wrecked past.

Government through Choice

Another method of government is by giving the opportunity for a choice. Mrs. Chenery believes that when a mother tells a child to do a thing she should expect her to do it, but if she asks a favor of her the child should have the privilege of refusing. Mrs. Harrison thinks that even in the matter of punishment there should be opportunity for choice. She cites the instance of a little girl of six, who was vexed by some trifle, and who thereupon set up a lusty bawl. Her mother stood without the slightest tone of disturbance in her voice, and said: "Charlotte, your noise is disturbing the rest of us. You must either stop bawling or go up to the nursery where you can be by yourself." The child continued to bawl, and the mother took out her watch and said: "I will give you just two minutes to cease your bawling and remain with us, or go up to the nursery." She stood perfectly still, holding her watch in her hand. At the end of the two minutes she said: "The two minutes are up. You have made your choice." And with the watch still in her hand she pointed to the door. The youngster deliberately turned around, walked out of the room and upstairs, continuing to bawl. It is probably best to give the opportunity of choice even in some things that are definitely forbidden. Instead of forcibly restraining the child who is on the way to disobey, it may be better to allow the act to continue once, so long as it is without immediate danger, and then enforce the penalty that shall prevent its occurring again.

The purpose of management by utilizing the choice of a child is the gradual development of his will-power. The intent is to make him choose to do right, not to force him to it.

Government by Punishment

We come now to the perplexing question of government by punishment. There are many false and imperfect ways of administering punishment. Some parents seem to regard it chiefly as a "right," that belongs to themselves. Punishment as an expression of the self-assertion of the parent, as an exercise to relieve his mind, as an act of revenge or anger, is unworthy of a sensible adult. It has even been questioned whether we have the right to use punishment as a means of deterrence by fear. For the young child's self-protection it may sometimes be necessary to cause him to pause, appreciate his danger and avoid possible peril. This we can sometimes do by fear of consequences. The chief purpose of punishment is to correct the harm—not to prevent the child from performing a wrong act, but so to guide him that he will form the habit of choosing right conduct instead. The government that teaches ought to have the following qualities, which Mrs. Wiggin names in her "Children's Rights":

"1. The discipline should be thoroughly in harmony with child-nature in general, and suited to the age and development of the particular child in question.

"2. It should appeal to the higher motives, and to the higher motives alone.

"3. It should develop kindness, helpfulness and sympathy.

"4. It should never use weapons which would tend to lower the child's self-respect.

"5. It should be thoroughly just, and the punishment, or rather the retribution, should be commensurate with the offense.

"6. It should teach respect for law, and for the rights of others.

"Finally, it should teach 'voluntary obedience, the last lesson in life, the choral song which rises from all elements and all angels,' and, as the object of true discipline is the formation of character, it should produce a human being master of his impulses, his passions, and his will."

"Natural" Punishment

We usually say of punishment that it should be, if possible, "natural," by which we mean that it should correspond in character to the offense. Natural punishment is also imitative of the result which the offense, if unchecked, would be likely to produce. Every parent learns that he must be brave enough to allow his child to be taught in what is, to the child, the most impressive way, namely, gaining knowledge by experience. Says one of our wisest parents:

"They must learn, they crave for experience, and if they do not cause suffering in another, and if they do not suffer themselves, how can they fully understand? To bring trouble on himself is to gain experience, is to fully grasp the consequences of his act; the boy is thus led to abstain from such acts in the future. Hence, anger, passion, envy, and many other actions in the child are self-correcting, self-arresting. If a boy were reared under such conditions that he never saw a fight, never was in one, and he never suffered from his own foolishness, what sort of a man would he make? . . ."

Natural punishment, however, has its limitations. Says Griggs: "The natural consequence of slovenly table-manners is exclusion from the society of the family at mealtime. Often a child likes nothing better; and, surely, to allow him to be as slovenly as he pleases alone is not to cure him of the fault, but to deprive him of just the example of good manners that may finally impress itself upon him. So the gluttonous child needs, not to be allowed to gorge himself and then to suffer the natural consequences—physical discomfort and ultimately disease, with the increasing disgust of those about him—but to be held persistently to rigid self-denial until the habit of controlling his appetites is formed."

How Montessori Worked out the Idea of Deprivation

In the use of deprivation it is really the *idea* of punishment, more than the thing itself, which is effective. One mother devised a system by preparing little squares of blue and white paper; when a child had been naughty it had to put one or more blue squares in a box; and when it had been good all day it put in white ones at night; at the end of the week, if the white squares predominated, there was a reward, and if the blue, none at all. Nothing could have been more simple, but it worked to a charm.

Madame Montessori tells how ingeniously she works out the idea of deprivation in her famous school:

"As to punishments, we have many times come in contact with children who disturbed the others without paying any attention to our corrections. Such children were at once examined by the physician. When the case proved to be that of a normal child, we placed one of the little tables in a corner of the room, and in this way isolated the child; having him sit in a comfortable little armchair, so placed that he might see his companions at work, and giving him those games and toys to which he was most attracted. This isolation almost always succeeded in calming the child; from his position he could see the entire assembly of his companions, and the way in which they carried on their work was an *object-lesson* much more efficacious than any words of the teacher could possibly have been. Little by little, he would come to see the advantages of being one of the company working so busily before his eyes, and he would really wish to go back and do as the others did. We have in this way led back again to discipline all the children who at first seemed to rebel against it. The isolated child was always made the object of special care, almost as if he were ill. I myself, when I entered the room, went first of all directly to him, caressing him, as if he were a very little child. Then I turned my attention to the others, interesting myself in their work, asking questions about it as if they had been little men. I do not know what happened in the soul of these children whom we found it necessary to discipline, but certainly, the conversion was always very complete and lasting."

In Cases of Disobedience

The old-fashioned punishments of putting a child in the closet or sending him supperless to bed have been rather forgotten, and wisely. A child is too often made afraid of the dark by the first punishment, and physically injured by the second. It is just as effective to put a child alone in a lighted room, and let him sit in one chair for a time, as to put him in a dark closet, and a supper of bread and milk, eaten all alone in the nursery, is better than no supper at all.

The method of deprivation is especially effective in cases of disobedience. Says Carolyn Sherwin Bailey:

"The child who is disobedient should not be scolded. He forfeits something, instead, loses some joy perhaps because he broke a law. He was forbidden to leave the garden, to go alone across the street, but, childlike, he forgets and opens the forbidden gate, following the mirage of his immediate desire. Nancy's mother, many mothers in fact, would follow this disobedient child, bringing him back, screaming and unrepentant, but the wise mother waits for the return of the little wanderer, who comes home to find his punishment awaiting him. It is nothing which his mother inflicts upon him, mercilessly. It is the punishment that he, himself, metes out. His dearest friend came to play while he was across the road enjoying in the dust and sun the spirit of the Wanderlust. His mother could not allow his little friend to stay, though. How could she, or how could she save him the little tart pie she baked, or let him go for a long, delightful drive to the village with grandfather, when he was not there? A little boy who runs away loses all those charming surprises. It is purely his own fault that he lost his playmate, the little tart, and the drive with grandfather. He understands all this. He is his own punishment, and his mother acts the part of the comforter rather than judge as she explains to him the unwisdom of putting the forbidden gate between his own small self and his little daily joys.

The Futility of Merely Natural Punishment

"Does this seem a simple, inefficient means of punishing a child? It is vastly more efficient than pointless scolding and physical force. The former dulls a child mentally, and the latter warps him both mentally and physically. The method of depriving a child of some pleasure as a result of his disobedience is such a reasonable punishment that it makes a deep impression on the child's plastic brain tissue, and is recalled the next time he is tempted to disobey. . . . He learns to weigh his actions, asking himself what will be their consequences as far as he, himself, is concerned. Gradually he forms this habit of forethought, weighing in the balance the possible result of his disobedience upon the world at large—and at last wins out in the fight. He learns to obey."

One of the chief uses of natural punishment is that it is a help to convince the child of the rightfulness and wisdom of the authority of the parent. To tell a child to keep away from the fire might bring rebellion until doomsday, when one touch of the flame becomes at once convincing.

But the futility of merely natural punishment as soon as a child is old enough to have a conscience is clearly pointed out by Dr. Tracy:

"In one investigation, while 38 per cent. of the children said the punishment was just 'because the children *ought* to obey,' only 6 per cent. said 'because it would make the child more careful in future.' This suggests a very important thought, namely, that all punishment ought to be based directly on the moral law. In other words, it ought always to be understood, when a child is punished, that he is suffering because of his violation of *right*, suffering because he has done wrong, because he has transgressed the commands of those who, to him, are the living representatives of moral order. To base all punishment on mere 'consequences' in the way of pain and pleasure, as Spencer and Rousseau have done, is to lose sight entirely of the real purpose of moral discipline, and hopelessly to obscure the real issue at stake. . . . The doctrine, moreover, utterly confuses the child's moral perspective by teaching him (by implication) that no action of his is wrong provided he can manage to escape its painful consequences."

Corporal Punishment

We now come to the most difficult question of all. Corporal punishment, which was once the chief means of correction, is being superseded by other modes of control. We have, we may hope, outgrown forever the period when civilized parents spank to relieve their own minds. A child may seem to deserve to be treated like an animal, but we don't wish our treatment to make him into an animal. The child has trouble enough in adjusting his little body, without having his delicate nervous structure continually upset by shaking or other physical assaults. Edison tells how a box on the ear, administered by an angry man, made him deaf for life. No child should ever know the indignity and danger of a blow on the head or face. George Eliot advocated "a little tingling in soft, safe places." Surely no one could ever hear the long-continued and agonizing cries of a little child, upon whom pain has been inflicted, without realizing that such a method of punishment can never be justifiable, except as it may prevent some worse ill. Lady Margesson thinks that "few parents, perhaps only one in a hundred, are to be trusted to administer it wisely."

"Obedience," says Carl Werner, "is the foundation-stone of the entire structure of discipline. There is a good deal in discipline besides obedience, but without obedience there is no discipline. Disobedience calls for a punishment that is short, direct and impressive. A sharp tap on the palm of a boy's hand, or on the calf of his leg—or two or five or ten—is the only kind of penance I know of, that fills the requirements. It is the one short and sure road to an immediate result."

"Summary Dealings with the Heart"

Children themselves, according to O'Shea, Barnes, and Darrah, often regard whipping as the just and reasonable penalty for certain misdeeds. "If," says O'Shea, "it be plainly merited, it probably does not crush the spirit of the offender, as the philosopher sitting in his armchair and working with preconceived premises, sometimes reasons that it will. If a child is in continual conflict with his social environment because he insists on doing what, in the nature of things, he cannot do, and day after day there is verbal contest between himself and those who are responsible for his well-being, then would it not be better for all concerned occasionally to have the question of leadership definitely settled by the application of force, if necessary?"

On the other hand, corporal punishment is not to be resorted to on every occasion. If a boy is always whipped for certain kinds of wrong-doing, he is apt to reach the conclusion that everything for which he is not whipped (or everything in which he is not found out) is permissible. Corporal punishment by wholesale is a judgment upon the carelessness, indolence, and cruelty of the parents. Said Horace Mann: 'I confess that I have been amazed and overwhelmed, to see a teacher spend an hour at the blackboard, explaining arithmetical questions, and another hour on the reading of grammar lessons; and, in the meantime, as though it were only some interlude, seize a boy by the collar, drag him to the floor, castigate him, and remand him to his seat—the whole process not occupying two minutes. Such laborious processes for the intellect, such summary dealings with the heart!"

Common Sense about Punishment

Several items of common sense about punishment ought to be remembered. One, from Lady Margesson, is about promptness in correction: "It is a mistake to use punishments which are not prompt—such as early going to bed, denial of some ordinary little pleasure—for children's memories are so short that they quickly feel deferred punishments to be unjust and unfair, and this sense of injury does away with the good of a punishment."

Another, from Mrs. Burrell, is about the unfortunate habit of some parents of using bedtime as the day of judgment: "Mothers often have a way of talking over with children their wrongdoing, just as they are put to bed at night. Then when all is quiet they have a talk which grows more and more serious because the child is tired, and frequently ends in a cry. This we know today is all wrong. At bedtime it is essential that a child should go to sleep happily, or the rest is unrefreshing. It is better to talk things over earlier and settle matters, and end the day in peace."

There is, however, a beautiful way to utilize bedtime, if the child is in a normal condition, for a loving exercise of constructive influence. We quote here Dr. Le Grand Kerr:

"It is usually best to introduce the subject for correction in a roundabout way, beginning, perhaps, with a story which in its main features parallels the thing which needs correction. Fictitious names may be used and the child is then led into expressing an opinion as to the various acts of these fictitious persons. Even while the story is being told, he may see an analogy between it and his own acts. Then, when the child has made his decision, clinch it quickly with just as few words as possible and make a short appeal to the child's better nature."

Whatever the form of punishment which, after deliberation, we think it best to use, we need to recall again just what the purpose of punishment is. Let us have it in the concise words of James S. Kirtley:

"When punishment is truly deserved, it must be given and the occasion made an epoch in the life of the boy. It is not to be made an end in itself, nor a matter of retribution, nor any one's vindication, but an education to the boy. It must, first of all, bring him back to the line of rectitude from which he departed. It must awaken in him, not alone a sense of the majesty of right and truth, but a new desire to conform his life to it. It must be the means of starting a new habit and giving him a new attitude of mind toward what is right, and a new respect for those who stand in this severe way for what is right and true, a new respect for himself, which comes through self-reproach and then self-rectification. It must promote every virtue in him and reinforce every worthy motive. That must be the aim of the one who inflicts the punishment, or his deed is worse than the boy's offense."

Government by Reward Should Be Used with Great Discrimination

Another method of government is that by means of reward. This is a stimulation to be used in small doses. Mrs. Wiggin says: "The child delights to work for you, to please you if he can, to do his tasks well enough to win your favorable notice, and the breath of praise is sweet to his nostrils. It is right and justifiable that he should have this praise, and it will be an aid to his spiritual development, if bestowed with discrimination. . . . Of course, the kind and the frequency of the praise bestowed depend entirely upon the nature of the child." The reward of praise is usually safe if it be just. To praise extravagantly is to make the superlative so cheap that it is no longer valued. The child thus becomes easily satisfied with mediocre attainments. The use of physical rewards tends to wrong inducement. "There are," says Mrs. Wiggin, "of course, certain simple rewards which can be used with safety, and which the child easily sees to be the natural results of good conduct. . . .

"It is always safer, no doubt, to appeal to a love of pleasure in children than to a fear of pain, yet bribes and extraneous rewards inevitably breed selfishness and corruption, and lead the child to expect conditions in life which will never be realized."

Government by Emulation

There is a similar danger in government by emulation. Doing well for the sake either of physical reward or of outdoing a competitor is at its best only an ugly kind of virtue. Says George Macdonald: "No work noble or lastingly good can come of any emulation where the motive is greed. I think the two motives are spiritually the same." It is hard to encourage a young child to emulate a superexcellent brother or neighbor without causing him to look upon the one whom he emulates with at least mild hatred and envy.

Government by Activity

Much attention should be given to government by activity. This refers to everything in the direction of positive action on the part of the child, from that which we supply, by way of diversion, in place of something harmful, to all that happy, eager doing which is itself the wholesome occupation that means self-government. The parent who takes her children as her partners in the work of the home, and who becomes their partner in their play has chosen not only the easiest but the most productive way of government. In thus living with her children a real life, she has the opportunity of helping them "to evaluate properly their experiences," whether of work or play, coöperation or obedience, as she becomes to them alternately playfellow and leader.

The Child Is on Our Side

One fact of infinite encouragement, so soon as the days of infancy are over, is that pointed out in the quotation from Dr. Tracy, where we were speaking of the imperfection of natural punishment, that we really have the child on our side. The moral law is resident within him; it is not an importation. If we be wise and careful, he may come to recognize the propriety of our correction. Mrs. Mills gives us this example:

"I was out," she said, "and when I came home, Doctor," her husband, "said to me, 'Robert has been naughty. I have put him to bed. You must not sympathize with him.' Then he told me the story. Robert cried out when he saw me: 'I don't see why I have to be put to bed; I only blew some soap bubbles through a pipe, and Ben and Sam, they just *poured* out water by the pailful!' 'But, Robbie,' I said, 'you told a lie!' He stopped crying and looked at me with wide-open eyes. 'Did I? Did I tell a lie? Oh, well, it's all right then; I'll stay here all day.' So he settled himself down, entirely willing to take his punishment."

Mrs. Hewitt has an instance like unto it:

"My son," said a mother sadly, "it grieves me beyond anything to put you to bed this hot summer afternoon, but you know you have gone away a second time without letting me know and by this thoughtless act have caused me a great deal of anxiety."

The boy's eyes opened wide. "Why, you do *have* to!" he exclaimed. "You *promised,* and if you don't do it, it would be telling a story just as much as if you promised me something good and didn't give it to me."

A Rudiment of Law-Abidingness

From this the child advances to the situation of not merely accepting, but of being ready to assist in his own correction. Says Sully: "The most curious instance of this moral rigor towards self which I have met with is the following: A girl of nine had been naughty, and was very sorry for her misbehavior. Shortly after she came to her lesson limping, and remarked that she felt very uncomfortable. Being asked by her governess what was the matter with her, she said: 'It was very naughty of me to disobey you, so I put my right shoe on to my left foot and my left shoe on to my right foot.'

"The facts . . . seem to me to show that there is in the child from the first a rudiment of true law-abidingness. And this is a force of the greatest consequence to the disciplinarian. It is something which takes side in the child's breast with the reasonable governor and the laws which he or she administers. It secures ready compliance with a large part of the discipline enforced."

Self-Control

It is the conviction of many experienced parents that children can be deliberately trained to control their desires at a very early period. We have spoken of the "touch hunger" of the infant. Even this may be properly inhibited. Mrs. Wood-Allen once gave this illustration of a practicable course of training in this direction:

"As he grew old enough to notice things and to endeavor to use his hands, desirable objects were not put out of his reach, but at once the training began which would enable him to see pretty things and at the same time not handle them. The mother spent considerable time in this direct training. She would put up before him a pretty vase, or some other attractive object, and when he would put out his hands toward it, she would gently pull the hands back, saying, 'No, no, baby must not touch.' She knew he would not understand the words, but she felt sure that before long he would associate these sounds with her own forcible, though gentle, prevention of his handling the desired object. He might look at it all that he pleased, but the little hands must be kept off. He learned in this way to look at books and pictures and enjoy them although not handling them, so that the house was not denuded of its ornamentation because there was a baby in it.

"When he became old enough to walk and the little hands threatened to be troublesome, mamma taught him that he must put his hands behind him. 'Look with your eyes and not with your fingers,' she would say, and it was really interesting to see how he would instinctively put his hands behind him when examining some object of interest."

No Education but Self-Education

"Control," says Dickinson, "must come from within. Force, suppression and chastisement have in themselves little controlling and no reformative effect, but we know that if we furnish a legitimate way for the boy to use his activities, if we change the boy's activities, the habits will in time change; the bad habits will waste and die from disuse, and the good habits will take their place. So it is that every criminal, every so-called bad boy, must reform himself; that is the only way that any one can be reformed." And what he says of the bad child is equally true of the good child and the undeveloped child.

Eventually, as Mrs. Macy, the teacher of Helen Keller, says: "There is no education except self-education, no government but self-government."

Doctor and Mrs. Gesell say: "The moral life of children hinges upon the subtle influences of daily living. The good cheer, the unselfishness, and the general moral tone of the home slowly and certainly build up the moral fiber of childhood. The child's standards of right and wrong are not formed to-morrow, but yesterday and today, out of the joys, sorrows, duties, sacrifices, and companionships of daily living."

THE GOVERNMENT OF CHILDREN BETWEEN SIX AND TWELVE

EDITED BY

JOHN H. CLIFFORD

The Parent's Attitude—Honesty

THE chief factor in child-government is the attitude of the parents. The first element in the parental attitude should be fairness, honesty.

Says Mrs. Annie Winsor Allen: "It would be hard to find a parent, no matter how gentle, sincere, and conscientious, who is not every day guilty of the sins of injustice and stupidity. We are unjust because we have the immunity of tyrants, and we are stupid because we are not on our guard against it. It is the more highly important that we keep strict watch over ourselves because, after all, the chief part of a child's moral training comes from seeing his parents try to do right."

"In a world of mistakes," says Ennis Richmond, "I do not think there is a greater one than that most popular idea that a child ought not to know when a grown-up person is at fault. There are two reasons for this—what I may call a practical and a spiritual reason; in the first place, no child ever thinks any grown-up person infallible, and the more we endeavor to represent ourselves as such, the less does the child believe in our representation; and, in the second place, honesty is *the* virtue that appeals most strongly to the childish mind. We are apt to call this virtue, when speaking of it in reference to children, justice, but this is not correct. Once a child believes in our honesty, he will stand a great amount of injustice, if by injustice we mean misunderstanding, and the making children obey rules which originate in some mistaken idea of our own. We cannot help being sometimes unjust in our dealing with children; we can help being dishonest."

Mrs. Birney advocates this procedure when the mother knows she has erred: "If mamma has been impatient, she gathers her little brood about her and tells them she is so sorry for the impatient words—such words are always wrong, no matter who says them; will they help her to be patient, will they come quickly to her side and kiss her if they think she feels troubled or cross?"

If each of us, when about to quell a household riot or to punish a serious fault, would take time to say to ourselves the words What, Why, How, until we were sure we could answer them, we would be more likely to act fairly and effectively. If at the time we are about to act we find that we do not know what we ought to do, little harm will usually come from doing nothing then. Few childish transgressions demand the lightning-stroke of penalty. Delayed recompense is as impressive as it is just.

Listening

The best recourse of a parent is to understand the attitude of the child. It is when you cannot attain this that you do not know what to do. And in such a situation how can you safely do anything? Anybody can thwart a child, anyone can beat him, but nobody who misunderstands him can direct him or really govern him. So the perpetual position of parenthood must be that of listening.

Mrs. Allen describes the difference between the adult outlook and the child's outlook when she says: "We see his acts in their results. He sees them in their causes. His acts have not the same meaning for him that they have for us. . . . We say that some act of his was disobedient to us. He says that it was agreeable to him. We say it was naughty; he says it was funny. We say it was untruthful; he says it was necessary, or perhaps mistaken. Or his cause of difference may be even simpler. He may have wholly misinterpreted a word that he used or we used."

Perhaps the greatest reason why we should respect our children enough to endeavor to understand them is the fact that often the characteristic in the child's nature that gives us the most trouble is going to turn to be one of his most precious traits. If we do not know this, we may, through annoyance, destroy what is invaluable.

Mrs. Allen counsels that the child must always be "freshly noticed" as if we did not know him before, and never "treated as if he were in last month's state of mind."

Getting the Child's Point of View

Let us illustrate a few of these experiments in interpreting children. Take the matter of crying. In a particular instance, is the child crying for you or for himself? Is he in real distress, or is he endeavoring, by crying, to have his own way? If he is in distress, is he frightened, or tired, or angry, or in bodily discomfort? Does he need reassurance, or rest, or distraction, or a cool bath? The mother soon learns by the varying tones the meaning of infant cries. Later they need even more careful discrimination.

We need constantly, in our annoyance or bewilderment, to get the child's viewpoint. The little boy who seized and rumpled his father's silk hat was "trying to look like papa." The youngster who overturned the milk-pitcher was trying to help mother. The little boy who, after eating a good breakfast, was punished for being active and noisy was really penalized for showing himself healthy and happy.

So it is with the children as they grow older. A man whose son had been fighting with another boy and had suffered a broken arm demanded that the father of that boy should give *his* son "a good Christian licking." Though tempted sorely to accommodate and thus soothe a neighbor, the father wisely investigated. He discovered that the neighbor's boy, who was older, had been continually tormenting his own child and inciting him to combat, but that he had refrained until this occasion, when the neighbor's boy had called his father a vile name. Then he fought him, and in the struggle the soft bone of the arm was broken. "Could I ever have forgiven myself," said the father, "if I had whipped my son because he stood up for my honor?"

Foresight

Not all parents can be prophets, but all can learn to foresee common emergencies and prepare for them. Why should a mother punish a child for breaking things which she herself left about where they could be broken? Why do parents seldom think to carry playthings with the children on a long railroad journey? Why does not the mother forecast the return from school, or the rainy Saturday, by the five minutes' planning which would save her hours of inconvenience? One mother who found that her little boy was getting into the habit of waking early and crying for entertainment placed a surprise on the chair by his cot every night for him to discover and play with quietly as soon as he awoke.

Edward Everett Hale's reminiscence of the clever way his mother planned in advance that the after-school should be spent profitably at home is familiar: "It was her absolute rule that we must report at home before we went anywhere to play after school. I think this rule affected our lives a great deal more than my mother meant it should in laying it down. She simply wanted to know at certain stages of the day where her children were. But practically the rule worked thus: We rushed home from school, very likely with a plan on foot for the Common, or for some combined movement for the other boys. We went into the house to report. There was invariably gingerbread ready for us, which was made in immense quantities for the purpose. This luncheon was ready not only for us, but for any boys we might bring with us. When once we arrived at home the home attractions asserted themselves. There was some chemical experiment to be continued, or there was some locomotive to be displayed to another boy, or there had come in a new number of the 'Juvenile Miscellany.' In a word, we were seduced up into the attic, and up in the attic we were very apt to stay."

Respect for the Possibilities of Children

Parents must have been denied a prescience here which they commonly exert in other realms if they cannot, by ingeniously planned activities, "head off" the major part of injurious mischief before it gets under way.

Many unpleasant incidents might be avoided in the nursery if mothers were more quick to recognize the early signs of fatigue. Sensible was the parent who decided that she would always be very patient with her children after four o'clock in the afternoon, because she knew they were getting tired.

Foresight should be exerted not only as to the impending events of the day, but also in reference to the entire career of the child. Ennis Richmond has a charming view of this treatment of the young: "There are certain people who 'get on' with children in a way quite their own; in our usual thoughtless way we say: 'So-and-so understands children thoroughly.' He does not; he understands what the children may become, and respects that possibility. . . . It is the appeal to their advance natures that delights them, a glimpse into the wider world of which they are to take possession by and by."

Insight

Closely akin to foresight is insight. Insight is the ability to get the inner meaning of every situation, as foresight is the ability to provide for every situation. What have we here in the nursery? To the mother's tired eyes it seems a scene of confusion, filled with noisy and warring children, but to the larger insight it is the home of princes, of whom we have the privilege of being guardians. Each of these kings-to-be is already manifest in possibilities. Richard, who has been so exasperating, is ever quick in affectionateness and in gusty repentances. Albert's smoldering temper is matched by his unwearying persistency. David, who never finishes anything, nevertheless surprised you last summer by carrying out his hundred-mile hike. Martha is a slattern in dress but a wonder in school, and she has recently shown evidences of a growing personal pride. That fault in Emily which you tried in vain last year to cure, seems to have cured itself.

Shifting traits, advancing wisdom and self-control, savage strength that promises a great endowment in will-power, a winsomeness that captures love, instincts coming in turn to their fruition—these are some of the prophetic changes that are continually showing in the home where there are children.

The thought that we are engaged in training kings was advisedly worded. Those who dwell in kings' houses treat them with respect. One of the marks of respect is courtesy. Griggs says beautifully, "The behavior of love is courtesy." He continues: "It is possible to teach the virtue of love by wearing habitually its garment, courtesy, and so to lead children from an imitation of the behavior of love to an imitation of its spirit. We sometimes feel that children are too small to deserve the little courtesies of life: quite apart from the fact that courtesy should come from within and not be dictated by the condition of the recipient, we cannot be too scrupulously courteous to children, since this is the most effective means of inculcating the highest virtue of character."

A special grace of courtesy is, not only that we should not speak *to* our young discourteously but that we should not speak *of* them in the presence of others in such a way as to cause them embarrassment. A further expression of courtesy is the avoidance of sarcasm. Sarcasm is a tempting devil, and its mischief is that it always implies a superiority on the part of the user with a corresponding weakness of the victim. It usually exasperates the child, who seldom gives us the satisfaction of even appreciating the wit we have wasted on him.

Companionship

Mrs. Birney tells of a mother, "of whom a little boy who was playing a 'wishing game' said, 'I wish my mamma was my little twin brother, and next I wish we had a mamma exactly as she is now.'"

Our companionship with our children must begin in play. Playland is where young children live, and to give a child playthings and then stay outside the play-life is really to imprison him and act as his jailer. The mother who has retained her childhood, and the father who can see some fun in sleeping occasionally in a tent in the yard with his son, or in a social game after dinner by the fireside, has taken a long step toward confidence and companionship in the deeper things and experiences. During these years at least it is as important each day that the parent should take time to be happy as to "take time to be holy."

Our children should have much of the companionship of the wise. The old adage, "Children should be seen and not heard" ought not to be strictly observed. Children should be both seen and heard. Unless they are seen by and see wise people, how can they become wise, and unless they can be heard how can they have their minds opened or their fallacies exposed? Socrates cleared up the minds of young people by asking them apparently simple but ingenious questions, and, it has been suggested, got his reward by clearing up his own mind by listening to their answers. We should follow Hale's advice, and arrange that our children shall talk every day with persons wiser than themselves.

Table-Talk Should Make a Place for the Child

The value of good table-talk in both the education and management of children is too little recognized. People who would scorn to appear in a negligée toilet at table will utter conversation that is slipshod, vulgarly gossipy, emptily personal or tiresomely complaining. Says Dr. Colin A. Scott: "Children who have grown up in homes in which the talk ran on large lines and touched on all great interests of life will agree that nothing gave them greater pleasure or more genuine education. There are homes in which the very atmosphere makes for wide knowledge of life, for generous aims, for citizenship in the world, as well as in the locality in which the home stands. The fortunate children have grown up in association with men and women of general intelligence, have heard them talk and lived among their books. . . .

"It is not the child of six who sits at the table and listens; it is a human spirit, eager, curious, wondering, surrounded by mysteries, silently taking in what it does not understand to-day, but which will take possession of it next year and become a torch to light it on its way.

"The talk of the family ought not, therefore, to be directed at him or shaped for him; but it ought to make a place for him. If the Balkan situation comes up, let the boy get out the atlas and find Bosnia and Bulgaria; it is quite likely that his elders may have forgotten the exact location of these countries; it is even possible that they may never have known. . . .

"Talks on books, plays, pictures, music, may have the same quality of a common interest for those who listen as for those who talk. There are homes in which the informal discussion of these matters is a liberal education; and long years after, children, who were not taken account of at the time, remember phrases and sentences that have been key-words in their vocabulary of life. . . ."

Companionship in school tasks is a little more difficult than it used to be, but many parents still manage it, and the parent who can do this not only keeps alongside of the child, but performs a very great educational service. Companionship in work is essential. If the child is from an early period accepted as a junior partner, he may be habituated to take some small and regular share in the household tasks. Even boys can help in the kitchen, the tasks they perform there being made acceptable as preparatory to the cooking and housekeeping of the summer camp.

These are the companionships that lead to comradeship of ideals. The parent who never plays or works with his child is unlikely ever to get very close to the child's real confidence, while it is during the play or work that father and mother find the closest intimacies most natural.

Fitness

As guardians of future kings we ought to be men and women worthy of our great trust. The idea that acuteness and a plenitude of devices will enable us to train our children well is false. Children may not have great reasoning powers, but they have the instinct to recognize goodness. There is no way to represent goodness to a child but by being good ourselves. The child may do as we say; he will certainly do as we *do*. Suggestion is the most potent form of education, and we suggest mainly by what we are.

Of the family of Karl Witte we read: "The whole family life was regulated with a view to 'suggesting' to the child ideas which, taking root in the subconscious region of his mind, would tend soon or late to affect his moral outlook and exercise a lasting influence on his conduct. Hasty words, disputes, discussion of unpleasant subjects, all these things were scrupulously avoided. In their relations with one another, as with the little serving-maid and all who visited the Witte home, the parents displayed only those characteristics with which they wished to imbue their son. They were unfailingly genial, courteous, considerate, and sympathetic. Over and above all this, they set him a constant example of diligence, of that earnest activity which is of itself a most forceful form of moral discipline." How Japanese children grow to be courteous and docile after being, as we might say, "spoiled" by total absence of home discipline seems incredible, until we are told that they never see discourtesy or inconsiderateness at home. They absorb by imitation what we think must be plastered on by means of discipline.

Parents That Rule Their Own Spirits

The task of raising future kings demands a large nature. Though we deal with small people, we cannot afford to be small ourselves. "The genuine disciplinarian," says Ennis Richmond, "is one whom grown-up people would be inclined to obey as well as children." While a parent may be angry, mistaken, wrong sometimes, he can seldom afford to be grieved, or pettish, or evidently annoyed. And even when endurance ceases to be a virtue and patience is almost gone, if the parent can, as it were automatically, remember that every trying situation has something funny about it, he will retain his sense of humor, which is itself the finest kind of self-control.

"We," says Mrs. Allen, "are very like the children. We, too, love our own way. We, too, are stiff-minded. We have our own unseasonable moods and senseless tricks, and, moreover, on top of it all, an acquired sense of dignity which acts as a bar between us and the children. If we deserve their respect, they will give it. We need not concern ourselves so much about their behavior toward us as about our own toward them. We must treat them with courtesy. They are our equals in everything but experience, and we must regard ourselves as appointed to give them the results of experience quickly, thoroughly and beneficially, often rigorously, never roughly nor stupidly."

Many parents who try to grow morally, do not think it necessary to grow mentally after their children come. There is no sadder pathos than that of outgrown parents. "Only," says Miss Key, "by keeping oneself in constant process of growth, under the constant influence of the best things in one's own age, does one become a companion half-way good enough for one's children." The mother who has "neglected everything for the children" has often most neglected her children.

"Try not to discipline your child," urges Mrs. Allen, "unless you are satisfied with your mood. First summon your own best state of mind, and then face the child. Your mood will be your best ally." The hour when you feel most like giving a whipping is the worst one in which to do it, and there is no use trying to improve the disposition of a child while you are spoiling your own.

The Child's Attitude toward Government

Turning now to the attitude of the children themselves, we find that their responsiveness to government rests upon two different bases during this period. Until they are about ten years old, the respect that they feel is to personal commands, after that it is respect for law itself. Earl Barnes found as the result of careful studies that children under ten have very little appreciation of general laws or regulations, or regard for them. They are most docile, however, to the binding force of personal commands, even where the special circumstance would seem to excuse them from obedience. They have little moral equipment yet, little capacity for sorrow and none for remorse. The fact that a child seems to be sorry because we are grieved, or because it is toward night, or because he feels homesick, is not an exception. We mistake in insisting upon forcing children to express regret in begging pardon. An artificial emotion is always worthless. This is an excellent training for hypocrisy. The moral sense is still largely to be evoked.

So, until a child is ten years old, he turns to us, not for legal enactments, but for personal commands. After he is ten, we can gradually give him a code. According to this he will endeavor to live, and when, during adolescence when he questions everything, he questions the articles of this code, yet his habituation to it will continue as a safeguard and much of it will bind him as a life-habit.

"I's Looking for a Flea"

It is a significant period that the child reaches when he begins to realize the majesty of right. Even before the parent or teacher is fully able to reason with a child, the child is satisfied if he is assured that a certain course is *right*. As Miss Key puts it: "A good teacher never gives a command without there being some good reason, but whether the child is convinced or not, he must always obey, and if he asks 'why,' the answer is very simple; every one, adults as well as children, must obey the right."

No matter how genial the attitude of children is toward law, their practice often lags far behind. There is a tendency to "ease off," to delay, to fall behind the requirements. This process offers a fine opportunity for the imaginative child. Sully cites this: "A small boy, on receiving from his nurse the familiar order, 'Come here!' at once replied, 'I can't, nurse, I's looking for a flea,' and pretended to be much engrossed in the momentous business of hunting for this quarry in the blanket of his cot. The little trickster is such a lover of fun that he is pretty certain to betray his ruse in a case like this, and our small flea-catcher, we are told, laughed mischievously as he proffered his excuse. Such sly fabrications may be just as naughty as the uninspired excuses of a stupidly sulky child, but it is hard to be quite as much put out by them." They soon cease to be amusing, however, and the parent finds that he needs to be firm either in letting the neglected task bring its own penalty of deprivation or in holding the young shirker to strict account.

Obstinacy

It is not surprising that one of the commonest traits with advancing years is obstinacy. It may take its rise in indolence or as the result of too frequent or too severe exactions. It may be a kind of strength. The child likes to overcome difficulties; we are a difficulty which he tries to overcome. Yet, as Berle suggests, when children are obstinate they are not necessarily, as people assume, of strong will. They may have very weak wills. Their obstinacy may arise from want of interest and inability to catch the threads of thought around which interest is trained. In such cases an alluring exposition of a better way will cause the supposed obstinacy to melt away.

Sometimes real and permanent obstinacy is occasioned by sudden or careless interruptions of childish play by adults. These are usually unnecessary and harmful. They weaken both will-power and perseverance. Mrs. Lutes gives an instance like this: The baby has built his house of blocks and is taking it down again as he has been taught, patiently and industriously replacing the material in its box. His mind is absorbed. He has no relation with events other than his task. Suddenly rushing footsteps approach him. Strong arms lift him. "Come on, Honey. Muzzer's going to take him for a ride. Put the pretty blocks down. Robin shall have them when he comes home." And the baby is carried off bodily, his mind is suddenly divorced from his task and the thoughtless mother has missed the opportunity of teaching one of the most valuable lessons of her child's life.

How the Giant "Conquered" the Pygmy

Obstinacy is sometimes only fear or incapacity. The paralysis due to fear is often treated as an exhibition of a refractory will. When a child becomes excited either in resistance or in fear, he may be for a while incapacitated, through mental blindness, for doing the thing we desire. Mrs. Lutes gives a case of this sort and describes a very common and cruel kind of treatment:

"Pick up those stones; you threw them down there," commands the father of his three-year-old.

"What for?" demands the child.

"Because *I* say so," pompously explains the parent.

"That's no reason," says the individual to himself and stands, stubborn and silent.

"Are you going to mind me?" thunders the Giant to the Pygmy. If the Pygmy is one of spirit he still stands silent and stubborn waiting for a reason. Or, he may be paralyzed by fear.

"I'll see whether you'll defy me!" storms insulted Authority. "I'll break your confounded stubborn will before we've gone a day farther."

And so with both huge hands—when he could have used one finger, the Giant bends the fragile body across his great knees and beats the tender bare flesh, "breaking the stubborn will." Screams and cries of pain, long sobs of physical and mental agony, a baby's pitiful eyes, hot, sweaty, trembling hands, perhaps a tremulous cry—"I'll be dood, papa! I'll be dood!"—and the sanctified, justified parent righteously pats himself on the back for having "conquered," and even has the presumption to kiss the child and ask it to kiss him in return and be forgiven.

It is clear that in a case of this sort the obstinacy was caused as much by the unreasonableness of the parent as by the stupefied fright of the child. Prof. William James once uttered some very sensible advice for such a case: "Drop the subject for the time, divert the mind to something else: then, leading the pupil back by some circuitous line of association, spring it on him again before he has time to recognize it, and as likely as not he will go over it without any difficulty. It is in no other way that we overcome balkiness in a horse: we divert his attention, do something to his nose or ear, lead him around in a circle, and thus get him over a place where flogging would only have made him more invincible."

It Is Wise Not to Be Drawn into a Contest

But are there not instances when the enlightened will of the adult must prevail and the child, willingly or unwillingly, must yield? Long ago Jacob Abbott met this difficulty with his usual sanity:

"It is never wise for the parent to allow himself to be drawn into a contest with a child in attempting to compel him to do something that from ill temper or obstinacy he refuses to do. If the attempt is successful, and the child yields under a moderate severity of coercion, it is all very well. But there is something mysterious and unaccountable in the strength of the obstinacy sometimes manifested in such cases, and the degree of endurance which it will often inspire, even in children of the most tender age. . . . A state of cerebral excitement and exaltation is not infrequently produced which seems akin to insanity, and instances have been known in which a child has suffered itself to be beaten to death rather than yield obedience to a very simple command. And in vast numbers of instances, the parent, after a protracted contest, gives up in despair, and is compelled to invent some plausible pretext for bringing it to an end. Indeed, when we reflect upon the subject, we see what a difficult task we undertake in such contests—it being nothing less than that of *forcing the formation of a violation* in a human mind."

If a child has always been treated calmly and reasonably, he is not so likely to have insane outbursts. *We must be careful not to spring things on him.* If it is necessary to interrupt him, explain some pleasant alternative that is before him. Mrs. Allen gives the following example of the way to do this:

"Jack, who is ready to go on a delightful walk, must be kept at home because an unknown cousin has come to see the family. 'Wait,' says the mother, 'do you know who has come? It is a very nice cousin that you have never seen. He lives out where the cowboys are. So if you put off your walk, you will hear all about it.' This, instead of the curt information, 'You can't go out. A strange cousin has come. Take off your things.' Some people object that this makes obedience too easy and pleasant. A child, they think, should obey cheerfully, without asking for reasons. But that is a virtue which he will never need when he is grown. Grown people are almost never called upon to change their course suddenly without any understanding of the reasons. We first understand and then act,—much against our will and desire, it may be, but always for comprehensible cause. Children must give prompt obedience if necessary, but there is no need of multiplying these uncomfortable occasions."

"Only One Gets Mad at a Time in This House"

When the parent finds that the child is actually entering into a state of unreasoning excitement, let his own coolness continue. Meet temper with firmness, but never with temper. "Only one gets mad at a time in this house" is the motto in one home. The one object now is to restore a sane condition. The child may be left by himself for a time to cool off; he may be told of some good time that is to follow compliance, not as a bribe, but as a consoling prospect; sometimes the parent may wisely offer her help in the task; he will find it hard perpetually to resist good humor and courtesy; in extreme instances the child may be put to bed. In the end the child should not be the gainer by his obstinacy. The task must still be done, and perhaps by delay he has forfeited some additional pleasure. When the rebellion is over and the proper treatment has been given, let that definitely close the transaction. Don't harp on it afterward.

One reason for apparent obstinacy is that the young child is in the period of individualism. This period has its value. The child is selfish, and selfishness is not lovable, but how can he regard others until he has learned properly to regard himself? He must *be* first in order to do. The independence and self-assertiveness that go with this are not agreeable to others, but they are needful to the child for his self-protection. All the development of temperament, initiative and self-reliance wait upon the maturing of his individualism.

Sociability

Slowly during this era the child begins to socialize. From ten to seventeen are said to be the golden years of the "gang-period." The child is so suddenly and thoroughly seized by the glamour of his self-chosen group that its opinion soon becomes all-prevailing with him. This becomes an important factor in government.

The gang-instinct is really the friendship-making instinct. Between ten and seventeen it is no doubt the most powerful single influence in the lives of most children. What the gang says, thinks and does is to the individual member public opinion. The peril of the gang is usually not that it is bad, but that it is undecided; it never is sure what it is going to do next. To ignore the gang is to let it go its own aimless, dangerous way. The gang needs only to be chaperoned, to be guided into safety. Parents must enter into the gangs to which their children belong. Their superior resourcefulness and their kindness will win the confidence and worship of each member. The following illustration from Mrs. Lutes is as good as a treatise:

"Mother," says twelve-year-old Jack, "may I bring ten of the boys over here to-night? It's a club and—"

"No," comes the prompt response. "I've just got my carpets cleaned and all the floors done over and I'm not going to have a raft of boys with muddy feet tracking all over everywhere. Your father and I are going out and you just can't."

"But, mother—"

"Don't 'but mother' me. I say 'no.' And don't you go gadding off somewhere either. Last week you were off one night and stayed until all hours, and you got a good thrashing for it. If you don't want another you stay right here."

"But, mother, I don't want to stay here all alone while the boys are having a good time. They'll just go to Jim Blair's house if they can't come here, and I want to go too. I can't ever have them here. You and father go out and you have company and you make more racket—"

"John Jones, you *hush!* Do you know who you are talking to?"

"Yes," John agrees bitterly in his heart. He does. He is talking to a woman that can refuse him the right to entertain his friends in his own home, and who is surely and steadily driving him to the street and saloon, where conveniences for entertaining are provided.

That she will some day weep and wail and reproach him for lack of filial duty and grieve heartbrokenly for a son who has gone to the bad makes no difference. It isn't his fault that he is going to the bad.

The Other Jack and His Mother

"Mother," says Jack Somebody-Else, "I'd like to have the Gang in to-night if you have no objection. It's quite a while since I've had them."

"Why, certainly, Jack. I was wondering yesterday why you didn't have them. Father and I are always glad to see the boys. What's the stunt?"

Jack glances warmly and smilingly into his mother's sympathetic face. It always pleases him to hear her use a "boy-word."

"We're rehearsing, you know, for Robin Hood—"

"How stupid of me. Of course. You're Allan-a-Dale, aren't you?"

"Yes. Say, Mumsie, s'pose you've got a song, some old song such as they used to sing those days?"

"Somewhere in the attic down under the 'leventy 'leventh bundle of magazines in the northwest corner, is some old sheet-music, and among it is 'Under the Greenwood Tree.' S'pose you can find it, or shall I?"

"I can. I wouldn't want you to hunt for it. Will you play it for me, Mum?"

"Dee-lighted! What would you 'fellers' like for lunch?"

"Mother!" Jack comes impulsively back from a bound toward the attic door. "You're a-a la-la-paloosie. You're a *brick,* Muddie. I wish more of the fellers had a mother like you. Some of 'em won't even let the kids invite the Gang."

"I know," mother nods, comprehendingly, "but they don't understand. It's your home, Jackie, you know, just as much as it is ours. And you do your share toward making it a home just as much as we do, so—why not?"

Obedience

Turning now from the traits of parent and child, let us consider one of the chief purposes of government, which is obedience.

"The traditional and almost invariable attitude of the adult toward the child," says Patterson Du Bois, "is one of absolute possession, unlimited right, and infallible judgment in all that pertains to the child's welfare. It shows itself in the lust of authority, the indulgence in the habit of command, a craze for 'obedience,' and a desire to be thorough in the practice—rather than the science—of punishing. As over against all this, the parent ought to recognize himself as sent to the child, rather than as having the child sent to him."

"There is," says Ennis Richmond, "only one firm foundation for real obedience of any kind, and that foundation is Trust." Having assumed the right to guide and be trusted, we must, in order to maintain it, wield it without indecision. Mrs. Allen urges: Never say "I'll see" or "maybe." Say either "yes" or "no," or "I cannot decide so quickly. Come to me at such and such a time and I will tell you." Never be indecisive. Let your yea be yea and your nay, nay. Of course a perfect obedience forbids teasing the mother to change her mind. If once, only once, she yields a forbidden point, and the child, with its abnormal keenness, sees it, she is lost. It is much better not to give a command than to let the child evade it.

This does not mean that the mother will never change her mind, but there is a difference which any child of parts can see between changing one's mind for a whine and for a reason. The mother who freely gives a hearing to new facts and modifies her commands accordingly holds the trust of a child better than the one who simply squats in her obstinacy.

Gaining Children's Coöperation

Once in a long time it is best to let the child have his own way and teach him by suffering that he is wrong; but usually this is too costly, and it is better to say firmly: "You must abide by my decision; I am sure in this case I am right, and when you are older you will see that it was so."

Jacob Abbott advocates securing the actual coöperation of children in their own obedience and even in their own punishment. "There are many advantages in this, when it can be done. It gives the child an interest in curing himself of the fault; it makes the punishment more effectual; and it removes almost all possibility of its producing any irritation or resentment in his mind." Then he gives the following ingenious method of applying this device:

"Let us suppose that some day, while she is engaged with her sewing or other household duties, and her children are playing around her, she tells them that in some great schools in Europe, when the boys are disobedient, or violate the rules, they are shut up for punishment in a kind of prison; and perhaps she entertains them with invented examples of boys that would not go to prison, and had to be taken there by force, and kept there longer on account of their contumacy; and also of other noble boys, tall and handsome, and the best players on the grounds, who went readily when they had done wrong and were ordered into confinement, and bore their punishment like men, and who were accordingly set free all the sooner on that account. Then she proposes to them the idea of adopting that plan herself, and asks them to look all about the room and find a good seat which they can have for their prison—one end of the sofa, perhaps, a stool in a corner, or a box used as a house for a kitten. I once knew an instance where a step before a door leading to a staircase served as a penitentiary, and sitting on it for a minute or less was the severest punishment required to maintain the most perfect discipline in a family of young children for a long time."

An Israelitish Slave Hastens with His Stockings and Shoes

The grandson of Jacob Abbott, Ernest H. Abbott, recommends a similar use of coöperation.

"A small boy is well acquainted with the story of the Israelites in Egypt. He is not overburdened with a sense of moral responsibility. One day, when he was dawdling over his task of changing his shoes and stockings, it was suggested that his father be an Egyptian and he be an Israelitish slave. He joyfully acquiesced. His father took the tip of a bamboo fishing-rod as a badge of authority and stood by. In a few moments the boy was dawdling. A light rap over the shins recalled him to his duty. There was no complaint; for he knew it was the business of the overseer to keep the slave at his task. His shoes and stockings were changed in a very much shorter time than was customary; and he contemplated his finished work with satisfaction. A few days later, when he had a similar task to perform, he proposed of his own accord a repetition of the performance."

Methods of Government—Suggestion

Suggestion is effective with children because they do not themselves have a very great stock of ideas. They welcome adult contributions. It is especially successful in extreme youth because children then deeply feel a sense of dependence upon adults. The skilful mother often so ingeniously predates her suggestions that the child proceeds, as does the hypnotized individual, to perform them at the indicated time. "Father will be tired when he comes home to-night. Shall we not surprise him by having the ashes all carried out and the cellar cleaned?" "How thoughtful you would be if you would be careful not to disturb Mary this evening; she is having such a hard time with her geometry." "I wonder if I could trust you to get lunch alone to-morrow when I have to be down town?" Thus the wise parent prepares the way for willing, effective compliance, sometimes with a great show of secrecy, sometimes with a gentle plea, always with a loving expectancy.

Explanation

This is the appeal to reason. Though not to be used as an inducement to obedience, it makes obedience heartier, and in the end makes it more effective. A child of parts ought to execute commands more successfully than a stupid one. If we accustom a child to obey without knowing why, we train him to act all his life without forethought. Mental training should aid moral training.

"One sometimes grows tired," says Mrs. Lutes, "of the everlasting 'why?' and 'what for?' of childhood, but how else is the child to grow? He is new to this world of multitudinous things; he is a creature gifted with reasoning power and a mind that demands consistence between words and deeds. He wants to know *why* he is told to do thus and so or not to do thus and so. He feels the injustice of being told to perform acts as an automaton would. He becomes discouraged. His mental activities are not called into account and he grows sluggish. His movements become mechanical and he has no initiative, no power to think for himself or to lay out for himself a course of action."

A better way to make clear to a boy or girl the ugliness of bad conduct than reproach is a dispassionate explanation of it. Mrs. Allen suggests this: "She said sometimes to her little boy, after visitors had left the parlor: 'Now, dear, I am going to be your little girl and you are going to be my papa; and we will play that a gentleman has come in to see you, and I will show you exactly how you have been behaving during the call of my friends, and you can see if you would not feel very sorry to have a little child behave so.'"

Persuasion

This is the appeal to affection or kindness. Though usually valid, it must be used with caution. A mother may in emergencies use her headache as a plea for special consideration, but the use of feebleness as a regular appeal is subversive of authority and tends to evoke a contemptuous pity from the child.

A method of indirect persuasion is that of praise. Some parents, in their fear lest they spoil their children by rewards of flattery, withhold from them even earnest expressions of satisfaction. Jacob Abbott, who did not believe in extraneous bargained-for rewards, urges a surprise like this: "You remember when I went to the village to-day I left you in the yard and said that you must not go out of the gate, and you obeyed. Perhaps you would have liked to go out into the road and play there, but you would not go because I had forbidden it. I am very glad that you obeyed. I thought of you when I was in the village, and I thought you would obey me. I felt quite safe about you. If you had been disobedient children, I should have felt uneasy and anxious. But I felt safe. When I had finished my shopping, I thought I would buy you some bonbons, and here they are."

Diversion

"I don't think we seem very happy; let's sing something," suggests the alert kindergartner on some muggy morning when everybody seems quarrelsome. There is a good hint for the mother. It is usually possible to divert the gathering storms of obstinacy, the impossible request, the hurtful cause of action. Such diversions can usually be pleasant and sportive, but occasionally they need to be startling. Edward P. St. John makes a suggestion for handling temper:

"Sometimes, when a child is in the midst of one of those distressing outbursts of rage, he may be brought out of it by an unexpected dash of water in his face. This is not a punishment in any sense. Its effect is to substitute intense surprise, with perhaps a small element of fear, for the anger. The physical shock is enough to do this, and in ordinary cases is far less harmful than prolonged anger. It is the method of diversion applied in a heroic way. Usually by the time the water is wiped away from the eyes and face the child rushes to his mother's arms and, after a few tears, falls asleep."

This is the period when a mild imitation of military discipline is delightfully effective. Children enjoy playing they are soldiers, they take a keen delight in being put through simple and regular evolutions such as falling in line and taking turn in privileges, and they may be taught most of the physical habits and some of the more solid virtues through the stories of good soldiers and by the imitation of them.

The natural disorderliness of children is supposed to be antagonistic to habituation, but it can be much lessened where the home has conveniences which make orderliness and neatness easy. Where the clothes-closet has low hooks, where the playroom has bins on the floor instead of high shelves, where there is an initialed towel in the bath-room for each child, where there is a box of rubbers in the cellar, the necessity of "picking up after the children" becomes minimized.

Regularity makes the home life as comfortable to the parent as to the child, chiefly because it spreads the discipline over a vast space of time instead of centering it chiefly in collisions.

Activity

A common error in child-training to-day is pointed out by Miss Key:

"Mothers learn their children's lessons, invent plays for them, arrange their rooms for them, read their story-books for them, arrange their rooms after them, pick up what they have let fall, put in order the things they have left in confusion, and in this and in other ways, by protective pampering and attention, their desire for work, their endurance, the gifts of invention and imagination, qualities proper to the child, become weak and passive." And Mrs. Allen adds: "The child who constantly asks 'What shall I do?' or who is constantly without occupation, is he whose available occupations have become too easy for him, and who is not bred by experience into the knowledge that there is surpassing interest in doing what is creative and a little difficult."

The brightest and most difficult children respond most vigorously to methods of activity. These original natures often are badly treated at home as well as at school. Some parents seem to be prejudiced against the appearance of initiative in their offspring. The discouragement of curiosity, which shows itself early in the desire to grasp everything in the fingers, and later in the desire to experiment and take things apart, does more to cripple talent than any other of our mistaken courses of conduct. The method of activity implies simple and strong clothes, in which the children can play freely, play-materials with good tools, rather than ready-made toys, a plan of work and helpfulness, and development of the sense of proprietorship, with respect for the property of others.

Punishment

If the problems of child government were treated preventively, there would be little need of treating them by punishment. If we begin right, we shall not need to proceed by penalties. Often the need of punishment is due to our own fault. "The child," says Mrs. Allen, "is allowed his own sweet will for two or three years of his life, possibly longer, and then all of a sudden, when disobedience and lawlessness are no longer cunning, he is suddenly told not to do thus and so and is bruised upon the body, beaten and hurt for doing the very thing he has been allowed to do with applause."

Punishment, though sometimes necessary and apparently effective, is always, to a degree, artificial. It has to be partially based upon the false doctrine that a fault may be atoned for by sufferings that are not directly connected with the fault. Our aim should be to make the punishments as natural—that is, as imitative of the proper result of the fault—as possible; for example, to deprive a child of his dessert if he dawdles over his meat, or to put him by himself if he disturbs others by noise. The danger that a fixed punishment may lose its effectiveness after its rigor is known, (as in the case of the boy who knows he will get a whipping for an offense, but decides that the fun is worth the pain) should suggest to us that it is often well to state the *fact* but leave the *nature* of the threatened punishment very much of a mystery. This also gives the parent leisure to "make the punishment fit the crime." Yet threats should be used sparingly. The child knows full well that the "next time" is likely never to come. The only proper threat, after other methods have failed, is a fair warning that one more offense of the kind stated will meet with an untold but suitable retribution.

The purpose of punishment is not retaliation, the wreaking of parental anger, satisfaction to the neighbor, nor even "giving the child what he deserves." Punishment is a rigorous kind of *teaching,* devised to be as helpful as possible "to enable the child"—to use Miss Key's phrase—"to overcome by self-formed purpose or mastery his desire to repeat the offense." It is not only for stopping a course of conduct, but for altering a course of desire. It is not to weaken, but to strengthen the child. "We never," says G. Stanley Hall, "punish but a part of a child's nature. He has lied, but he is not a liar, and we deal only with the special act and must love all the rest of him."

A Seventeenth-Century Opinion of Corporal Punishment

Such a purpose leaves small room for corporal punishment. Corporal punishment never created a love of virtue. It appeals to a base motive and therefore does not change desire, unless in weak-willed children whose desires and wills are not only altered thereby, but weakened. As a form of teaching, it substitutes a result for the conduct that has no relation to the act itself. To punish a child for going near the fire teaches him that fire whips, when really it burns. To punish him for crying not only teaches him that crying whips, but prevents us from discovering the real cause of his crying. It is indiscriminate and therefore clumsy. Corporal punishment was long ago admirably described by Comenius, who compared an educator using this method with a musician striking a badly tuned instrument with his fist, instead of using his ears and his hands to put it in tune.

Edward Howard Griggs has summed up well the general program for corrective discipline: "(1) It should aim solely at the eradication of the fault and the establishment of moral health in the child. (2) It should utilize punishments that are as natural as possible, logically flowing from the fault and therefore teaching respect for the laws of life and prudence in the presence of the rigorous limitations Nature sets to human action. (3) It should enforce the discipline that gives self-control and the power to resist wrong desire. (4) It should awaken love and pursuit of the virtue of which the fault is the distortion or negation. Yet, when all is said, the prescription in every case must be individual; and we must never forget, as Arthur Giles says in the best sentence of his little book on 'Moral Pathology,' that 'In moral, as in medical pathology, the patient, and not the disease, must be treated.'"

Will-Training

Truly is it said: "The deliberate 'I will' is the basis of a man's character, and the 'I will' of the crises in life is being made by the 'I will' of each day." The cumulative effect of will-habits is tremendous. The training of this ruling power should begin before the child is old enough to deliberate, while it is still the creature of sensation and impulse.

In directing the reason of a child to right choices, our whole aim must be to help him to an independently positive attitude toward life. There must be steadily that moral training which at least helps the child to recognize goodness when he sees it and to call evil by its right name. Regular and reasonable characterization in the home of acts of dishonor by their true names, the exposure of moral fallacies cherished in the local set of young people, sex-education that is not only protective hygienically, but that rigorously insists upon the brutishness and social treachery of either male or female prostitution—all these fix in the memory and predisposition of the young person the names that belong to the offenses against the eternal law of right.

With the modern emphasis upon the will as being not a separate organ of the man, but simply *the man willing,* choosing, making, comes a strong belief in the need of training the hand as the chief agent of the will. All that we can do in the way of encouraging the young to make their own playthings out of ready-at-hand materials, to invent and execute their own recreations, to amplify at home the school training in manual crafts, to do chores, to engage in small commercial transactions, helps in developing the child who can think ahead, decide vigorously, work patiently and, at length, will wisely.

A valuable help in strengthening the will is to insist habitually upon the child's taking time to make every decision, and then to regard the decision as a closed incident. This, of course, does not mean that he will never reverse, but it does mean that he will not always be turning around and regretting that he did not do something different.

A Transfer of Emphasis

While suggesting that negative discipline is crippling and that continually to say "Don't" produces a child who cannot *do,* we need also to point out the radical difference between the child used to being told "Don't" and the child who has learned to say "Don't" to himself. He who can refrain, postpone, deny himself is often accused of being weak-willed. But it takes a high grade of will-power to inhibit, that is, to say to one's self "Don't." The child who stormily insists upon having his own way shows strong passions rather than a strong will, but until we find a youth who can withhold from what he wants at the command of duty or a higher want, we have not found one whose will can be trusted alone. The children who showed a guest some candy on a shelf and remarked naturally, "After lunch we may have it," were really stronger than the hero of jam-closet depredations. Just as fast as we can transfer the emphasis from "You must" to "I must," we are attaining maturity for our offspring, and until that comes, maturity has not arrived.

Parent and Teacher

Although we have been speaking of children of school years in this article, we have talked entirely about home discipline. This has been intentional, because the home is the place where discipline ought to begin, continue, and end. From homes where there is good discipline the school expects little trouble. A word ought to be said, however, about the coöperation of parent and teacher in methods of government. Often the attitude of the mother toward the teacher is that of suspicion, and her idea of the purpose of a visit to school is to "come and complain about Johnnie." More often the position is that of ignorance. "It is as though two men would grow a hedge, one on either side, trimming and shaping, never recognizing one another, nor taking cognizance of the plan each might have in mind." No mother ever had a good visit with a good teacher without being amazed to find how many things she had discovered about her child that she did not know before. She will also find that her own task becomes much easier if she can both learn something from the teacher about her methods of discipline and coöperation in them. The wise parent observes that her child's teacher is a friendly expert, always at her service in the home problems as well as the school problems. Teachers thus honored and prized learn not only to know the child better as they know his home and mother, but they are strengthened by such appreciation and coöperation to do wiser and better work with the child.

THE GOVERNMENT OF ADOLESCENT YOUNG PEOPLE

BY

WILLIAM BYRON FORBUSH

Survey of Conditions—Physical Development

In order to understand how best to deal with young people in the home, let us briefly view the conditions in which we find our children at about the age of thirteen, beginning with physical development.

Physically there comes now a period of rapid growth—with girls from thirteen to sixteen; with boys from fourteen to eighteen or nineteen. The physical life consists of seasons of a sense of power alternating with seasons of pause and marked lassitude, often misnamed "laziness." The fact that the muscles and the bones sometimes have alternate spells of growth explains a certain self-consciousness, awkwardness, and looseness of carriage very common to this era. There is a consciousness of new passions and powers which is sometimes overwhelming.

Emotional Changes

The emotional life now undergoes great and sudden changes. Instead of the apparent stolidity of childhood, the mental energies, especially when physical growth and energy are near their flood-tide, are most lively. The young person craves the intensifying of personal life even to the point of intoxication. He wants to be out nights and to be entertained constantly. He desires to live in a larger world than that which he sees around him. His parents seem to him, as John M. Tyler says, to know "very little of the glories of life and of this exceedingly good world." The ideals and activities of the home often appear little and humdrum, and he desires to break away from parental authority. He is self-assertive because he is for the first time becoming an individual. While on this quest for himself he often feels a joyous defiance, and engages in wild larks, injurious habits and reckless defiance to law, which sometimes get him into trouble.

But if youth be not bumptious, then morbidness (among girls) or shyness or shame and the inability to express one's self (among both boys and girls) in turn cause them to be misunderstood.

The characteristic emotion of this period is ambition. But there is a notable difference between the ambitions of this period and those of the preceding one. The young child is ambitious for the present, for something he wants to do; the adolescent begins to be ambitious for the future, for what he is to be. The young child was fully self-sufficient; the adolescent begins to doubt his sufficiency.

So even the feeling of ambition has its setbacks. The eager young spirit enjoys daydreams, from the unfounded ecstasy of which he often awakens to bitter disillusions. His lack of judgment and self-control leads him into many costly experiments. He is also sometimes haunted by fears due to ignorance of his physical nature or to misinformation which has come to him from surreptitious sources.

Not only is the youth distressed by his mistakes and misunderstandings, but he sometimes becomes discouraged when, during some lull in his growth, he suddenly feels a lack of physical or mental energy. But underneath all this is what G. Stanley Hall calls "the profounder drift of his will"—the deep swell of a tidal life-purpose.

Limitless and Shifting Interests

The adolescent girl is not so obviously in a state of revolution as the boy, but she presents her problem also. She has begun to give the other sex more attention, especially in its relation to herself individually. She takes much thought as to what she shall put on. She is now in the period of escapades, and the watchful mother should be doubly vigilant. Now is the time to look out for "dates" at the post-office or library, "picking up" attractive male acquaintances, church flirtations, etc.

It is a time of limitless interests. The sense of potency is accompanied by keen and broad intellectual curiosity; yet fear of ridicule often causes the youth to seem indifferent to topics in which he is most interested. This strange reserve often creates an estrangement between himself and his parents and teachers. It is intensified by the fact that one interest succeeds another rapidly, and entirely displaces it. Naturally, the parent feels that the child is fickle and has no continuity of purpose.

Because of his inability to see the practical relations of new intellectual subjects to his future, and partly because of the poor adjustment of the school curriculum to his interests and needs, many a high-school pupil now loses enthusiasm, becomes inattentive, fails in application to his studies, hates school. Many now want to go to work, partly to escape school and partly to earn money for their pleasures. Stealing, when it occurs now, is always for this latter reason. With boys especially there is often a wanderlust.

Social Instincts

Both self-assertiveness and rebellion would be impossible to the ordinary youth if he had to stand alone. "The one way," says James P. Munroe, "in which he can bolster up his courage is to lean upon other boys like himself." Hence the gang and the strengthening through this mutual support of whatever good and whatever evil instincts each of the individuals may have. His blind following of the gang is emphasized because of his eager hero-worship, and the leader of the gang is no doubt his hero. It is also a peculiarity of this period that the youth, when planning an action, finds pleasure not only in the thing itself but also in the thought of how it will be viewed by others, or by one particular person.

In the later adolescent years the social instinct takes the special form of interest in the other sex. As girls mature physically a little earlier than boys, they manifest this instinct sooner, and with a frankness that is sometimes alarming to their parents. The interest is innocent, and is often as much a form of early feminine jealousy of other girls as it is of concern for any individual lad. The maladies of silliness and of "giggles" are chiefly due to the sex-interest. With boys first love is chivalrous and unselfish, but equally blinding to any other object. Such preoccupation constitutes one of the most difficult problems of the period.

Moral Awakening

The keenness which the youth shows physically and mentally is also most deeply manifest in the moral realm. The religious life of an adolescent is at first largely one of feeling and later one in which thoughtfulness becomes predominant. During the era of feeling the growing boy or girl rises to heights of moral ecstasy. When his period of thoughtfulness arrives, there is often a break between the beliefs of childhood and those of maturity, and the religious experiences of youth, though in the main inspiring, are often poignant and disillusioning. Interest in religion does not always mean interest in Church, and, partly because of physical restlessness, partly because Church and Sunday-school have not adapted themselves to his nature, and partly because Sunday has been invaded by so many other occupations, many young people manifest a distinct dislike to going to Church and Sunday-school.

Summary of Conditions

The physical development, the emotional changes, the social stress, and the religious crisis all together cause this to be a most unstable, misunderstood, and yet hopeful period. The child now needs the sympathy, understanding, and respect of adults as never before. The quiet, stolid years of childhood are over, and the time for corporal punishment, scolding, and nagging is past. The child is ripening into the character which is to be his for life. The time has come to make the transition from the management of the child by an adult to his own self-management.

In this period when the child is never calm the parent must be always calm. Especially must we keep hopeful when he is in despair. At this age, when we are annoyed by the superlatives, the shallowness, the moods, the unrestraint, and the secretiveness of youth, we must try, as Puffer reminds us, not only to remember how we ourselves once *acted,* but how we once *felt.*

Now, when, as Le Baron Briggs says, he wants to behave like a child and be treated like a gentleman, we have to be prompt with our forgiveness of the sudden, fickle tendencies of a youth, for if we do not forgive him when he is sorry, then he will soon not be sorry and will not care to be forgiven. The fact is that *all* children of parts during this period are at times anti-domestic, "agin" the government, forgetful of their duty to their parents and even apparently dull in affection.

The parent must not expect much gratitude now from his child. He is too busy discovering himself to find out the sacrifices which his parents at just this time are making in his behalf. Yet, as James S. Kirtley tells us, he hungers most for love and appreciation when he does not know how to receive it. Upon the completed building of childhood the youth is now adding an entirely new story, and our consciousness of the significance and beauty of the work must for a while be our only solace.

Questions of Management

During these years the young person not only has floods and ebbs of physical vigor, but he is often capricious in appetite, fond of new and strange foods, subject to new fads as to exercise, and especially likely to overdraw his bank-account of bodily energy. We must try to continue a somewhat steady regimen of food, exercise, sleep, in order to establish a good constitution and save the child from becoming physically bankrupt. Now is just the time when fond parents discover an unsuspected talent for music or art in their daughters and insist upon adding practice to the already overloaded hours. This, together with parties and the theater, is pretty nearly the end of some young folks, the drain of energy showing itself upon entrance to college if not now. The old adage, "Nine hours of sleep and a clear conscience," is not a bad one. We ought to be able to limit the social life of high-school young folks chiefly to Friday evenings.

It is presupposed that the wise parent has carefully instructed his child concerning the meaning of the physical changes which are the central facts of this era. It is equally his duty to suggest to the child how his corresponding fluctuations of feeling and restlessness are closely associated with these changes, so that the child shall learn that they are not uncommon, and may not despair concerning himself. At this time, when the senses are more keen than ever before to color, sound and taste, when the love of beauty in nature allies itself to the love of human beauty, when there is a mental awakening almost every day to something that has always been seen or known but never appreciated, we may use the body as never before to help the soul upon its lonely way. "Much despondency and sense of sin" even, as Irving King reminds us, "is no doubt due to physical causes." And just here his advice is especially good, when he urges that we cure the introspection that is due to the new sensitiveness and consciousness of the flesh by giving the youth surroundings that are especially cheerful in tone and that furnish the stimulus to abundant and vigorous physical exercise. "He should have his attention turned outwardly as much as possible, cultivating interests in active, overt enterprises with other people, and avoiding the giving of attention to his own physical and mental states." Here is where athletics, wisely administered, comes to our rescue, the enthusiasm for personal prowess and for maintaining the glory of the school becoming a passion which, while not worthy of remaining as a life-purpose, nevertheless lifts above gross vices, precludes from morbid day-dreaming and tides the youth over to more serious interests. This is the time for parents to encourage not merely ladylike nature-study but camping, sailing, tramping.

In these days of bodily irritability, the wise parent endeavors to overlook minor outbreaks and to concede gracefully as many of the smaller issues as possible. In order to keep the confidence of young people, especially of girls, the mother must be flexible. Frances M. Ford wisely says: "She must give way in some of the little things in order to strengthen her position in the greater matters to be decided."

Management of the Emotions

In the emotional realm the parent tries to help the child organize and interpret his changing experiences, meeting his doubts frankly and cheerfully, being patient with his sudden aversions and equally sudden fancies, and using praise much more generously than blame. Skilful indeed is that parent who can avoid "the high pulpit method" and succeed once in a while in slipping some counsel over his unsuspecting child. Especially does this apply to girls. "A boy," says G. Stanley Hall, "has some self-knowledge; a girl understands very little of herself or of the motives of her conduct, for her life is more ruled by deep, unconscious instincts. Her self-consciousness is the reflected knowledge others have of her." And he adds: "Perhaps she needs just now a mother-confessor."

The youth is never so clumsy in his expression or appreciation of affection as now when he needs and desires it most. The home should redouble its affectionate manifestations. There are, as Kirtley tells us, "certain luminous hours—the home-coming hour, the meal-hour, the play-hour. On those hours life's high lights must gleam." Young persons seem especially sensitive now to certain regularities in the home festivals and reunions, assuming a fresh interest in the ritual of stocking-hanging and the tree at Christmas, insisting upon birthdays and other anniversaries and reminiscing with evident enjoyment about early homes and their joys.

Social Management

In the social life of the child we meet a varied and complex problem. At one moment we find it feasible to utilize emulation and stimulate the child to imitate his hero. We often find it necessary to get the gang on our side. Having given its confidence, the gang is potentially one of the best friends of parents in the home training of children.

The wise parent works with the gang and not against it. The child may be allowed an almost uninterrupted relationship with his group so long as that relationship is conducted under wholesome conditions. The boy should have a room of his own. "He needs it," says Kirtley, "in his business of being a boy. If he does not get it at home he always wants to establish headquarters somewhere else—on the street-corner, or a vacant lot, or in another boy's home; which always lessens his attachment for his own home. His self-respect and social standing require that he have a place where he can bring his friends; if he brings them there, they will be in a respectable place and not be apt to get their relatives in trouble. He will be proud to have his parents become honorary or sustaining members of the club, that will give those parents a chance to take the sting out of all mischief and renew the joys of long ago. His room is a social center, training him for life." We believe there is scarcely a home where this is not possible. Since so many of the gang's activities are naturally in the evening, a basement may be used, where there is no attic, and there are fascinating possibilities in sheds and "shacks" in back yards.

Parents are sometimes concerned because their children at this period become completely fascinated with some other person, frequently of the same sex, so that the acts, thoughts and feelings of the admired individual are of more interest than anything else in the world. But, as Edwin A. Kirkpatrick reminds us, this is at least better than extreme self-absorption. The parent should know personally and in the home every one whom his children like.

Thoughtless Mothers

A word concerning the proper attitude toward first loves. Here complete candor is desirable. To joke a boy about his fancy is the surest way to make him secretive and to encourage him to continue his passion away from home. Invite the loved one to your own home, not of course in any guise but that of a school-room friend, and observe her well but kindly. Try to know her folks, and get them to work with you. Friendships thus guarded may prove of lifelong worth, or they may die a natural and innocent death.

We have also to consider the influence of the different ideas of parental control and personal privilege shared by the other homes of the neighborhood, and also the general sentiment of the community as to what is proper for young people to do. Says Mrs. Ford: "If all the mothers of a certain set of society were agreed on certain standards, it would be easier for the individual mother to hold strongly to the ideal of conduct or attitude, whatever it may be. Why can't you strengthen the backbone of the mothers of the community? Thoughtless mothers make things hard for the rest, and I believe that the thoughtful mother who gives herself to the work of a good sensible mothers' club is thereby saving time and work and perplexity for herself."

Moral Relations—Habit

The child should by this time be in possession of a treasure-house of good habits, of family traditions, of good ideals that have been crystallized by books and the lives of great men, of good examples expressed by his parents and friends, and by the inspiration of living and dead heroes. Out of this treasure-house his life should be fed as he starts on his pilgrimage into maturity. Even in the realms of habit there is manifested a growing individuality that makes the youth feel that he must now take charge of his own life. "If the mother can only be wise enough to let go of the arbitrary hand of parental authority and grasp with the gentle hand of kindly sympathy, she will find the grasp firmer, surer, and stronger with the passing years."

The limits of habitual action during these years should be not so much the judgment of the parent as the rights of others. So long as the young person is not making himself a nuisance to the rest of the family, much freedom of action should be permitted. One effective method of establishing happiness in a home, by mutual limitation of annoyance to others, is to call all the members together and form a partnership, with father and mother as the senior members of the firm; each child being apportioned some particular work which contributes directly or indirectly to the comfort of all the others. One contract, which was drawn up in an actual home, is quoted by Mrs. Birney:

"'We, the undersigned, love each other with all our hearts, and we want to do all we can to make our home the happiest place in the world. We will try always to be patient, kind and thoughtful, and do cheerfully, and to the best of our ability, whatever our part of the household work may be. We will try to close the doors after us in winter, and not to bang the screen-doors in summer, to remember to use the door-mat in muddy weather, to keep our things in order, to put the hammer back in place,' etc., etc."

"Captain of the Day"

Another mother, of whom Kate Upson Clark tells, appointed each morning one of her children "captain of the day." This captain took charge of the discipline during the day. "The idea of his responsibility is so fully impressed upon him that it is rarely necessary to interfere with the captain's discipline." Another mother, who saw her sturdy lads snowballing each other, drew from the incident the idea of calling her young soldiers the "Home Guards," and utilized the military virtues of courage, promptness, and chivalry.

With an adolescent boy or girl this partnership of sympathy may wisely extend to confidences regarding the family concerns and anxieties. "Watch the youth of fourteen," some one says, "when his judgment is asked relative to some home arrangement; and if it is possible for you to agree with his suggestions, isn't it worth your tact and patience as you notice the glow of ambition and pride written all over the boy, as he realizes that he has actually formed one of the advisory board?"

By this time there should be some gathered strength of will. The young person who has not only done the right because he has been obliged to, but has for some years chosen to do the right, is in a position not to be overwhelmed by his new consciousness and powers.

The Birth of the Will

Our greatest opportunity is in the guidance and education of the will. Fundamentally what all this turmoil and change indicates is this: The will is coming to birth. We dare not slash at it ruthlessly lest we destroy its vigor; we cannot let it grow wild lest it become dangerous. We believe with G. Stanley Hall that the will is really a compound of our interests and we crave that the child shall carry the fresh enthusiasms of youth on into the sober days of maturity. "The whole pedagogy of adolescence," says Ellsworth G. Lancaster, "is to inspire enthusiastic activity." We, therefore, quietly drop the word "don't" from our vocabulary. We endeavor to keep the child active; give the child something to do, with us, day and night. We give him his religion even in affairs of doing rather than of believing, and we transfer responsibilities from ourselves to our children as fast as it is safe to do so.

Every youth should do what he wishes part of the time, but should be definitely directed part of the time, and should always have something besides himself to occupy his attention. "Something in which he is interested," says Kirkpatrick, "that stimulates him to achieve, even though not valuable in itself, is absolutely necessary. All sorts of stunts and fads may thus temporarily serve a useful purpose." In the athletics of a well-conducted high school, regulated by the school faculty, we have a direct antidote for soft sensuality, a direct stimulus to school loyalty, a corrective to idle day-dreaming, a spur for scholarship.

Even better is some form of work or some little enterprise of business, because it is productive. A boy who has learned the value of a dollar by earning it is not so likely to get into moral difficulties as one who regards his father as a depository.

We must realize that we are now dealing with a creature who is beginning to get up speed under his own motive power. In these years when this motive power still needs guidance as well as stimulation, we have to find out what the power is like.

When Pride Is a Ruling Motive

There is nothing that the young person dreads more than to be ridiculous. This explains why his gang is to him public opinion, for it is the voice of what seems to him the highest tribunal. We may take advantage of this motive, even though it be not the highest one. It is a potent help toward cleanliness and neatness of person. It assists the child in learning social graces and in practising the outer signs of courtesy. So far as it conventionalizes his conduct it delivers him from the more brutal vices, and if the motive can be lifted to the level of honor, it makes the child immune to the lower temptations, for, as President Hall tells us: "Of all safeguards, honor is the most effective at this age." This is a good time in which to appeal to the pride of clan, to tell the stories of ancestors who were brave and pure and courtly, and set up a standard for the family beneath which no member of it will care to fall. The teacher finds that pride in the school is one of the most potent motives of student discipline.

No matter what may be the perturbations in a parent's heart, he must steadily retain the attitude of expectancy for his child. However much the child may become discouraged concerning himself—and during the moody years of adolescence there are many days of utter despair—the parent will always insist to the child that, no matter how many mistakes or failures he may make, the child himself is going to come out all right. More youths have been saved by feeling beneath themselves the solid rock of confidence of a parent than by any other one fact. "It is," says Orison Swett Marden, "a very dangerous, wicked thing to destroy a child's self-faith." While overpraise is as bad for a child as utter neglect, appreciation of the effort and enthusiasm shown by the youth at playing the violin, at making some little composition or some mechanical device, may be just the inspiration needed to bring forth a nascent talent to the sunshine.

You Cannot Afford to Prophesy Failure

In his "Mind in the Making," Dr. Edgar J. Swift gives us a striking catalogue of instances, many of which are familiar, of men who became great who showed little promise during adolescence. Charles Darwin was "singularly incapable of mastering any language." His father told him he would be a disgrace to himself and his family. Napoleon Bonaparte stood forty-second in his class at the military school, but who were the forty-one above him? Patrick Henry "ran wild in forests like one of the aborigines and divided his life between dissipation and the languor of inaction." So little ability did Sir Isaac Newton show that at fifteen he was taken out of school and set to work upon a farm. Lord Byron succeeded in reaching the head of his class only by inverting the proper order so that the most ignorant were temporarily placed first. Oliver Goldsmith's teacher "thought him one of the dullest boys that she had ever tried to teach." Henry Ward Beecher was a "poor writer and a miserable speller, with a thick utterance and a bashful reticence that seemed like stupidity." *One simply cannot afford to prophesy failure for a boy who has not found himself.*

The Father as an Object of Hero-Worship

"Every man is some boy's hero." A great privilege for the father is to be his own son's or daughter's hero during these impressionable years. You can guide a youth, Kirtley tells us, in the course you want him to take by the interest he takes in those who are going that way. What an extraordinary personality must have been that of Mike Murphy, late athletic coach at the University of Pennsylvania, who could say to the men of a losing football team between halves, "If you can't win for the sake of Penn, if you can't win for the sake of your mothers and sweethearts, go into the game and win for me!" They won the game.

It is the parent who retains a certain large, tolerant attitude toward his child who reaches that happiest of all events, the time when the young man or woman actually wants the counsel of his parents. It is perhaps fortunate that during adolescence all boys and many girls tend to turn from their mothers to their fathers. Men, because of their broader daily experience, are supposed to look at things in a larger way, and the father who appreciates his privilege, ought at this time to be in a position to be trusted and depended upon as never before.

There are some possibilities in calling the attention of our children to the finer traits in the leading members of their gangs or sets. The appeal of the Bible now more than at any other period is that of heroic biography.

Encourage the Sense of Responsibility

Another ruling motive is that of responsibility. Many a boy will do work well if he is in charge of the job. Now, more than ever, we should give very young people chances to use their sense. This is perhaps the place in which to emphasize the value of dealing fairly with our children in financial matters. In many homes there is no definite understanding as to what money shall be given to the children; in others the small allowance of earlier years has been continued, the parent carelessly thinking that it represents as much as the child ought to spend on his pleasures. The result is that when the boy or girl wishes any special indulgence he goes to his father, who responds according to his mood or immediate ability, and holds up his mother for the rest. The father feels consciously that he is not handling this as he does other financial matters, and the mother recognizes her weakness in yielding to entreaty, and the youth feels that he has been treated like a little child.

The only proper way to treat a child in the home is to give him a weekly allowance, which will be one fifty-second of the carefully estimated cost of the child's needs during the year, exclusive of board and such accidents as doctors' bills, to be paid over to the child without question every week. By this method the child gets an opportunity to learn the value of money by having enough to learn the value with. The writer recalls his first experience with this plan with mingled pleasure and amusement; he remembers how, as his first experiment, his second son refused advice regarding the matter of the purchase of a suit of clothes, and came back from town with raiment so loud in color that the dogs in the street fairly barked in derision. This experiment was not such an expensive one, since the suit was not entirely inappropriate for everyday wear. The next time the boy eagerly sought the advice of his father, and now he can choose his clothes more wisely and more carefully than his parent.

Coöperative Partnership

The child, partly because of his preciousness and partly because he is of some real value in the home, deserves to be recognized as a sort of partner. What he receives should not be doled out as a sum given an infant, but a fair share of the family income should be his. In return for this he should, of course, perform his share of service. What that service shall be should be put in the form of a contract at the time he begins to receive his income. The receipt of this allowance, like his father's receipt of salary, should depend upon his fulfilment of this contract.

As to the question whether young people should now be paid for tasks performed about the house, the writer finds himself in hearty agreement with Kirtley: "To some extent his work ought to have material remuneration. Often he wants no more than the pleasure of helping and the appreciation he deserves. Those two rewards must never fail to come. If there is no form of interest he can take in his work, it will become only eye-service. He will be at cross-purposes with duty. Coöperative partnership is most congenial to him. It appeals to his self-respect, enlightens him about values and needs, and gives him an unselfish interest in others besides himself."

The youth who objects very much now to the destruction of his own property by a younger brother or sister or playmate is prepared to recognize the fairness of paying for breakages which he causes himself, or accepting a financial fine for certain inconveniences which he causes to others. It is well, as far as feasible, to have some preliminary understanding or arrangement to whose justice the child will consent. It must be remembered that an allowance is inviolable and that once promised or given the parent has no right to take it away without the child's consent.

Becoming a "Personality"

We speak of the self-assertiveness, the arrogance, and "cantankerousness" of youth. "These sharp-cornered stones," says Munroe, "which we builders would like to reject, may be made, on the contrary, head of the corner in the boy's education, for it is these qualities which will most quickly respond to any moral appeal."

Here is another argument for giving a boy a room of his own. He needs a sanctuary, he needs a place to be by himself where he can think out his long, long thoughts, he needs a chance to get out of the influence of his gang and even of his parents, so that he may become a personality. Through the decoration of his room he can objectify his own thoughts, expressing his ideals through the articles, both useful and ornamental, with which he fills it. Here in hours of overstress he can let off steam and make more noise than could be borne in any other part of the house.

The youth is brought to full individuality chiefly by the exercise of responsibility. "The majority of people who have been of the greatest service in the world," says Mrs. Birney, "are those who are capable of taking responsibility."

Chivalry Also Appears

The youth who hardly seems mature enough to accept responsibility for his own self proudly assumes the responsibility of caring for one younger and feebler. It is, perhaps, hardly ennobling for a woman to make an appeal of her own weakness, but it is always inspiring to appeal to a boy's strength on her behalf. The teacher in school, the leader in a summer camp, and the parent in the home find that the youth who is asked to be responsible for the welfare of little folks seldom deserts or betrays his trust. "If he would be masterful, overbearing and pugnacious," says Munroe, "put him in charge of weaker or smaller boys, making him responsible for their safety, and, unknown to him, those wards of his will protect him far more than he will them."

Why should we think that chivalry is becoming only to boys? Are not fathers sometimes inclined to hold companionship with the bright, prettily dressed daughter, while the plainly garbed mother, who made the pretty clothes, sits overshadowed in the background? Here is a new place for the chivalry of fathers and the righteous self-assertion of mothers. What could be fairer than that the daughter who loves pretty things should learn to make them? Could we not mass the sense of fairness in the family in such a way that mother should get her rights and regain her place and that daughter should give her the deference which the book of Proverbs tells us belongs to the "virtuous" (or capable) woman?

The Formation of a Life-Purpose

Gradually out of individuality grows as a ruling motive a life-purpose. The reader may not at first agree with this strong statement of President Eliot's: "The career-motive holds more spiritual content than any other." Yet, interpreted broadly, is not this true? As soon as the youth has seized the helm of his own life, does he not find that he has repeated that critical experience which came to Robert Louis Stevenson when he said, reverently, that after a restless youth, trying to master himself, he came at length "right about" and discovered that he had been in charge of "the helmsman, God"?

"It is not of so much consequence," says President Hyde, "what a boy knows when he leaves school, as what he loves." May not a part of the meaning be that his interests, his choice of a vocation, his friendships, his religious purposes, all that constitute his life-ideal, are worth more than all his book-knowledge?

Combination of Motives

Let us not think that these ruling motives are like a set of push-buttons which when pressed in turn release certain currents of activity. They are rather like the notes of a piano, and the wise parent-player finds that he can make music by playing them in chords. Felix Adler instances the virtue of cleanliness, which he says we may arrive at by appealing at one time to the esthetic instinct, at another to the prudential, again to the motive of self-respect, to sympathy, and sometimes to two or more of them at once. They all, he says, "say Amen! to the moral" instinct.

The Case of the Modern Prodigal

Some children endowed with exceptional vigor and precocity do not yield readily to the governmental methods that have been suggested. The play-spirit seems to have gone wild. They may be living in a world of baseless romance; and, keenly desirous to know the world, with the passions of a man and the self-restraint of a boy, the vigor of a man and the judgment of a boy, such a one is ripe for any course of conduct which suggests itself to him. Such a boy or girl may drift into one of a number of different courses. He may play truant constantly or drop back of his grade in school; he may run away from home; he may at home or elsewhere become dissipated; in any case, he is likely to enter into many changes, perhaps failing in one school after another, or in one position after another, and showing a discouraging lack of aptitude for anything in particular.

Shall He Be Put to Work?

When a workingman finds his son restless or unsuccessful in school, he usually cuts the matter short by putting him to work. Sometimes this is the best course for those who are not the sons of workingmen. If the child is suffering from too much luxury and ease, or too much spending-money, or has become spoiled by too much play and athletics for serious work, this may be just what he needs, and it may teach him the value of money and of school. The work chosen, however, should be selected chiefly for its educative rather than its financial interest. It is to be thought of as another kind of school. The youth still needs an education, and to put him into a blind-alley occupation will not only stop his education but take away his courage. The only possible advantage of this sort of drudgery is that he may get so tired of it as to choose school again in desperation. With a precocious boy, work has the advantage of giving the body time to catch up with the mind, and it avoids the danger which comes from sending a child to college before he is old enough to appreciate the best things a college has to give.

Shall We Send Him Away to School?

Another alternative, adopted by many parents, is to send a difficult boy or girl away to school. This is to be done only as a last resort. If the parents are actually incompetent through ill health or engrossment or lack of ability, this expedient may be tried. The probability is that there is no one on earth whom such a boy or girl needs so much at just this time, when he seems least to appreciate them, as his own parents. The moral effect of sending a child into exile is itself to be deprecated. Parents, too, sometimes forget that the kind of school which they choose as a retreat for their son, a military academy for example, has also been selected by the parents of a good many other boys like their own. Wise and skilful though the teachers of such an institution may be, the boy is shaped so much more by his fellow-pupils than by his masters that the moral results of such a polite reform school are often quite disappointing. There are a few schools where daily hard work, carried on with enthusiastic school spirit, is a part of the program in which a misunderstood boy or girl may develop leadership, discover himself and learn to appreciate his home.

Shall We Let Him Wander?

It is not so dangerous for a bright-minded boy to go out into the world and earn his living as some parents suppose. In some instances it seems necessary to let the youth have free course for a while and provide for himself, while at the same time unobtrusively surrounding him with as many friends and helpful influences as possible.

Influences That Will Bring Him Home

The prodigal usually returns. One of many influences may bring him back. We are told of the Prodigal in the parable that "when he had spent all, there arose a mighty famine in that land, and he began to be in want." The result of having his own way usually satisfies a lad within a short time. The time when he has used up his resources is apt to be coincident with the time when his new-found friends desert him and his new-found experiences pall upon him. Sometimes sickness of body and sometimes sickness of soul brings him back home. Sometimes he simply awakens from his illusions and knows the truth that his best future is to be where he belongs. Again, his experiences may have discovered for him new purposes which he hastens to return to fulfil.

Encouraging Factors

There are some manifestations during this period usually considered trying that may be interpreted as really what we like to call "good signs."

The youth is garrulous. But this means that he is confidential. No matter if the boy bores you dreadfully with his football lingo or the girl with her school gossip, be thankful that they trust you so as to want to tell you their secrets. Never shut that door.

The youth is so susceptible to unworthy companions. But susceptibility is impartial. He must be equally susceptible to good ones, if they are as interesting. Help him to better companionships. Don't try to shut that door.

The youth is not studious. Maybe he is protecting his health while growing; maybe not. The main point is not, What is he getting out of school? but, What is he getting out of life? Life is more important than school.

Some Maxims

DON'T NAG. You only fray the already overstrung strings. You numb the attention so that, in self-defense, the children no longer hear what you say.

DON'T SNUB. It paralyzes the minds of the children and checks their willingness to take you into their confidence. It leaves a stinging sense of injustice.

DON'T SPY. Don't read your children's letters. Stop a correspondence if you think you have to and are sure you can, but do it because of what you know about the correspondent and not because of what you have succeeded in reading of his letters.

DON'T QUELL. You can't. You are not big enough. Don't start what you can't finish. If you could finish it, you would finish the child. There is another way now.

DON'T CODDLE. Unless the children are really ill, remember that they can stand a lot, and will be the better for it. You are making men, not mollycoddles.

DON'T HURRY. "Time will unfold the calyxes of gold." Many things you are worrying about to-day will cure themselves to-morrow. Some of the best results that you desire are a process of years.

"Use your best mood" as often as you can. Be satisfied with your own mood before you try it on the child. Take more time to get into the right mood than you do to act. Most things are better decided over night.

Results to Be Hoped for

The work is not to be judged till sundown. There are some responsibilities that you are not called upon to share.

What you may hope for is not finished characters, fully matured judgments, perfectly polished manners, before the years of maturity. But you may hope for these: the general disposition to will well and wisely; the ability of your children to propel themselves after you have ceased to push them from behind; undying affection for yourself coupled with a growing appreciation of what you have meant to them; and the power of handing on to their descendants and yours the goodly heritage of bodily, mental, and moral soundness, with all that means to society and to the world. It is a task well worth all it costs.

SPECIAL PROBLEMS OF MISBEHAVIOR

BY

ERNEST HAMLIN ABBOTT

Why we expect children to be more tranquil than a parliamentary body or a ministers' meeting I do not know and cannot imagine. To be troubled because children quarrel is to deplore one of their chief prerogatives—the prerogative of being themselves. The time to be troubled is not when they quarrel merely, but when they quarrel in the wrong way or about wrong things. To teach children how to quarrel and what to quarrel about is one of the duties of parents.

Together with some compensating advantages, an only child has one indisputable misfortune: there is no one in the family he can really quarrel with. No altercation he might have with a grown-up could be dignified with the name of quarrel. All his quarreling he must do outside his home. Consequently, he cannot receive from his parents all the attention that he might receive if he were, say, one of six. When he finally encounters other children, he does not know the bounds either of expediency in tolerating their idiosyncrasies, or of right in maintaining his own. With skill his parents may acquire artificially for themselves, as well as for him, the experiences which naturally befall a larger household. It is plain, therefore, that those parents are fortunate who have quarreling children. To them avenues of education are open which are closed to the parents of an only child.

Making a Mess of Peace-Making

Some parents act as if they did not even know that these avenues exist. Consequently, when they encounter contention among their offspring, they fly in all directions at once. This undoubtedly makes for agility. For example:

Waves of turmoil burst through the closed doors of the play-room, flood the stairway, and whelm to the ears of the placid group of grown-ups in the living-room. As the visiting cousin nervously halts her small talk, and the tired mother lays down her knitting, the master of the house, with the air of finality, gesturing the others into subsidence, breasts the billows of sound. Upward, two steps in a stride, he makes an assault upon the play-room.

"What's all this about?" as he flings open the door. "Bless me! everybody can hear you all over the house. Your mother and I aren't undertaking to keep a zoo. Do you suppose that somebody can be running up here every five minutes? Besides, don't you know that your mother's cousin Bettina is visiting us, and that she is distracted by this sort of uproar? Now don't try to interrupt. What did you say? That Ruth threw a coal-car at you? Why, Ruth my little girl! that's a very dangerous thing to do. If you had struck one of the boys in the eye, you might have made him blind. I shall have to take the cars away, if you are going to do dangerous things with them. What's that? They're not Ruth's cars? What of it? Does that make them any the less dangerous? Now, don't interrupt again. Besides, Ruth, that was a very unladylike thing for a little girl to do.

The Acrobatic Adult Mind

"And, boys, you are at fault, too. Ruth would never have done that if you hadn't done something to her. Is that the way young gentlemen should treat a young lady? And Ruth is younger than you. She can't defend herself unless she does something like that. I shall have to punish you all; perhaps that will help you to learn how to behave. Now, you boys, go over to Ruth and ask her pardon; and, Ruth, you kiss them and tell them you're sorry. And now play together properly. See if you can't get along till tea-time without making a disturbance."

Satisfied that he has settled an acute difficulty, this composite father, in whose voice has sounded some tones that I dare not disown, descends the peaceful stairs. What he has actually done has been to throw into hopeless unsettlement a situa-

---

By permission of Houghton Mifflin Co.

tion that was after a fashion already half settled. If the children are quiet, it is because they are dazed by the feats of an *acrobatic adult mind.* They have watched their father make a circuit of the situation, cross at least a half-dozen paths that led safely out, and, ignoring all, return to the point of departure. The benefit they have received from the performance is not at all the benefit that he believes he has imparted. It has not been, as he fancies, the benefit of discipline; it has been the benefit of diversion. As for himself, he has received that most welcome of benefits—a mental frame of complacency.

Give the Children a Chance

One question has precedence of all others: Shall I interfere or not? To decide that question in the negative is to eliminate all the others. That it is necessary to do this, the conjunction of a quarrel and a luncheon party may demonstrate. The critical time comes when there is no luncheon party. To allow children some chance to settle their own differences is as certainly an act of discipline as it is to settle every difference for them. It is none the less discipline for the children because it seems to be chiefly self-discipline.

A younger sister once had a grievance; she made her protest with a strident whine. Annoyed by the outburst, her mother descended upon the whole crew, wormed out the merits of the case, and with an even hand apportioned among the offenders penalty or reproof. Having profited, as it happened, by this occurrence, the small girl, the next time she wished to gain an advantage over the others, resorted to the same whining outcry. Immediately the three older children fell to playing Church. With a loud and discordant hymn, they designed to drown the sound of protest. Though at this time in the right, they preferred not to take the risk. Already well trained by her children, that mother was quick to remain where she was. It sometimes requires alertness to do nothing. Just though her interference had been, she saw that it not only had encouraged in one child an annoying mode of complaint, but also had suggested to the others a noisy mode of averting judgment. Thereafter it seemed easier for her to hesitate before participating in her children's controversies. How can children experiment with the principles with which their elders have tried to endow them, except upon those occasions when those didactic elders do not interfere? How, on the other hand, can those same elders see what effect their precepts have had, unless the children can begin a quarrel on the chance that they may end it themselves? Deliberately to determine not to interfere in a children's quarrel comes not of grace but of labor. The virtue of non-interference is not a gift, it is an achievement.

There May Be Good Reason for Interference

Whenever it is clearly best that the children should not be allowed to end their quarrel themselves, the parent who is not in search merely of self-complacency can ask himself a number of questions. Usually, the time for asking and answering those questions is very brief. The exercise is vigorous while it lasts. On the way from the living-room to the nursery, the hastening parent can, for example, perform this rapid mental scale passage: To what purpose am I interfering? Is it to suppress a noise, or to avert a danger, or to teach courtesy, or to instruct in morals, or to do justice, or to establish an amicable basis? Later, and perhaps more deliberately, he will run over this scale of questions: What means shall I use? Shall it be force, or argument, or ridicule, or explanation, or advice, or instruction, or command, or punishment?

But the Mere Noise May Not Be a Good Reason

The noise of a quarrel may be its most serious offense. There are people for whose nerves children should be made to have some regard; there are invalids who do not thrive on din; there is necessary work which cannot be done in the midst of a racket; there are neighbors who declare, with some show of right, that they regard monopoly in noise as against public policy. The trouble with us pretentious grown-ups is that usually when we undertake to stop a quarrel because it is disturbing, we delude ourselves into thinking that we have some high moral purpose. We can expose our own fatuity by simply inquiring of ourselves, when we begin our preachment, would we have interfered if this quarrel had not been so strepitous? It is one of the annoyances in the training of children that if we are to be honest with them, we must be honest with ourselves. I do not see how that can be helped. So when we set out towards a quarrel with the determination of suppressing a noise, we shall, if we are honest, deal with the quarrel, not as turpitude, but as noise. We may not be able to persuade the contestants of the existence of nerves, or headaches, or neighbors, or even of our own reasonableness; but we shall at least probably succeed in conveying to them the genuineness of this single idea that is uppermost in our own mind: If you can't quarrel quietly, you shall not quarrel at all. If later we wish to impress upon them the necessity of being considerate of others, we can use that specific quarrel as an illustration without risking with them our reputation for singleness.

The Confiscated Golf Club—Forming and Acting on a Judgment

A quarrel may involve something which, even more than noise, demands instant interference. Two small boys were in an altercation. The older had a ball. The younger wanted the ball with a consuming hunger. The nearest weapon at hand was the discarded shaft of a golf club. Seizing it, he began his attack with reckless fury. The sound of a blow upon a piece of furniture followed by an outcry of fear brought their father to the room. His thought was not for anybody's manners or morals, nor for the disturbance, nor for a just settlement of the contest; it was for the defenseless boy's head. There was but one possible measure: immediate and forcible confiscation of the club. This was frankly not punishment—which would have involved a moral judgment—but simply humane intervention. The announcement that the club was to remain confiscated for a week merely emphasized the extent of the intervention, not the severity of a punishment. The incident might have served as an occasion for a lecture upon the danger of the wanton use of weapons; as a matter of fact, I believe, it was, of a sort; but—

"Oh, daddy, it was my ball!"

"No, daddy, really it wasn't!"

The fault was not an excess of temper so much as a thoughtless or ignorant use of power. At least, that was the judgment on which this father acted. Whether he was right or wrong is not to the point; what is to the point is that he formed his judgment, acted upon it, and did not obscure the issue by confusing the consequences—or possible consequences—of a deed with its moral character.

The Complicated Case of Ronald vs. Dan

As an occasion for the doing of justice, a quarrel among the children often presents great perplexities. It is hard for a mother to be a just judge between her children. This is partly because she is so practised in partiality for her children that she revolts at the apparent hardness of impersonal fairness; partly because she frequently cannot ascertain the facts. A mother who loves justice while she loves her children, will not be quick to ascend the bench. Sometimes, however, she must.

There was once called, for instance, the case of Ronald vs. Dan. After a statement of the case made in turn by the two litigants, and confirmed or corrected by the visiting playmate Davy, the facts seemed to be as follows: The boys were cutting advertising pictures out of newspapers. Each of the boys had his own pile of newspapers which was his property. Dan had on one of his papers a picture which he did not care for, but which Ronald cared for very much. No sooner had Ronald expressed his desire for this picture than Dan crumpled the paper up in his hand and threw it into the waste-basket. Hence the complaint.

The act was undeniably one of meanness; it was done with the intent to exasperate; but it transgressed no rights. The paper was Dan's property, to be disposed of as he pleased. Ronald had not the slightest claim upon it. This was clearly understood. While the trial was in progress, Davy, the witness, fished the paper out of the waste-basket, where it had become the personal property of nobody, cut out the picture, smoothed its wrinkles, and presented it to the grateful Ronald. Justice to Dan had compelled the recognition of his right to do with his own as he pleased. Judgment rendered for the defendant. Could any mother be satisfied with that outcome? So far as determining whether punishment was to be measured out, that ended the case. Strictly observing as between herself and her children their property rights, that judge could not refuse to enforce those rights as among themselves.

How to Make a Man of a Boy

As in walking, so in living with our fellows, some friction is necessary. To deprive a child of friction with other children is to keep him in slippery places. Unless we wish to teach him how to elude his kind, we shall not begrudge him his wholesome contests of skill, of wit, of strength, of temper. We shall only take care that he does his fighting fairly and not on too slight a provocation, that he knows how to yield to the weakness of another, that he does not learn to whine or snivel, that he does not become a tale-bearer, that he can take defeat or rebuke without callousness and without a whimper, that he becomes capable of forgetting his resentments and his personal triumphs over others, and that of all his victories, he learns to value most those which he wins over himself.

THE NEW OBEDIENCE

BY

MARGARET DELAND

There is a certain good-naturedly reproving phrase which nowadays is dinned into the ears of old-fashioned folk by the younger generation: "Come, now," these young people say,—"come, now, you have to remember that the world moves!"

And some of us, standing, perhaps, a little aside to escape the dust from the spinning wheels, look on, and say, soberly: "Yes; it does. And we don't like it!" It would be far more comfortable if it stood still, this world, instead of crashing through our traditions, through our moralities.

We accept the mechanical innovations which the onward movement has brought us, with cheerful interest, because they add to our comfort; we endure the movement in methods, because it does not often directly interfere with that same dear personal comfort; we are even tolerant to the onward trend of beliefs, though we may not take part in it. "The world," we say, philosophically, "moves!" But there is one phase of this movement to which very few thoughtful men and women can reconcile themselves—*the change in the standards of youth.*

What to Do with Recalcitrant Youth

The change in the manners of our young people we swallow as best we may; the difference in their customs we meet with patience and affection; but the astounding alteration of their standards makes some of us deeply alarmed and depressed. So depressed, indeed, that sometimes we sit down and mourn in hopeless acceptance of the fact.

"What can I do about it?" cries a despairing mother; "my daughter won't listen to anything I say!" "That boy of mine," vociferates an angry and mortified father, "is an unlicked cub. I can't do anything with him!" And father and mother suffer together, sometimes in bitter recriminations, sometimes in miserable sympathy; but saying over and over, "We can't do anything about it; the children simply won't obey."

The alarm of such a father and mother is shared by most thoughtful persons, not because of individual instances, but because individual instances are symptoms of the times. And the alarm is reasonable—that must be at once admitted. The change in the standards of youth has unquestionably become a factor of which civilization must take serious cognizance. The newspapers, with their flaring headlines of the sins of children—theft, dissipation, murder even—leave us no doubt on this point. But we need not consider extreme illustrations—the families of the better class, where the young people have the protection of environment, reveal a sufficiently sobering state of things. In such households the first note of this change is only bad manners—or no manners; irreverence comes next: and disobedience is perhaps the last. In families where circumstances and tradition offer less protection, domestic life is a discordant clash of daily disobedience—which at least implies the honest effort of father and mother to make things better.

The girls who swagger along the street with loud talk and loud dress, the flirting, giggling, idle girls; the boys who begin to smoke at twelve, who hang about pool-rooms at fifteen, and "see life" long before they are twenty—are not necessarily the children of base or neglectful parents. Behind this miserable folly stand, far oftener than we think, heartsick fathers and mothers, saying to each other: "O, why do they behave this way! We never did such things; we obeyed our parents." Nor can the answer be made that the fault is in these two mourners, who did not begin early enough to teach the noble lesson of obedience. Very often the effort to teach it was made—made with prayer that felt paternity to be the sacrament that it is! And yet, apparently, it has all failed, and so the fathers and mothers sit down in despair and say, "There is nothing we can do about it."

Yet if ever there was a moment when sitting down to mourn in hopeless resignation was a wicked thing, that moment has arrived. Instead, we had better get up and go to work; we had better look with impartial honesty at these changes and see just what they are, and why they have come. And as we look, with anxious, honest eyes, we shall undoubtedly be compelled to say, more than once, "Yes, the world does move!" And it will be brought home to us with cruel and saving force, that the despairing fathers and mothers have not moved with it.

What Do They Mean by "Personal Liberty"?

For the fact is, the moving world has reached a great and noble ideal, which it calls *personal liberty*. An ideal full of stupendous possibilities for good, and correspondingly full of stupendous possibilities for evil; an ideal which is turning not only domestic but social life upside down. We look into unhappy homes and see the disobedient children; we look into factories and shops and watch the struggle of labor and capital; we look into the Church and hear discordant clamor of personal disbeliefs. We watch these things as the world moves, rushing upon eternity, and shut our eyes, and hold our breaths, and grip tight upon any stable thing, to help us keep our feet in this astounding whirl; or else we stand aside, weakly, like the unhappy father and mother, and say, "What can we do about it!"

We have got to do something, or something will be done to us! The wheels will not stop, and we have our choice, either to let them roll over us or to march with the procession towards the Purpose of the Suns—whatever that may be! In other words, we have our choice, to mourn helplessly, or to look for the Divine Purpose in the changes and lend ourselves to it with all our hearts and souls.

Take this very matter of personal liberty, which is responsible for so much nobility and confusion and discomfort in the world. May it not be that that ideal is at the root of our trouble with the young people? They have been inoculated with it; it is in their blood, it is in their brains, it is in their very souls! Their blood beats with all the passions of youth; it demands the pleasures of the senses. "Why not?" says this young blood; "such things are as unmoral as eating or drinking, therefore the body shall be free to have what it wants!" The young brain glows with the ideal of intellectual freedom: "*I* think thus or so; *I* believe this or that—no one shall interfere!" The soul of youth knows it, too; "God? Yes, I believe in God; but I am going to worship Him in my way, not yours."

At first we are dazed by such assertions. What does it all mean? We were taught so differently. We checked our bodies because we were bidden to; our brains followed the track of thought laid out by our elders; our souls accepted the bread of life in such shape as the Church saw fit to give it. But our children—can we imagine such submission in them? No;—"and the more's the pity," say some of us, sadly.

But surely just here is our mistake. It is a moment for profound anxiety, of course, but it is a moment for hope, not for sadness. Look deep into this ideal of personal liberty and see what it means: it means that each individual must receive his God for himself; that is to say, each individual must evolve his own ideal of righteousness. Never any more will Authority stand for Truth. Never, never again can the human creature go back in his tracks and take his spiritual law second or third hand. The soul and God are standing face to face.

That is what it all means, this clash and clamor; it is the human soul breaking out of its mold to face its Maker. "Son of man," cries the awful Voice, "stand upon thy feet!" and the little naked soul, scrambling up through its swaddling bands of tradition and authority, stands up, whimpering, blundering and stumbling in the overwhelming light. Here is the New Obedience—the personal relation with God.

What "Personal Liberty" May Teach the Boy

But what has all this to do with these foolish, selfish, headstrong children of ours? More almost than we know how to say.

"You must not play poker for money," the father says; "I won't allow it." And the boy puts his tongue in his cheek, and plays—openly, if he dares, secretly, if he is a coward. "Where," cries the unhappy father, "is the soul's relation with God in that?" Where, one might as well ask, is the full corn in the ear, when the seed is swelling in the black earth? The supreme human and divine relation is adjusting itself slowly, painfully beyond a doubt! but it is adjusting itself in the foolish boy's headstrong expression of personal liberty. "*I* don't see anything wrong in playing poker, so I'll be hanged if I'll stop for my dad or anybody else!"

Do we come back again, in a vicious circle—for the gambling is plain, downright wrongdoing? Surely we do not! Surely there is a way out. Grant the boy no longer takes his father's dictum as to right and wrong; the efficacy of "I will not allow" has gone forever. Instead must come something quite different—the fair presentation of a reason—the calm, clear explanation of *why* playing for money is wrong. Then personal liberty is given its opportunity! Will the soul take it? In other words, will the boy behave himself? Sometimes; oftener and oftener, as he exercises this new and dangerous and divine prerogative of choice. But what a new obedience it is! How removed from the old comfortable obedience that we knew in our youth.

For this is not comfortable, either for the boy or for us; we must stand aside and see our sons burn their fingers in some bitter experience from which we would so eagerly, so tenderly, so foolishly and forcibly, have saved them. But as a result of burned fingers is not the boy's resolve—"I'll be hanged if I make a fool of myself again!"—better than angry obedience to the command, "I won't let you make a fool of yourself"?

The "Personal Liberty" Girl's Cure

And as for the girl, the loud, silly, selfish girl—"O, how I have talked to her!" the mother says, tearfully, "but it doesn't do a bit of good." No, not a bit. Still she swaggers, still she giggles, still she disobeys. She is impertinent in her talk, she is forward in her manner, she is perfectly satisfied with her own judgment. "She gets her feet wet and won't change her boots," her mother sighs; "she'll take her death of cold!" Well, suppose she does? That might not be the worst thing for her. A fit of sickness would probably teach more than hours of sensible nagging. Painful? Of course sickness is painful! Consequences frequently are; that is why they are curative.

But what faith it takes in

"Time, and that which shapes it to some perfect end,"

to let the children suffer consequences! We want to spare them the wholesome, bitter lessons of experience, we want to restrain them from folly or wrongdoing, not by their own intelligence or reason or righteousness, but by our own. We would force them into goodness! But what does enforced goodness amount to, in character? Dreadful as it may be, it is better—after we have fairly and calmly shown them the right way—to let God teach them by pain and sorrow, teach them even by death, the meaning of the wrong way, than to force upon them a morality to which their own souls do not consent—except, of course, where their folly is a direct injury to society. Then, indeed, the ideal of liberty must be forced into accepted lines; but that is another question; we are just now considering the individual aspect of the situation.

Personal Liberty and Personal Salvation

There is a certain hard saying that we must get by heart in these days of change and revolution, namely, *the right of the individual to work out his own salvation; by suffering and by sinning, too, if it is necessary, and by self-restraint!* But it takes so long, we say, miserably. Truly; "for the processes of God are years and centuries!"

But once recognize that through the worry and anxiety and misery which it is certainly causing, the principle of personal liberty, as a factor in the divine process of evolution, is working upward, and it will be easier to wait the

"Far-off divine event
To which the whole creation moves!"

So we say to each other: "Wait; believe in reason, and in experience; believe in pain; believe in the purpose of eternity, as it is hidden, somewhere, in this new ideal of liberty!"

And as a practical accompaniment of belief, remember that, whether we like it or not, *the world moves;* that the day of right-doing because of authority is over, and that the day of right-doing because of reason has dawned.

And we must march with the times!

CUTTING THE LEADING STRINGS

BY

CHRISTINE TERHUNE HERRICK

"The best service we can render our children is to teach them to live without us."

I forget the name of the man who uttered this saying. It must have been a man, as a matter of course. I question if there are many women—certainly there is hardly a mother—who would have the courage to formulate and hold this sentiment.

From the beginning we spare our children and make them dependent upon us. To a certain portion of the pleasures of this dependence we have full right, but for the sake of the children themselves we have no business to abuse such rights. Few parents look upon the matter in this way. Most of them belong to that school who believe in feeding the baby whenever it frets, of taking it up when it cries, of giving it whatever it begs for.

Does it sound absurd to say that training in this great art should be begun in the cradle? That is none too early to make the start. The first step is taken when a child is taught to go to sleep in the crib, instead of being lulled to slumber in the arms of the mother or the nurse; when he is accustomed to take his nourishment at fixed times, instead of being given the breast or the bottle whenever he whimpers for it. Further discipline comes when he is big enough to amuse himself with toys. The mother with common sense will from the first have habituated the child to lying on the bed playing with his own fingers and toes, instead of getting him into the way of expecting to be held and entertained during every waking moment. From this it is an easy transition to the basket or the rug or the little chair where he may lie or sit with his playthings.

The Unhappy Child Who Must Be Amused

The parents who make it a rule to play constantly with their small children do not recognize the fact that they are training the youngsters to be a bore to themselves and a nuisance to their elders. If a child is always led in his play by his mother or nurse or any other enslaved relative, he will soon reach the point where he will have no idea of how to be happy except in company, and will thereby have sown the seed for a harvest of future loneliness. So long as he can command the services of his family he will be comparatively content, but when circumstances arise that make it necessary for the woman of the household to do something else than devise sports for the young mogul of the nursery, there is trouble for all concerned. The child is irritable, unhappy. He has no knowledge of how to manage his own resources when he is thrown upon them.

As the child grows older he may in his school work be encouraged to develop a little personal initiative, but while he is at the kindergarten age his instructors seem to be in league with his family to deprive him of all powers of inception. His school play is guided and he must play under guidance or not at all. Hence result more present embarrassment for the parents, more future dependence for the child. I am not making an attack upon kindergarten methods at large. Of many features in their training I heartily approve, but for the sake of the self-reliance of our youth I sometimes sigh for the old days when a child was turned loose with a corn cob and a bunch of scraps from which to evolve a doll; when a circle of stones under a tree was a playhouse, and bits of broken china a whole dinner and tea set; when children made up their own plays first and played them afterward, and developed into pretty independent men and women.

Along with the ability to be happy, even if independent, in such an everyday matter as play, should be inculcated a comprehension of cause and effect when penalties are imposed for wrong-doing. The child should be taught from the first that punishment is not due to the parent's caprice, but is the natural result of wrong-doing. It is astonishing at how early an age a child will learn that just as a burn follows playing with fire, a cut the mishandling of a knife—not because of anger on the part of the instrument, but through something in nature which makes certain results the sequence of certain causes—so disobedience brings forth its own fruits of rebuke or penalty.

One Experience Teaches More than Dozens of Sermons

From this appreciation to the next step, that every one must answer for himself, and the cultivation of a sense of responsibility, is but a little distance. The lessons the child learns by experience are of as much value to him here as in any other branch of his education. Let me give an illustration.

A certain boy in whom I had a strong personal interest was presented with five dollars on his tenth birthday. As a matter of course, the sum bulked larger to him than a hundred dollars would later on, and to his imagination there was nothing it would not buy. I proffered advice.

"The money is yours," I said, "to spend as you please. But I advise you to save it for something nice and big. Don't spend it all on tops and kites and balls of string and mouth organs and a knife"—a few of the articles he contemplated purchasing—"but keep the money until the summer comes, when you will need something specially fine for outdoors."

"Must I do that?" he asked, raising imploring eyes.

"There is no 'must' about it," I said. "The money is yours and you can spend it as you choose. Only I advise you to keep it."

"I think I'd rather spend it now," he pleaded.

"Very well," I returned. "It belongs to you. Go ahead!"

Which he proceeded to do. The money went as pleased his fancy. I admired his purchases, and said no word of criticism. Two months later he came to me with a downcast look.

"I saw a beautiful bamboo fish pole to-day," he said. "Just what I want when we go to the country. It costs four dollars."

"How much have you left from your birthday present?" I asked.

"Only fifty cents," forlornly; and then in a very small voice, "I wish I had done as you said, and saved the money for something big. I suppose I can't have the pole now."

"I'm afraid not, dear," I said.

Here indeed was a case harder for the parent than for the child. With all my heart I longed to give him the pole. He knew the need for economy, but while he might have protested, he would not have been a human boy if he had not accepted the gift—and lost the lesson. I had to fight hard with myself to let him go off crestfallen and disappointed. But I did it, like one of the disagreeable Roman matrons of old who must, I am sure, have been most painful to live with. In spite of their unpleasantness, I dare say they had their rewards now and then, and I had mine. That one piece of hard experience was worth more to the boy than volumes of sermons, and the fact that his deprivation was absolutely the result of his extravagance in the face of counter advice emphasized the lesson.

Let the Child Make His Own Decisions

Encourage the boys and girls to make their own decisions in such matters as their pleasures, their outdoor pursuits, the choice of their clothes. Make them feel due responsibility in the preparation of their studies. Nothing of all this is incompatible with parents and children being on terms of intimate friendliness. The mother or father should always be ready to be consulted, to aid in reaching a conclusion, but first let the child work the problem out on his or her own lines and then refer to the parent for approval or disapproval of the solution, but not for assistance in finding the solution itself. Such drill as this and such custom of ruling one's life and one's self, is of good stead in the inevitable battles of life that the most loving parents cannot ward off from their children.

Not only of the strength to meet temptations to evil do I think when I reflect upon the necessity for children learning to get along without their parents. One great consideration which moves me is the thought of the heart-sickening loneliness they will be spared if early in life they are taught to take it for granted that they must rely upon themselves. I recall the testimony of a friend upon this subject—a friend who had all her life suffered from the effects of having during her girlhood been "tied to her mother's apron string."

When my eldest daughter was thirteen she went for a visit to the home of an old friend in the country. Her father and I were called out of town unexpectedly at the time fixed for her return, and by a series of misunderstandings there was no one at home to welcome her when she came back. A comparatively new maid was the only person in the house. I returned the next morning full of sympathy for my lonely child.

"'Were you very unhappy when you came home last night and found no one here?' I asked.

"'Not a bit,' she said. 'Of course I was a little grouchy at leaving Aunt Jenny's, for I had a beautiful time, but that was all.'

"'You weren't terribly lonely and blue because I was away?' I persisted.

"'Why, of course not,' she laughed. 'I missed you, and it is lovely to have you now, but I wasn't unhappy just because I was alone.'

"A wave of thankfulness rose in my heart," said my friend. "I had struggled hard to teach my girl self-reliance, and I had won for my daughter what I had had to learn for myself through bitter fights—the ability to get along by herself."

The Too-Dependent Child Must Suffer

A lesson well worth while for any man or woman! The woman who has been child-like dependent upon her parents, wretched when they were away, the prey to agonizing homesickness when forced to leave them for a day, has sorrow and loneliness ahead of her when she is obliged to rely upon herself. Being a woman, she may sit in her own room and eat her heart out in solitude. The boy who has been similarly reared has equal pain, equal eagerness to get away from it. He also has that which she lacks, the opportunity to escape the hurt, to go on the street, to seek companions of any sort—good, if they are at hand; if not, anything he can find to help him forget his heart hunger.

"It is the exacting parents who are loved," said some one to me once, when I commented upon the fact that the children of a certain self-sacrificing mother seemed to get along about as well after her death as before. "Yes," she went on in reply to my exclamation of surprise, "I have often remarked it. Notice the mothers who make door mats of themselves for their children and never let them do anything for themselves, and you will see those mothers are not the most cherished or considered. But if you will observe those who keep their children up to the mark, who demand a high standard, you will find they are the mothers who make the deepest impression and beyond question wield the strongest influence."

CAN MORALS BE TAUGHT?

BY

J. LEWIS PATON

WHEN I was a boy at school there was a mathematical master of the skimble-skamble type. He exacted home lessons, as other masters did, but the regular way of doing sums for him was, first, to put down at the beginning the example given and work a few lines forwards from that; next, to look up the answer, put that down at a respectful distance, and work a few lines upwards; then, finally, to effect a skilful junction of these two top and tail pieces in the middle. This sort of thing passed muster and carried marks with a slack master. By the positive immorality of that proceeding one may gauge the positive moral value of a keen-eyed master who sees that the work he sets is honestly tackled.

The boy who shows up a set of algebra examples honestly worked has had not only to exert his mind: he has had to exert his will-power, too; he has had to set his face like a flint against his inborn *vis inertiæ,* against the temptation from within to fake his sums, and possibly also against the temptation to seek illegitimate help from without. The class probably goes through without a single word being said about honesty or repelling temptation: the better the class and the better the master the less will be said. But we have what is better than the word: we have the thing itself—truth in the inward parts with the practice of truth; and it is by practice, not by precept, that we become perfect. To do one's duty, especially one's drudgery, according to one's might is the first morality.

The same may be said of the games. It is the very hardness of the games that makes them the place where inward fights are won, more important than the battle of Waterloo.

"School Virtues" Are Really Fundamental Virtues

It would be easy to develop this point, but it is not necessary. I will content myself with pointing out that many qualities which we teachers are constantly inculcating, such as punctuality, accuracy, neatness—qualities which I have sometimes seen slightingly referred to as "school virtues"—are in reality great life virtues exemplified and enforced in small matters. Neatness is really in essence a form of respect for work, for duty, and the person to whom the duty is discharged; it is an expression of that virtue which is never acquired if not acquired in childhood—namely, reverence. Accuracy is our duty to truth in small matters. Punctuality is one of the ways in which we show our thoughtfulness for other people: unpunctuality is a form of selfishness, and, though we may not agree with the new theology in saying that all sin is selfishness, we shall be all of us ready to agree that all selfishness is sin.

The spirit we want to get is the spirit which knows that the opportunities for doing great things are few and far between, but that the opportunities for doing good deeds lie thickly strewn upon the beaten track of our daily lives, and that those men and women are the salt of the world who fulfil faithfully the small commonplace duties, charities, loyalties, and helpfulnesses of everyday life. I was not surprised, in talking with one of Miss Pipe's old pupils, to find that one thing which stood out in her memory after so many years was that Miss Pipe said when she found one of the girls had laid down a wet piece of soap on a polished mahogany table: "That momentary act of reckless habit meant an hour of hard work for somebody; no real lady would be guilty of such thoughtlessness."

If the highfalutin sophist of Elis was much disgusted with plain old Socrates because, when he had initiated an esthetic discussion on the Sublime and Beautiful, Socrates at once reduced it to a question of pots and pans, boots and shoes, and similar mundane realities, we hope the great ones will forgive us for reducing the question of virtue-teaching so soon to a matter of unesthetic footballs, ink-blots, brushing of shoes, and wet soap. We are plain workaday teachers, and this is what the practice of virtue means when translated into our plain workaday experience.

Environment Counts in Teaching Morals

The second factor in moral training is environment. "It is a happiness," says "Religio Medici," "to be born and trained into virtue, and to grow up from the seeds of Nature rather than the inoculations and forced grafts of education." What Sir Thomas Browne meant by the seeds of Nature, we mean by environment, and the only difference is that we include it in the word "education"—he does not. We use the term to include the locality, the buildings, the arrangements, the discipline which surround the child as it grows. In this matter the school, obviously, unless it be the boarding school, plays a subordinate part to the home. As Mr. Leighton points out, not more than 20 per cent. of a boy's whole time is spent in school. The real lesson of Mr. Leighton's remark seems to me to be not a lesson of discouragement—that we should give up the attempt: the real lesson is that we should do far more than we are at present attempting, first of all, to secure the sympathy and coöperation of the parents by getting them into living touch with the teachers, and so to understand the aims and methods of our school discipline; secondly, to secure for the teacher, and especially for the teacher in the public elementary school, far more control over his pupils in their out-of-school hours than he at present possesses.

What, then, can environment, including school discipline and arrangements, do for character building? Environment and habit can practically kill by atrophy some of the undesirable impulses of our nature. If there is no opportunity for their exercising themselves, they will die from sheer lack of nutrition.

> "Use almost can change the stamp of Nature
> And either curb the Devil or throw him out
> With wondrous potency."

The Subtle Influence of the Child's School Surroundings

It is a great thing, then, to start with, if invironment can throw out the Devil, banging, bolting, and barring the door on those avenues by which he reaches the soul; but it can do more: it can help to foster the angel, and that in subtle and incalculable ways. We remember how Wordsworth tells us that the voice of Derwent "blent its murmurs with his nurse's song" and "flowed along his dreams." Of what kind is the beauty born of such murmuring sounds as our urban streets afford—the beauty that passes into the soul of the modern urban child—I tremble to inquire. But it is well to remember that even such a slight and temporary thing as the tone of voice adds to the wealth or illth of a child's inner nature. The quality and the amount of the school music, the brightness, airiness, and decoration of our school buildings, all sweeten the thought associations of the work which is done in them, and add to the attractiveness of the things that are more excellent. The right ordering of rewards and punishments, of praise and blame, the strictness with which we exact account of all moneys handled in connection with our school activities, the rules and regulations, the tone of the common life of the school, with its recognized standards of honor and the reverse—all these are producing their invisible effect day by day upon the plastic organism which grows up under them. The system of self-government—devised, in the first instance, as a labor-saving contrivance—became in the hands of an Arnold the means of penetrating the inwardness of school life into which the master himself never reaches.

Still better is it if the scholars themselves are not entirely passive, but take an active share in the bettering or beautifying of their own environment; for action is of the essence of morality. The buildings may be irredeemably dingy and dull, but if the scholars themselves by their own efforts, by tending plants or painting their own decorative frescoes, make them less ugly, they are moving, at any rate, in the right direction, and they are learning at the same time the spirit of social service which is the great need of our time.

Teaching Moral Ideas May Be Done Indirectly

I pass on from environment to the next great department of moral training, the imparting of definite moral ideas—what Plato would call "nurture." Shall this systematic moral instruction be (*a*) through the teaching of literature and history, or (*b*) arranged as part of the definite religious teaching, or (*c*) through a graded course of moral instruction on non-theological lines? What I fail to understand is this: if the course is to be systematic, covering the whole ground—that is, of duty to self and others—how can it be given through literature and history? You can't select in history: you must take men and events as they come. The same applies to literature: you select in the first place the author and the work, but you are bound to be guided in your selection mainly by the difficulty or absence of difficulty in the content and style of your author. Bacon's "Essays" may suit your scheme of moral instruction for a class of age thirteen; but I pity the teacher who is set down to teach it, and I doubt if much of this moral instruction will arrive at its destination.

The conclusion is inevitable. History must be taught as history and literature as literature: both of them are full of moral instruction, they will widen the field of the ideas and the sympathies, they will touch the aspiration—all this will come, but it will not come systematically; it will come by growth; the mind will seize on and assimilate that which is proper to its own nutriment. We shall sow the seed, and underneath the surface, where we can neither see nor control, the seed will grow; from within it will blossom and bear fruit. The only matter for us is to do the gardening well, to teach our history and literature well (quite enough in itself for most of us, I imagine), and to be ourselves intensely alive in thought to the moral issues of what we teach.

I think the same applies to the definite religious teaching. I am frankly afraid of the word "definite" in this connection. The greater the measure of definiteness, the less is apt to be the measure of tolerance and charity. For secondary schools, at any rate, the Bible stands as yet unchallenged. We teach the Bible because we know no better handbook of practical ethics. We teach it to many whose "'doxy" differs from our own. We do it without difficulty or quarreling. Pamphleteers and platform firebrands have been on the lookout for cases of subtle propagandism in schools, and they make the most of what they find; but, so far as I know, they have not yet found any clericalism on the one hand or agnosticism on the other in our secondary schools. We believe the Book itself contains all that we need for right living, and all we need to know of the nature of the great "not ourselves." Let peace remain: let the Bible remain; let it remain unsystematized, lest we lose it altogether.

Graded Non-Theological Moral Instruction

I come now to the third suggested alternative—a graded course of moral instruction on non-theological lines. How this world loves to cheat itself with words! Somebody claps a new name on to a thing which is as old as the hills, and immediately it is hailed as an original idea, and a league is formed to propagate it. Here we have every church and chapel giving direct moral instruction, both to children and adults, giving it with all the advantage of a special building consecrated to the purpose, with all the special associations which invest it with dignity and power and earnestness, and somebody comes along—somebody presumably who lives outside the religious world—and says: "This is rather a good idea; let us adopt it in the schools. We will strip off the superstition, we will leave out the exploded fallacy called God, we shall not need the sanctity of place or worship; we will reduce the whole thing to the least common factor; and with this we will train the character of the rising generation."

Legitimate Occasions for Direct Speaking

I cannot believe that, if character could have been built up by text-books, it would have been left till the twentieth century either to write those text-books or to apply them. Do I wish to exclude altogether direct moral instruction? By no means. There are times and occasions when we fail in our duty if we fail to speak out straight and strong on these matters. When a boy is going to his new school (especially if he is leaving home for the first time), at the end of the term (and especially if he is leaving school), on one of those special occasions, either national, or peculiar to the school when all look for it and feel it to be right, and are ready to be impressed; when there has been some offense which needs to be set out in its true colors, or seems to be due to moral illusion or ignorance, or shown to be dishonoring not only to the individual offender, but to the good name of the whole community to which he belongs—on such occasions we speak publicly: we always have done. On other occasions we speak privately and individually. When we have noticed symptoms, and are beginning to feel anxious (the very fact that you are felt to be watching means more than you can tell); when there crops up in conversation, or in course of the lesson, some remark, perhaps some quotation from a newspaper, which shows lack of feeling, lack of moral taste, injustice to the poor, a coarse and worldly standard of judgment; most frequently, perhaps, in the estimate oneself expresses, and is expected to express, on the popular writers, the public men, the fashionable crazes of the day—on these occasions the school-teacher may legitimately use direct moral instruction and precept. It is legitimate because it is effective, and it is effective because our scholars feel that the occasion justifies it, and the text is provided before the sermon is preached.

The Grave Risks of Regular, Formal Moral Lessons

But shall we be able to say the same if moral instruction finds a regular place so many times a week on the syllabus? As such it seems to me to involve certain grave risks. I am open to conviction—the accomplished fact will convince me; but, until the fact is accomplished, I am against it: and perhaps you will allow me to give some of my reasons.

First, it makes character a separate subject of the curriculum, instead of being beneath, acting through all the subjects of the curriculum and the school activities. There is a subtle danger here for both teacher and taught. The teacher who has bought his handbook, and has fired off his series of lessons according to prescription, is in danger of thinking that he has done all that belongs to his duty of moral training; the pupil is apt to think that, if this hour is specially moral, then the other hours are not specially moral. My own conviction is that character is not something distinct in man's nature; it comprises the whole being, physical and moral, past and present; it pervades the whole man. Moral training, therefore, must be a matter of diet, not of doses.

Again, I do not deny that by systematic moral lessons you may convey to the mind of your pupils many ideas about morality; they may be able to write quite finished essays and explain, say, the different kinds of courage, and how courage lies in the mean between cowardice and foolhardiness, in a way that would gladden the heart of old Aristotle. But will they necessarily be courageous because they can talk about it? I know of many youngsters who can tell me all about football; they know all of the past records of the teams, and their prospects for the future; they have a fund of information and statistics at their finger-ends which is to me (who know them in class) amazingly accurate. But all too frequently their skill on the field is in inverse proportion to their powers of talking "shop." We can also have this identical sort of thing in morality. Do we want it? Is it worth getting, when we have got it?

Thirdly, the direct insistent suggestion, unless it is felt to be justified by the occasion, provokes at once, and specially so in the stronger natures, either a whole host of contrariant ideas or, what is just as bad, if not worse, a feeling of boredom and indifference. By far the most effective mode of suggestion is auto-suggestion—lead the mind to what you desire, but let it draw the inference itself—it is this which lends its special charm to humor; we enjoy it because we have to see the joke for ourselves. Jokes which are explicit are not jokes: text-books and teachers would be infinitely more effective if they were less explicit and taught rather by suggestion.

The Right Lesson at the Right Period

Even supposing that we get our lesson home, and, what is more, that lesson translates itself into action, will that suffice? Are we quite sure that the lesson we have taught is the right one for the particular period of that child's development? Is there not a danger of expecting adult virtues from immature characters? Charles Lamb does not tell us how old he was when "in the coxcombry of taught charity" he gave away to the unseasonable pauper the cake which had just been given to him, but he tells us the after effect of his premature magnanimity, and it was an effect very far from the one desired: "I walked on in the pride of an evangelical peacock."

In the earlier period of childhood the right method of moral education is by command, the motives are pleasure and pain, the method is vigilance. The period of adolescence needs other methods, answers to other appeals, warms to ideals which to childhood are unknown.

Lessons Must Be Lived in Their Teachers' Lives

Again, thought and emotion are not all, nor are they the chief thing; and, unless they be translated into actual endeavor, they may do us mischief, both subtle and irreparable. This is the main argument against much novel reading, or theater going, or sermon listening, even when the novels, theaters, and sermons are good of their kind. The noble impulses and sympathies and aspirations are roused, but not translated into action. Tolstoy's Russian lady of rank weeps in the theater over the trials of the hero, and works off her feeling in tears, with never a thought for her own coachman, frozen as he waits wearily outside.

Here are two boys who go to a hygiene lecture and learn more than ever I knew about the importance of keeping the mouth clean and the dangers of not so doing. But neither of those boys cleans his teeth either that evening or the next morning. It is not enough to have the idea; it is not enough to have it well in the focus of the mind, or even to have it reinforced by ideas of advantage. All this may be true of the boy who lies in bed in the morning after the hour has struck for getting up; but the real moral lesson for that boy is to pull off the blankets and apply the cold sponge. The assent of the mind is not enough: the consent of the will is what we need for action, and, if the will does not consent, we must play the despot and force it to consent, and keep on the forcing until the habit is formed which is too strong for the natural inertia. A command followed by an act saves multiplication of words, and is all the more effective on that account. If a boy is inattentive in class, instead of rebuking him and telling him to pay attention, instead of sermonizing, which interrupts the class and makes all suffer for the sake of one, pop a question at him, or hold out the chalk and say: "Just write that word on the board." The boy at once understands you have noticed his inattention. You have reproved it; you have started him on an act which itself inhibits the wrong inclination. If a boy is inclined to cruelty, give him a dog as a pet, and he will learn kindness by doing it.

In a word, the real moral lesson must be lived to be understood. And the glorious thing about doing is this, that, while passive impressions grow weaker by repetition, active impressions, on the other hand, grow stronger by repetition, and weave the strong cable of habit. "By obedience," says Plato, "we take in the laws as a dye," and it is a fast color: neither pleasure nor pain, neither fear nor appetite, will be able to wash it out. Light, too, comes as the reward of obedience. Right thought does not always or necessarily produce right action, but right action always and unerringly produces right thought.

"Something Left out" in Formal Teaching

And so I come to my last point. When I look at the syllabus of the Moral Instruction League I feel as a certain shrewd head-master felt on reading a flamboyant set of testimonials: "There is a strong smell here of something left out." That something left out in the case of testimonials is usually the most vital thing of all, and it is so here. What is it? The syllabus is drawn "on non-theological lines"; or, in plain English, it shuts out God. That is to say, it leaves out the ultimate sanction of all ethics and the only power by which conduct can be made ethical. I shall be told that conscience antedates Christianity. Granted, but it does not antedate God; and I know of no explanation of this same conscience and the authority which it asserts over all the other parts of our nature, except that it is the Divine Voice within; moreover, you will forgive me if, as a Scotchman, I say that I know of no chief end of man except that which was taught me in my Scottish Catechism—"to glorify God and to enjoy Him forever." Any other foundation is sand. You can no more learn right conduct and secure the power to fulfil it without reference to God than you can explain the orbit of the Earth and the process of the seasons without reference to the Sun. Man cannot rightly adjust his everyday relationships of home and household, of duty and society, if he treats them as though they were all and as though he himself were a mere creature of the day, an over-developed ape, a caretaker on a globe doomed to sterilization and destruction. Before he can get these everyday relationships rightly adjusted he has to recognize that he is himself a not yet developed angel, and over him and all his doings he must recognize the supremacy of other, higher, eternal, and infinite realities, into subjection to which he must bring all the things of the hour. In a word, morals break down without religion, just as surely as religion breaks down without morals.

This is the power which unifies with one central purpose all the scattered strands of pursuit and purpose and aspiration, which can quicken moral numbness, restore us when we fall, beat down temptation under our feet, which gives us a strength not our own, and not only sets before us a new and higher morality, but suffuses all the old morality with a new glow of joy and a freshness born of the skies.

Influences through Personality Are the Only Real Moral Influences—What We Are Is What Finally Endures

This great and inspiring idea must be embodied in a person, must be interpreted and act through a person. Religious men and women are out of all comparison more important than any syllabus of religion, however perfect. Ideas, even the best ideas, are often, as George Eliot says, "poor ghosts. But sometimes they are made flesh; they touch us with soft, responsive hands; they breathe upon us with warm breath; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power."

Mrs. Browning has described the silent influence of one such woman:

"She never found fault with you, never implied
Your wrong by her right, and yet men at her side
Grew nobler, girls purer, as thro' the whole town
The children were gladder that pulled at her gown."

It is this silent, almost unseen factor that counts for most—the radiation, I will not say *of* personality, but *through* personality, of a higher, holier power not ourselves.

When all we have said or done is forgotten, when our academic successes, our cleverest lessons, our brilliant achievements in administration, in school expansion, or, it may be, in sport or in literature—all these have become a prey to dumb forgetfulness, this influence will survive; "what we were like" will be remembered. A man who was a small boy at Rugby in Dr. Arnold's time, when asked in his old age what he remembered of Dr. Arnold, said this: "I remember there was a row in one of the studies—drinking or something of that sort: it was reported to the Doctor and he went along to stop it. I hid behind the door of my study to watch him as he came back along the passage: I remember the look in his eye—it taught me for the first time what sin was."

Not, therefore, what we say, or even so much what we do, but what we are, is the thing that endures—the ultimate lesson, good, bad, or indifferent, which each one of us teaches. If there is in us this quality, which in Arnold was called "moral transparency," then, like Arnold, we shall be backward to speak about these secret things that rule the heart. It is not needed, and all the great vital processes are secretive. We shall be backward to speak, but we shall not be backward to love, and love wins love, and nothing is so educable as love, nor has anything so many incalculable opportunities to impart itself: with every meeting, every parting, every chance word of greeting that we toss each other as we pass, every glance of the eye, it is given or it is withheld. Love radiates into other natures as surely as any physical rays: it is no more to be withstood than any other natural force.

DISCIPLINE

BY

ANNIE WINSOR ALLEN

THE problem of discipline carries us out of the field of merely mental training into the undefinable, irreducible realm of personal relations. Social consciousness, a desire to be kind overruling the desire to follow one's own impulses, a subordination of one's own immediate convenience to the comfort of all or to the gaining of some distant good, a realization of future and past as equally alive with the present, a linking of foresight and imagination with will and love of right, preference of good behavior to bad behavior—in short, self-government with a moral purpose—these create the aims of discipline; and to help a child gain these affords a problem almost entirely apart from questions of mental training. It is a problem of how to reach the child's desire, and having reached it how to direct it toward the most enduring things. Just as mental training cannot be included in a science, so, and much more, the problems of discipline cannot be solved by a system.

What the Discipline of Children Involves

Discipline is the process of regulating social conduct. If desire possessed in itself judgment, so that it could ascertain for itself which are the most enduring things, then the discipline problem would be no problem at all: all children would be born with a moral sense. But desire is at one end of the child's nature, and judgment is at the other. Desire is his most primitive spiritual possession, and judgment is his most civilized. There is no natural coöperation between them. Moreover, judgment bases its decisions upon experience, and a child has no experience, either personal or imparted. His elders it is who must supply him with selected experience, and impart to him the conclusions of their own experience and of the experience of those who have gone before them. So he gets material upon which to exercise his own judgment. His desire can be depended upon to like best the best thing which it apprehends, but unaided by judgment it cannot ascertain what is best. By providing him with significant experience and convincing example, his elders can help create in him that combination of desire with judgment which is called moral sense. In many children it does not need to be created, it is there eagerly ready to be used.

Unfortunately for the average child, the elders often do not know how to reach his desire or how to appeal to his judgment; that is, they do not know how to discipline him. In fact, trouble in managing a child is most often caused by the stupidity or ignorance of some grown-up mentor, past or present. It is our incapacity to understand children instinctively that makes all the problems of discipline. We meet obstacles which we do not understand, and then, thwarted, we clumsily forget the ultimate object of our discipline in the confusion of that moment's discomfort. We are met at the outset, even in the littlest baby, by native *independence,* by *conservatism,* by *temperament* mental and spiritual, and by *changeableness.*

The First Obstacle, Native Independence

This is strong in every normal American. Perhaps the little Japanese are docile; our children are not. Their first instinct upon meeting a difficulty is resistance. If they fall in climbing a rock, they immediately go to climb that rock again. We admire and approve it in them. But when they come up against us, ourselves, as the difficulty, we protest that they should not treat us in the same fashion. But what do they know of the reasons for our demands? What do they know of constituted authority? A difficulty is to them something to be overcome. We owe them proof of our right to control, and if not proof, then a convincing persuasiveness which

Copyright 1907 by Annie Winsor Allen. By permission of Houghton Mifflin Co.

shall be to them as good as proof. We need not be indignant because children will not learn from our experience, will not take our word for it that this or that is good or bad for them. They have no reason whatever for believing us, except such as their very brief previous experience of us may have afforded. If in that brief experience we have told them with assurance many things which proved afterwards not to be so, they certainly have no cause to trust us. All their own instincts prompt them to make their own experiments. Nothing but over-ruling proof of the wisdom of our advice will make them care to be directed by us.

We ought to have a child's affection, admiration, and confidence, before we can be of full use to him. His desire is part and parcel of his general fund of feeling and goes with the current of his other emotions. What he loves, admires, and trusts, he will desire to follow. For with affection in all primitive minds comes allegiance; with admiration comes imitation; with confidence comes at least a measure of obedience. It is not hard to win him in these ways, for he is very inexperienced and uncritical. Affection comes of itself. We have only to keep it. A child loves, out of the fulness of his heart, everything and everybody that comes into his life if he is not forced to fear them. With his love goes his admiration. He knows no difference between these; what he loves he admires, what he admires he loves. He will admire any sympathetic person who is in power over him. To hold his affection safe, gifts and favors will not serve. It asks sympathy, not kindness. There must be a mutual sharing of interests, his and ours. Then admiration will remain if only he sees that steadily as we urge him to good behavior, we try even harder to compass it in ourselves. Confidence, however, requires in us justice and good sense. If in the event we prove to be usually right, he will give us his confidence —his trust, that is to say, not his intimacy.

Having his affection, admiration, and confidence on our side, we can then count upon numerous other allies: his natural love of being praised, of doing things the right way, and of seeing things come out right; his childish readiness to be interested and pleased; and his native capacity to see reason when his temper is cool and the event remote. A great help, too, is his plentiful lack of preconceived ideas. And we hold in our own hands the cogent power of suggestion and of courtesy. With these numerous allies, we can overcome all that is troublesome in his native independence. Independence itself is so valuable that we must not even try to conquer it. It must be kept healthy and in happy case.

The Second Obstacle Is Conservatism

One might also call it mental inertia. It springs from the human mind's incapacity to turn instantaneously, and to act immediately, upon unexpected material. This inertia gives the child an instinctive preference for the familiar over the strange, and enormously increases his desire to do what he is doing rather than what he is told to do. Added to this inertia is the actual time that it takes an inexperienced mind to translate heard words into its own thought and then translate that again into action to fit the original words. Herein lies the chief part of children's reluctance to obey even a beloved mother. In grown people this inertia often takes days, weeks, months, years, to overcome. It is an invaluable element of human nature, and needs only to be understood to be respected. It must be met with patience, courtesy, and reasonableness; and its disadvantages must be obviated by instigations to promptness and alertness.

The Third Obstacle Is Personal Temperament

The third obstacle, personal *temperament*, has to be overcome in each child separately. Unless we study it and adapt our treatment of it, we shall remain remote from the child and shall give him little help in conquering his world. Not only the same method cannot be applied to different children, but no special procedure can be held to rigidly with any one child. We must keep our observation and invention constantly at work.

The Last Obstacle Is the Comic Element, Changeableness

It is the element of phases and tricks. The child progresses through innumerable phases, mental and physical, and he takes on external tricks one after another, which have small relation to his inner self. These are all produced by temporary mental and physical conditions. We must learn to distinguish between what a child will outgrow, and what he must outlearn. We worry over how to conquer a child's temper, and suddenly, one day, it disappears. We are almost frantic because a child persists in holding its mouth open. Then the trick vanishes before we have decided what to do about it. We should take as little obvious notice as possible of such things, and recognize within ourselves the humor of them. When their tendency or immediate result is so serious that we must take official notice of them, we should still never treat them as on a par in ethics with really responsible faults. This obstacle is simply a troublesome manifestation of the invaluable power of reflex action.

In fine, whether the obstacle be independence, inertia, temperament, or trick, we can never reach his desire and direct it toward the most enduring things, unless we respect in his nature the characteristics which give us most trouble. They are obstacles to be provided against, not obstructions to be destroyed in the child. Recognizing them by no means does away with the necessity for discipline; it simply affects the method of discipline.

There Are Obstacles in Ourselves Too

In ourselves, there are obstacles which we seldom recognize and consequently seldom guard against. We do know that we have faults, and in our dealings with a friend or stranger, we try to recognize and allow for them. In dealing with our child, however, we habitually ignore them, and expect him to assume that what we say and do is right. And we all too often assume it ourselves. Yet we are very like the children. We, too, love our own way. We, too, are stiff-minded. We have our own unseasonable moods and senseless tricks, and moreover, on top of it all an acquired sense of dignity which acts as a bar between us and the children. If we deserve their respect, they will give it. We need not concern ourselves so much about their behavior toward us as about our own toward them. We must treat them with courtesy. They are our equals in everything but experience, and we must regard ourselves as appointed to give them the results of experience quickly, thoroughly, and beneficially, often rigorously, never roughly nor stupidly.

This close resemblance between ourselves and the children should never be out of mind. Children are nothing but ourselves in smaller size and a little different proportions. Yet we continually make the mistake of thinking of them as apart from those of older growth. If in speaking about their peculiarities we sometimes said "we" instead of "they," comprehension of them in many ways would open to us. If we thought of them as other people instead of as children, we should treat them more acceptably. We make the same mistake with almost all subordinates. Persons whose power compels our respect, we instinctively treat as we would be treated. But the further they get from equal power, the less we treat them as equals in humanity. It is wholesome to regard the children in this larger light as members of society like ourselves, for it would be hard to find a parent, no matter how gentle, sincere, and conscientious, who is not every day guilty of the sins of injustice and stupidity. We are unjust because we have the immunity of tyrants and we are stupid because we are not on our guard against it. It is the more highly important that we keep strict watch over ourselves because, after all, the chief part of a child's moral training comes from seeing his parents try to do right.

We Must Learn to Get His Viewpoint

Another way in which it is well to think of the child as if he were one's self is in realizing his own idea of his own acts. We see his acts in their results. He sees them in their causes. His acts have not the same meaning for him that they have for us. We cannot impress upon ourselves too carefully that *disobedience, naughtiness, untruthfulness,* are simply *our* names for actions of the child. They show how the act strikes *us*. They indicate *our* desire and *our* outlook; that is, the objective aspect. If the child were giving names, he would choose some word that would indicate his desire and his outlook, the springs of action in his own mind; that is, the subjective aspect, a very different thing. We say, quite truly, that some act of his was disobedient to us. He says that it was agreeable to him. We say it was naughty; he says it was funny. We say it was untruthful; he says it was necessary or perhaps mistaken. Or his cause of difference may be even simpler. He may have wholly misinterpreted a word that he used or we used. The child who merges the two words *ask* and *tell* will often seem impertinent or unreasonable. "I told you to pick up my ball, Grandmother!" means to him, "I asked you." In so many ways is his adjustment to the world made difficult by the very nature of things. It is our part to simplify, hasten, and perfect the adjustment by discipline.

For Him to Meet Us Half-way Takes Time

It takes time and careful thought from him before he can see himself as others see him, before he can gain social consciousness and learn to to see his acts objectively. The power to picture one's self as being a someone else to other people, as simply one of a goodly company just as those others are whom we can see,—this power of imagining one's self from the outside,—is not natural. It is acquired laboriously, and in the end is at the very best only partially acquired. We remain always to ourselves intimate spirits, with troublesome, half-comprehended bodies; whereas other people are visible bodies with an obvious propensity for crossing our path. The kindred, invisible spirit within them we only slowly apprehend. With that apprehension comes the desire to be kind, and the readiness to subordinate our own convenience. In like way, the present is all we are naturally aware of. Only slowly do we learn the lessons of the past and the value of the future. And only with this knowledge comes the power to have foresight. This foresight joining with that sympathetic imagination which can conceive of others as having needs and rights, builds up a preference for good rather than bad behavior; and finally there issues forth in us self-government with a moral purpose. It is to simplify and hasten these developments that discipline exists.

Sometimes a little child seems to have brought this social and moral sense with him into the world; but even such a rare child comes unadjusted. If he is left unaided, he promptly adopts the easiest behavior toward his universe, and he invents the most obvious explanations for its treatment of him. If he chances to be the child of a savage, he will remain in this first simple state for the rest of his life. If, however, his surroundings are civilized, he will year by year come to adopt civilized methods and to understand more or less clearly their purpose and advisability. He will grasp first the simple, then the more advanced methods. This process we may call following in his development the advance of the race through the ages, if we like that way of putting it. Perhaps a better way, though less striking, is to say that, since all children throughout the ages have come into the world in the same wholly unadjusted condition, therefore no child can avoid going through the same general process of adjustment that his predecessors followed, always having to add whatever new advance has been made by the adult generation immediately before him.

The civilized child, the outcome of developed parents, is not, however, at birth in the exact condition of a savage child. His mental faculties and his capacity for mental reaction are much more highly developed. And if the families from which he springs are rising, he is more developed in this way than his parents were at birth. He is a little prophecy, and in potentiality is ahead of his times. He is ready for the next step up.

Our Main Task Is Simply to Start Him Right

Practically what we owe to a child, then, is not so much to recognize his likeness to a savage as to recognize his likeness to the coming man. We need to help him from the very beginning to understand about managing his environment in the most advisable ways known to the civilized world. The child of to-day is the man of to-morrow in two ways. He will be a man to-morrow and have to carry the responsibility of to-morrow's problems. And he is to-day rife with the powers of to-morrow's man. He can appreciate to the full all the beneficence of discoveries which it has taken the race so long to amass. Little children, for instance, enjoy and reap the benefit of a tactful, kind treatment of one another quite as much as grown people do, and they can learn it very rapidly from suggestion, though they could not invent it for themselves. Babies of six months can begin to learn self-control. Boys of ten can take a quiet stand for decency. There is no need to wait. They can begin at once to be highly civilized ethically, and to be thankful for it. Then having learned all of good behavior that the race has to teach, they can spend their own full manhood strength in discovering new nobilities of conduct. So the prophecy of the young life may be fulfilled and its potentiality become a reality of service.

In the light of these considerations, discipline becomes an effort to give the child a good start, to give him the best of opportunities, by helping him to self-control and steady moral judgment; and also to make the child agreeable to himself and others as he "goes along."

In brief, then, the problem of discipline is triple: to reach the child's desire, to form his judgment, and to meet an immediate situation. In order to reach his desire, we must get his good-will. In order to form his judgment, we must give him clear reasons and make him understand cause and effect. At the same time, in order to meet the immediate situation and give him continuing practice in self-government and consideration for others, we must enforce good behavior, even against his desire and without his judgment if necessary. By right discipline he will gain social consciousness even if he does not gain social understanding.

Maxims of Home Discipline

Rules and maxims, counsels and regulations, have but small significance compared to the experience which they represent. As a handbook of botany is to a landscape, so must a manual of morals be to a life. Yet botany has its service, and if one were sure that maxims would be taken to enlighten rather than to determine conduct, to suggest rather than to direct action, one would not find the setting down of maxims so repugnant. At the risk of misuse, the following are held out,—to be read, considered, and then forgotten as to all but their spirit.

Universal Rules of Conduct

A universal rule is one which has no exception either from respect of persons or from consideration of circumstances. It is always valid. There can be only subjective reasons for not following it.

Never Be Annoyed or Reproachful—Act, on Occasion, as You Primarily Feel

Annoyance and reproach betray a petty personal view of the offense and give room for suspicion that a less selfish mood would not have seen offense at all. Meet temper or obstinacy with firmness, not with temper. Meet thoughtfulness with gravity and kindness. Meet all with decision. Be emphatic, be impatient, be indignant, be peremptory, be angry, if occasion calls; but do not be pettish, reproachful, annoyed. It is the child's mistaken conduct which calls forth your protest, not his causing you discomfort.

It is a real mistake to be always pleasant and gentle with a child. Thereby it never learns how others feel at its misbehavior. Neither is it well to be "grieved," often. This, like annoyance, betrays a personal point of view. It is a secondary result of their naughtiness only. Do not hesitate to behave the way you primarily feel, on occasion, provided you have rightful provocation, and the mood is likely to reach the child.

Meet All Things with Latent Humor

Humor is the power to see and be amused at the persistent contradiction that lies in every situation. Whenever two minds join issue, there is this comic element of counter currents. Our own shortcomings, our incapacities and imbecilities, are always funny. One need not laugh if it be not suitable, but one may always smile inwardly.

Be in No Hurry

Give time for the other mind to receive your words, and, after that, to slow up, to stop, and then to reverse its motion. Then give a choice whenever possible. Your abiding purpose is to increase the number of sensible, independent people; it is not to get your own special plan fulfilled in this particular instance in your own peculiar way.

Lay No Burden of Trust

Trust each one only so far as is serviceable, not so far as seems possible. Superfluous trust is merely temptation, and it is unjust to lay such a burden. Life swarms with temptations. We should not unnecessarily multiply them by asking of a child more self-restraint than he has yet fully learned. It is fair to trust a child of ten not to run away, but it is not fair so to trust a child of three. It is not fair to leave "yellow journals" round and then tell a child of any age that you trust him not to read them. The temptation is too strong and constant.

Establish a High Standard of Performance —Avoid the Line of Least Resistance

The innermost desire of every human being is for perfection. What truly is perfection, only judgment can show; but we all love perfection as we understand it; we admire efficiency, we take pride in our own accomplishments. This is a universal possession of the race; a love of perfection lies down at the bottom of every one of us. Other tendencies may overlay and conceal it, such as that inertia of mind or body which is called laziness, or that deficient judgment which is called a lack of proper standard. But always, even though dormant, there is the love of perfection, ready to be reached and used.

A high standard of performance is a boon to the possessor and to his world. Inculcate promptness, accuracy, perfection, no matter how far short of this ideal the individual will always come. The world wants men who do their work right the first time. No matter how much we sympathize with the children's very human wish for laxness, we must not be lenient to their disadvantage.

So we must not teach them to do things the easiest way, "to save themselves trouble." This fosters laziness. The line of the least resistance is the natural course of mind as well as matter. We need not draw attention to its beauties. Recommend instead the line of greatest effectiveness.

Guide, Do Not Force, the Mind

Guide or restrain the mind, but do not thwart it. Remember the mind is to be reached and influenced. If you wish to hold control, run with it, in the same direction, as a man catches a horse. If you run counter, there will be a collision of wills, and something is sure to be injured. It may be the child's feelings, it may be his good-will; and you will be lucky if you escape a fall yourself into ill-temper or defeat.

General Rules of Conduct

A general rule is one that is usually valid but has exceptions, so that its application requires judgment.

Do Not Use Physical Force

Remember it is the mind, not the body, which is to be reached and influenced. He must learn to govern his body by his own will, and all independent children do prefer to direct their own steps. Let your motto be "Hands off." Illustrate just authority by controlling your own actions, and then expect the same control of him.

Do Not Punish

Punishment is the infliction of an extraneous arbitrary pain of body or mind, in order to make the offender remember not to repeat the offense. Its result is apt at the best to be an unreasoning acquiescence, at the worst, rebellion and hatred of authority. It can never avoid being an obtrusion between the deed and the real reason for not doing it. Therefore, if there be any other efficient way to make the offender remember not to repeat the offense, avoid punishments. They irritate or subdue. Prescribed punishments—fixed penalties—are especially to be avoided, because a child is able to reckon the cost of disobedience and decide that the forbidden pleasure is worth it. They think, too, that the punishment measures the enormity of the offense, and that if they do not much dislike the penalty the crime cannot be very bad. A child should know that discomfort or suffering of some sort is sure to follow wilful disobedience, but he should not be able to foresee exactly its kind or degree.

When master and offender are both unreasonable, punishment is necessarily frequent. The more reason reigns, the less the need for punishment; so that children who are brought up under the rule of reason from the beginning are seldom punished.

Punishment is sometimes necessary. It is often necessary, for instance, in the cure of superficial tricks, if the tricks are persistent and need curing. Tricks are undesirable ways of doing things, which spring from superficial reactions of various sorts, and have no immediate connection with the personality. They are involuntary, and so dissociated from desire that they cannot be reached through the avenues of mind and will. It is for such things that swift, sharp punishments are often necessary. But where one has always had charge of the child, corporal punishment should not be necessary. It is always a makeshift, a stop-gap that blunts the perceptions of both parent and child. Disagreeable tastes and various other physical discomforts are sometimes a good substitute, when they bear some relation to the offense.

If one plan of cure fails to work, try another. No matter how sensible the plan is or how often it has worked before, if it does not work this time there is something wrong with it in this case.

In lieu of punishment, there are

explanation, which is the appeal to reason;

persuasion, which is the appeal to affection and kindness;

non-interference, which is the appeal to nature and is often excellently wise; for many acts left to themselves bring about immediate results which are exceedingly unpleasant to their perpetrator;

"deus-ex-machina," which is the supplying of pseudo-natural results, such as depriving him of his dessert if he dawdles over his meat, sending him out of the room if he makes too much noise, etc.;

hygienic method, which is the removal of physical causes for "naughtiness," such as putting him to nap if he is fretful, letting him run three times round the garden if he is cross, opening the windows if he cries too much, etc.

Do Not Expect Implicit, Immediate Obedience to New or Unexpected Demands

Except in matters of routine, where by previous experience and habit the mind is already prepared to feel the fresh idea is a familiar one, time must be given for adjustment. New ideas, unexpected changes of thought, cannot be acted upon suddenly. Time must be given for translation of words into thoughts and back into action, with all the various intervening brain processes. Some minds are very slow in such adjustment; some, very quick, but none is instantaneous.

It is also well to lead the mind to the new idea slowly, beginning with what is familiar and acceptable and then linking each new idea to one already made familiar. Some people object that this makes obedience too easy. A child they think should obey cheerfully, without asking for reasons. But that is a virtue which he will never need when he is grown. Grown people are almost never called upon to change their course suddenly without any understanding of the reasons. We first understand and then act,—much against our will and desire, it may be, but always for comprehensible cause. Children must give prompt obedience if necessary, but there is no need of multiplying these uncomfortable occasions. How uncomfortable they are any one knows who has set out for a day's pleasure and found at the pier that the boat has stopped running!

Demand Immediate, Implicit Obedience in Customary Matters

Every one knows how hard it is to accept reversals pleasantly. So a habit of cheerful obedience in youth is necessary in order that one may learn how to yield gracefully and easily when one cannot have one's own way. It is also necessary in order that the ordinary course of life may proceed promptly and comfortably and in order that sudden emergencies may find the child entirely subservient to quick directions. In obedience also lie the foundations of faith.

This rule cannot be enforced very early. To a child under three, all demands are new, unexpected, and unaccustomed. In cases of emergency he has to be taken up bodily. Neither should the rule be enforced late. In a child over thirteen, unselfishness and reasonableness should have taken the place of obedience. A request or a representation should be all that is necessary.

Do Not Explain or Persuade at the Time

Do your explaining before the moment of command or after the incident is closed, not while disobedience and rebellion are regnant in the other mind. Reason when he is a reasonable being, unbiased by the vivid pressure of passing desire.

Persuade before a command. If persuasion follows a command, it usually betrays weakness and is consequently apt to meet refusal; certainly it will breed disrespect.

Therefore, command but seldom and mostly in matters of course. When you command, exact obedience.

Say "Do," Not "Don't"

"Don't" simply stops action. It suggests no counter action. "Don't run your head forward!" offers no aim to be accomplished. "Do draw your chin in," offers an ideal to be pursued. This follows the general principle that the excellent, not the execrable, is suitable material with which to stock the mind; that hygiene, not pathology, is fit for general study; that it is purposes to be pursued, not fates to be shunned, that urge us to good behavior.

Do Not Present the Alternative

When one course of action is entirely the most desirable and the child is not able to see the full grounds of choice, do not give him a choice. Let the choice be between two ways of doing the one necessary thing. For instance, "We are going home now." "No, I don't want to go home." "I know it. I am sorry, but we must go. You would like to stay, I know. Shall we go past Charlie's house or round by the blacksmith's shop?"

Nevertheless, in all matters which come within the range of his entire understanding, a child should be allowed and encouraged to use his own judgment and to act on his own initiative. Though his intellect does not reach full development till many years later, he has a meager supply of it which is fully adequate to the demand of his legitimate amount of responsibility.

Do Not Argue—Learn to Be Silent

Explain or persuade, but do not argue. Argument is for conversion, not for action.

There is much power in silence. When the child knows that you are displeased, and why, then there is no increased power in words. So long as you talk, he can talk back.

Do Not Snub—Do Not Nag

Snubbing paralyzes the mental forces and checks the flow of natural feeling on both sides. It is most injurious to healthy development.

Nagging numbs the mental sensibilities. It makes the receipt of reproach familiar, and the child becomes either indifferent or discouraged.

Do Not Appeal to Base Motives

The base motives are fear, vanity, jealousy, selfishness, laziness, and their congenial fellows. An appeal to fear encourages weakness; an appeal to vanity fosters conceit; and so through the list. These baser motives are operative and very potent in us all; but the more they are ignored the nobler the race will become.

Do Not Bribe or Threaten

State the resulting benefit of acquiescence or the resulting pain of refusal, if necessary, but do not offer extraneous arbitrary goods or ills as a sequence of any conduct. Bribes appeal to the base motive of greed, the desire to get something more than one's due. Threats appeal to the base motive of fear, the desire to avoid what is unpleasant, and the impulse to reckon the cost.

Do Not Reward

A reward is some desired good following as an artificial sequence but not as a consequence upon right conduct. Thus rewards must always be an obtrusion between the deed and the real reason for doing it. Therefore, if the real reason can possibly be made apparent and attractive to the child, let that suffice instead of a reward. If not, let the gratification of those who do understand be sufficient to please him. A habit of expecting artificial rewards clouds the purposes and misleads the will of a child.

The more reason reigns, the less need is there for rewards. Rewards are perhaps sometimes necessary to overcome a persistent trick or habit, such as slowness, absent-mindedness, or the like. But a child who from the beginning sees great pride taken in good performance, seldom needs any other spur than his own proud satisfaction and the commendation of those whose commendation he values,—in addition to the good of the gain itself.

Counsels of Perfection—Avoid Lies

Avoid lies from yourself. The only excusable excuse for lying is defenselessness: we may sometimes believe that we are driven into lying to those who have the better of us. But lying to subordinates has no excuse; it is we who have the better of them: they are already in our power. Some persons say that they never lie except to children. By this they mean, of course, that they imagine a lie to a child is sometimes defensible because it seems necessary. But this is a policy which arises from timidity rather than wisdom. There is always some way of telling the truth which is fitted to the child. Anything, little or big, which gives to any human creature a mistaken idea about anything in the universe is an injury to him. The more accurate his ideas of things, the more fully and wisely he can live his life. Moreover, since we are very particular that children shall tell the truth to us, and since we find it exceedingly inconvenient and exasperating if they do not, it is as well to show them by our own example what we mean by always telling the truth.

Furthermore, do not tempt the child to lie by asking direct questions in difficult situations, or by showing anger, indignation, or amazement over his faults.

Do not give him the lie, by hasty contradiction or by deliberate unbelief. A child's mind is even less clear than a grown person's and he often does not know that he has not told the truth. Sometimes he is telling the truth according to his idea of the meaning of your words or of his. Be patient and search carefully. Remember that in the matter of truth-telling, though the will be willing the mind is often weak. The natural, untrained mind cannot always distinguish between thought and reality. The natural mind believes whatever it thinks; and believes that saying a thing is so, is the same as its being so. Help the child to learn to see the truth, to distinguish between thoughts or wishes and facts. Above all, do not confuse his mind by frightening him about it all. Never frighten him, and always help him to understand what is the true answer and how earnestly you wish to have him find it. Teach him that the truth is more important and sacred than any possible personal consideration.

Discourage Superfluous Habits

We are all insufficiently adaptable to circumstances. We need to distinguish more clearly and readily between necessary and merely convenient or accidental customs. So it is undesirable to multiply the number of things which seem necessary to a child. Whenever you possibly can, tell him it does not matter which way he does this or that. Let him realize that there are often a dozen equally good ways. Discourage his always putting on the right boot first, always taking his spoon in his right hand, always being sung to at night. Mere conveniences and pleasures must not be petrified into duties and necessities. To make a general rule into a universal rule, stiffens us.

Teach Him to Bear Disappointment

Many persons conceal coming events from children, because the things may after all not happen and then disappointment is so hard to bear. Of course, if disappointment is thus treated as an experience to be avoided in every possible way, then disappointment will become an unbearable pain. But life is a series of disappointments, as it is a series of fulfilments and a series of surprises. Children should learn to meet disappointment as one of the interesting problems. They should grow accustomed to turn defeat to victory by filling every disheartening gap with something which could not otherwise have been had. If one is left at a junction by a delayed train, let him visit the sights of the town, or talk with a native, or write an unusual letter, —instead of eating apples of annoyance in the waiting-room.

Aim to Have the Child Self-Aware but Not Self-Conscious

Let your comments on his conduct be enlightening. Make the general situation clear, but do not focus his attention on a detached characteristic. What we commonly call self-consciousness is an exaggerated consciousness of some part or aspect of ourselves. In order to lose self-consciousness, we must see ourselves in the large and as one of many who have a common nature. We must become less conscious of ourselves as separate individuals and more aware of ourselves as companions. Thus we become less self-conscious, although we become more self-aware. Accustom the child, by appeals to his sympathetic imagination, to realize himself as having an outward external existence, which is visible to other people as they are visible to him, and which gives them their only knowledge of him. Accustom him to realize that other people have an inner invisible source of action entirely apart from him, as his is apart from them and invisible to them. So create a spontaneous understanding of the need for kindness in order to understand others, and for self-expression, in order that others may understand him.

Enlarge in all other ways, also, his relations with the world. Accustom him to realize the future and to remember his past, and then to realize the distant past. This gives him a larger basis from which to judge himself and other people, and by which to test all new and old ideas of conduct.

Avoid Competition and Comparison

Forced *competition* leads invariably to discouragement in those who must invariably come out behind, and to conceit in those who just as inevitably come out ahead. The winners are always those who have native talent. They deserve no credit for distancing the others who work with acquired powers, yet they get all the praise which really belongs to some one who made a great effort working against large odds. Competition is wholesome only in secondary things and between those who are evenly matched in talent.

Comparisons between things and persons lead to various evils. "Which do you like better, candy or ice cream?" is a most usual sort of question. But it is really excessively silly. "Both" is the only rational answer. To ask such baseless questions of the inexperienced only gives them a belief that superiority and inferiority, a grading of some sort, must exist in all sorts of places where there is really no ground of choice at all. It leads them to suppose that one quality is better to possess than another. The consequence is that we all bring up with us into adult life an impression, indefensible but ineradicable, that there is a better and worse *in everything*. We are stuffed with groundless prepossessions and prejudices.

Avoid Criticism

Avoid criticism of others in the child's hearing. He is entirely incapable of judging character, its causes and excuses. He is, and ought to be, uncompromising, intolerant, wholly external in his standards. Good is good and bad is bad for him. The shortcomings and peculiarities of his older friends and relatives and neighbors are none of his business. The best of them are to be loved by him and admired. This sort of hero worship is essential to forming his ideals. He must have tangible, visible embodiments of virtue to solidify his ideas upon. Only later can he learn the meaning of archetype.

Avoid criticism of the child in the child's hearing. Unless you deliberately intend it to serve some definite good for him, do not let him hear from you any remarks about his character, his talents, his faults, his appearance, or his health. Leave him the blessed immunity of unconsciousness, and the wholesomeness of untroubled growth toward unperplexed ideals.

Avoid criticism of the world in general in the child's hearing. Do not talk before him of sickness, accident, crime, private affairs, adult perplexities of any sort.

Keep Pace with the Child's Mind

Every child rapidly outgrows, or ought rapidly to outgrow, his previous mental states and his previous occupations. He needs to be freshly noticed, and not to be treated as if he were still in last month's state of mind. As new power develops in him and new experience broadens him he sees himself differently, and needs to have others see him differently, too.

Also all children need full occupation. As well-used powers grow stronger, they can be used more rapidly and less frequently. There is room for new acquisition. The child who constantly asks "What shall I do?" or who is constantly without occupation, is he whose available occupations have become too easy for him, and who is not bred by experience into the knowledge that there is surpassing interest in doing what is creative and a little difficult.

Ignore Much

Beware of over-emphasizing little faults and little duties. Often by over-emphasis, so much attention is centered upon a fault that it is intensified,—as a bicyclist increases his chances of running into something by thinking nervously about it. Likewise, little duties, desirable habits, are readily magnified into moral obligations by a learner, as the early Jews made a religion of their health regulations. One often sees a fine young girl who believes a courteous note to be more important than a truthful tongue. Human nature has a tendency to make each injunction moral, and to give most weight to those it hears most often!

Practise Much; Preach Little

Words rapidly become cant to the hearer, even if they remain sincere in the speaker. Ideals which one discovers for one's self arise in the intellect and thence permeate one's whole nature. Ideals received in words from another may never get further than the memory. Say little of your ideals to a child, and that most soberly and reverently. Let him see clearly that you know that it is only deeds which prove sincerity. Prove your principles by your practice, not by your insistent desire that he shall practise them. Then when he discovers for himself what they are, they will be very convincing to him; the more that as a child he could not understand abstractions.

Do Not Stand on Your Dignity

It is salutary to carry with you always the supposition that you are possibly in the wrong. Then, when you prove to be actually in the wrong, you easily take the frank stand so provocative of confidence, and freely acknowledge your mistake. Apologies are right and useful to make, even to little children. (Excuses are another thing. The man who is full of excuses in the great majority of cases is not full of repentance.)

Bear No Malice

Do not visit your displeasure at one piece of conduct upon all else that he does, for a day or a week. Do not seem to be sulkily harboring a grudge as if he had done it to injure you and you were angry. Treat each error on its own merits, and let him see that you regard him as of more importance than any one of his deeds.

Use Your Best Mood

Try not to discipline a child unless you are satisfied with your mood. First summon your own best state of mind, and then face the child. Your mood will be your best ally.

In the same spirit, if he confesses to some misdeed, do not treat him just as if you had found out the wrong yourself. A confession is a sign of repentance. It may be selfish repentance, a mere desire to avoid the uncomfortable consequences of his misdeed. It may be generous repentance, a strong wish that he might undo the harm which he has done. In any case he needs to be handled in accordance with his state of mind. Non-repentance, selfish repentance, and generous repentance present three different problems; for discipline is not mere policing, the protection of public interests; it aims at personal assistance.

Courtesy of the New York Kindergarten Association.

KINDERGARTEN SCENES

10. Special Means of Mental Development

AROUND THE YEAR

WITH

CAROLYN SHERWIN BAILEY

THIS helpful Calendar has two portions for each month of the year: "Something for the Children to Do," and "Something for the Mother and Teacher to Think About."

The handicraft section for each month gives a description of some seasonal occupation, appropriate either for the school or the home kindergarten.

The talks are usually seasonal, too, and cover a wide and useful range of attitude and conduct, wholesome alike for mother and teacher.

It has been thought especially happy that, during the first school years of the baby, teachers and mothers may meet together in these pages, and think the same thoughts and use some of the same devices.

Miss Bailey is one of the most useful and popular writers who to-day speak through the great national magazines to the women of America. We are fortunate to have the privilege of giving her useful material its first appearance in book form. THE EDITORIAL BOARD.

Something to Do in January

Games That Make Brain Stuff

"What shall I play now?"

Down through the ages pipes the small voice. The baby asked the question yesterday. He will ask the same question to-morrow.

Perhaps you fail to answer the beseeching little questioner. Helping him to play means procuring new toys, giving of your own time, leaving your work.

So you thought, but it need not. You may plan merry kindergarten games that will interest even a very little child and educate him as well.

Dr. Montessori has rediscovered for us that a child who is quick to *see,* to *feel,* to *hear,* is a bright child. Let us spend five minutes each day in playing a sense game with the children.

Games That Train the Sense of Sight

To train your child's sense of sight, test with his kindergarten balls his knowledge of the six rainbow colors. Then play a hide-and-seek game with the colors. Lay the balls—red, orange, yellow, green, blue and violet—in a row. Blindfold the baby, "who doesn't know what to play," and take away one of the colors, asking him to try to tell you, with opened eyes, which color is gone. Begin with the colors with which he is most familiar, but gradually make the game more difficult by hiding difficult colors, or two and more balls at a time. To vary the game lay the colored balls in a certain order, blindfold the child, change the order of the balls and let him with his eyes open try to rearrange the balls in their former color order.

Games That Train the Sense of Feeling

A *feeling* game may be played with any small household objects. Fill a small work-bag with things which the child has seen—spools, a tiny doll, a thimble, a closed penknife, a dozen or more of these familiar objects which a child knows and can name. Give him an opportunity to feel of the bag and name as many objects as he can through "the eyes in the finger-tips." In the kitchen, spoons, small pans, the biscuit-cutter—any available object—may be hidden in a towel and given to the child for him to recognize by feeling. The sewing-room gives a wonderful field for training the child's touch sense. Let him handle cloth of various textures—wool, velvet, cotton, linen, silk—until he can tell the difference between them. Then let him feel of one, blindfolded, and tell the name through the sense of touch.

The game may be continued, using the child's playthings. Ask him to clasp his hands behind his back. Then slip into them, without his seeing them, his familiar toys, one at a time—a block, a ball, a toy animal, one of the wooden people from the Noah's Ark—and let him name the toys without seeing them.

Games That Train the Sense of Hearing

Games that train a child's sense of hearing are quite as delightful as these. Blindfold the baby, blow a tiny whistle and let him try to find you by the sound alone. To vary the game, the child may impersonate one of his loved Boy Blue's sheep. He hides in some part of the house and mother blows the horn that calls the sheep back to the fold. Then he tries to find her by following in the trail of the sound. Still another way of playing the game is to use a sleigh-bell or the bells on the child's horse reins. This time mother impersonates Santa Claus, hides, rings the bells and the child finds her again by the sense of hearing.

Games That Train the Other Senses

We must not neglect the sense of taste and of smell in this mind training. Dulness of any of the senses means mental dulness. Just a moment spared the child each day for taste and odor training will mean brain stimulating. Let the small boy or girl, with closed eyes, taste certain foodstuffs—sweet, sour, bitter, salt—and try to determine and name his sensations. Let him experience, also without seeing, many contrasting odors—sweet, aromatic, pungent.

We take our own senses and those of our children so for granted, forgetting that they are the gateways to the soul. Let us begin to-morrow, seeing to it that our children's senses at least are kept open, alert, ready.

A January Talk with Mothers and Teachers

Children and Poetry

The Midget adores hearing poetry read. When she has traveled the shining circle of her play, and has worn out her fat feet in trying to keep up with the mad whirl of her toys, when she has left a few corpses of dolls in the path of her enthusiasm and when her day's work is drawing to a close, the Midget selects a book at random from the book-shelves and begs your attention. A soft, determined palm indicates the selected page. A sweetly firm little voice announces, "Read it out."

Perhaps the Midget selects "Pilgrim's Progress" for the evening's reading. Quite as likely it is a husky encyclopedia volume which she tugs over to our lap. Sometimes she brings a copy of Ruskin. But we are quite sure that once the reading is started and the Midget falls happily into the spell that is wooed by the sound of a beloved voice, whether that voice rises and falls over the tribulations of Christian or the wordy description of the eucalyptus, she will sooner or later demand:

"Make them sing! *Please,* make the words *sing!*" So we change the prose for poetry. This is what the Midget wants for her bed-time story-hour, poetry.

Why the Little Child Loves Poetry

The Midget is an old baby—older than we are, older than the "Pilgrim's Progress," older than the encyclopedia. Sitting at the door of some tent-place, eons ago, she listened at nightfall for the chanting call of her liege lord taking his exultant way home to her from the hunt. In another age, the Midget leaned from the casement window of some old castle listening for the monotonous triumph-chant of her lover and his retainers, shouting their battle-songs as they marched back to her. Yesterday, the Midget was a singing girl, happy in her rags and making a battered old street of Arcady-on-the-Sea ring with her caroling.

If we were to tell the Midget how she has been loving "words that sing," for a few thousand years, her forehead would pucker into a big question-mark of a wrinkle; she would pull one gold curl speculatively down over her nose and twist the corner of her "pinny" in puzzled fashion. She doesn't know that she is a world-person, bringing with her own chubby self to our house a love of swinging, singing, dancing, melodic words—words that made the troubadours' voices echo down to us through the centuries; words that made an immortal of Shakespeare.

From the deathless ditty of "This Little Pig Went to Market," to the singing of Titania and "Where the bee sucks, there suck I," the Midget gives her unrestricted attention to *any* word-melody. As we read to her, "I know a bank where the wild thyme grows," her big eyes melt into dreams as if she could see through the brick and concrete of a city wall to a field where you can gather arms full of gold cowslips. Of course the Midget never saw a cowslip. It is quite likely that she confuses the "nodding oxlip" of Shakespeare with her "friendly cow, all red and white" of Stevenson. But, withal, the Midget feels intensely any beautiful word-melody. Its rhythmic flow of meter, its happy jumps and starts and stopping-off places, its tuneful word ripples and slow, sleepy stateliness of line work a comforting reaction in the Midget's senses. Poetry makes her *feel* comfortable, so she likes it.

Why One Young Maiden Does Not Care for Poetry

As she slides down from our lap and is bundled off to bed, Felicity glides into the room—Felicity, all poise and grace and princess-like assurance. Her brown tresses, flashing back the color of the firelight, are piled on top of an erect, round head. The clinging folds of Felicity's first silk gown almost touch the floor. She sails, flies into the room on the wings of her butterfly girlhood. Felicity is the Midget's sister, the Very Young Person whom the Midget will be to-morrow.

Felicity crumples herself into a chair; slowly opens the book that she brought in with her; flashes a white jewel on one finger as she turns a page; tries to read. Looking over this Young Person's shoulder, we too read:

"Old Meg she was a gypsy,
And lived upon the moors;
Her bed it was the brown heath turf,
And her house was out-of-doors.

Her apples were swart blackberries,
Her currants, pods o' foam;
Her wine was dew of the wild white rose,
Her book a churchyard tomb.

Her brothers were the craggy hills,
Her sisters larchen trees;
Alone with her great family
She lived as she did please.

Old Meg was brave as Margaret Green,
And tall as Amazon;
An old red blanket cloak she wore,
A ship-hat had she on.

God bless her aged bones somewhere,
She died full long ago.". . .

Ah, the dear ring of Keats. Enthralled we follow the lines back and see our nomad Meg again:

"And every morn of woodbine fresh
She made her garlanding,
And every night the dark green yew
She wore; and she would sing."

"Here's a woman for you," we think, the kind of woman we'll make of the Midget and Felicity! But the book slips from listless fingers and drops with a bang to the floor. Felicity jumps up, dances over to a table where a box of embroidery stands and sifts the colored skeins through her hands in eager, interested fashion. Felicity doesn't care for poetry. It bores her, she says, and she'd rather not read it.

This is the anomaly of our house. There is the Midget who with mental development of only four years listens with the greatest interest and concentration to lyric verse. There is Felicity, with the mind power, the sentimentality, the dawning womanhood of sixteen, who has lost the fine feeling for poetry that she had at four.

What is the matter in our house that this has happened!

Maybe the fault is ours. Can it be possible that we neglected the "singing words" in Felicity's little girlhood, that we didn't fill her vibrant little body, saturate her plastic, developing mind with the swinging cadences, the vivid word-painting of good poetry? Oh! we mustn't make the same mistake of not satisfying the Midget's poetry hunger. She must grow up a poem-lover.

Mother Goose as an Introduction to Poetry

What words shall sing, first, for the four-year-old?

Clasped to the ample bosom of Mother Goose, the Midget goes happily wayfaring with the first lady-aëronaut, whose biplane was a basket, and her sky-errand the tidy one of cobweb-sweeping. So, too, our Midget eats, in fancy, hot cross-buns and blackbird pies; the bride of a London bachelor, she rides on a honeymoon wheelbarrow trip; she commiserates the gluttonous Man of the Moon and binds the wounds of venturesome Humpty Dumpty. Foolish, comforting, classical lyrics of childhood! From the days of testers and trundle-beds, they sing their way into the nurseries of to-day, always sure of a welcome, undying bits of world-poetry. If we have lost our Mother Goose taste, we will respect the Midget's appetite for plum pie, "horses made of gingerbread, and pat-a-cakes. When a child's memory of Mother Goose's crudities dims, there will still remain the fine feeling for lyrical verse that her old-world ditties inspire. From "Sing a Song of Six-pence," it is only a step to Thomas Bailey Aldrich's:

"Robin in the tree-top,
Blossoms in the grass,
Green things a-growing
Everywhere you pass;

Sudden little breezes,
Showers of silver dew,
Black bough and bent twig
Budding out anew;

Pine tree and willow tree,
Fringed elm and larch,
Don't you think that May-time's
Pleasanter than March?"

An identical meter we find here, carrying in the case of Mother Goose a burden of nonsense, in the case of Aldrich a message of beauty.

Introducing Some of the Bards of Childhood

Robert Louis Stevenson, Thomas Bailey Aldrich, Eugene Field, James Whitcomb Riley, Mary Mapes Dodge, Jean Ingelow, William Brighty Rands, Celia Thaxter, Laurence Alma-Tadema, Christina Rossetti,—all these bards of childhood wait at the nursery turnstile when Mother Goose's corpulent person and flopping cap linger at the last turning of the road. In the familiar meter of nursery rhyme forms, these bards sing to the Midget of the happy things that made her day; her toys, her birds, her sky, her supper, her fairy neighbors. They remember how it feels to be a child, do these immortals at the turnstile. They lure and beckon and captivate the Midget with their songs of childland.

Does she wish to go adventuring in Vagabondia? Slipping a confiding, chubby hand into that of the poet Rands, she takes a luminous trip with her everyday hero, the Peddler:

"His caravan has windows too,
And a chimney of tin that the smoke comes through;
He has a wife with a baby brown,
And they go riding from town to town.

Chairs to mend, and delf to sell!
He clashes the basins like a bell;
Tea-trays, baskets ranged in order,
Plates with the alphabet round the border!

The roads are brown, and the sea is green,
But his house is just like a bathing machine;
The world is round, and he can ride,
Rumple and splash, to the other side!"

Does the Midget feel the wings of little-girlhood pricking their way through her baby shoulder-blades? Then Jean Ingelow has a part in the triumph of this growing-up process:

"There's no dew left on the daisies and clover,
There's no rain left in heaven:
I've said my 'seven times' over and over,
Seven times one are seven.

I am old, so old I can write a letter;
My birthday lessons are done;
The lambs play always, they know no better:
They are only one times one.

O columbine, open your folded wrapper
Where two twin turtle-doves dwell!
O cuckoo-pint, toll me the purple clapper,
That hangs in your clear green bell!

And show me your nest with the young ones in it;
I will not steal them away;
I am old! you may trust me, linnet, linnet!
I am seven times one to-day."

Does she desire a story with a series of moving-picture scenes and a real, satisfying climax? Celia Thaxter gives the Midget this story about Little Gustava who

"Wears a quaint little scarlet cap,
And a little green bowl she holds in her lap,
Filled with bread and milk to the brim,
And a wealth of marigolds round the rim."

With Stevenson the Midget learns table manners, and meets the Lamplighter and renews her acquaintance with the colorful cow of her babyhood, all through the medium of ringing verse. Does she scorn these prosaic symbols? Then Drake fires her imagination with the history of a Tom Thumb elf told in verse:

"He put his acorn helmet on;
It was plumed of the silk of the thistle-down:
The corslet plate that guarded his breast
Was once the wild bee's golden vest;
His cloak, of a thousand mingled dyes,
Was formed of the wings of butterflies;
His shield was the shell of a lady-bug queen,
Studs of gold on a ground of green.
And the quivering lance which he brandish'd bright,
Was the sting of a wasp he had slain in fight.
Swift he bestrode his fire-fly steed;
He bared his blade of the bent grass blue;
He drove his spurs of the cockle-seed,
And away like a glance of thought he flew,
To skim the heavens, and follow far
The fiery trail of the rocket-star."

So the Midget sings her way past the turnstile where the bards of childhood led her, and as she passes them she suddenly sees a shining vision.

The Way Is Now Easy to the World Poets

The Poet Immortals have come to meet her, the child who has learned to love verse in her beginning-time. Here are Wordsworth, Browning, Keats, Shelley, Shakespeare, Tennyson, Arnold. She knows them, she welcomes them, she understands them. They speak to her in the familiar rhymed speech of her childhood, her nursery language, comforting, satisfying, easy to translate into terms of everyday living. They speak to her of familiar, easy-to-understand things. She has always loved the spring. Now

Wordsworth helps her to a deeper love of the earth's awakening.

"Like an army defeated
The snow hath retreated,
And now doth fare ill
On the top of the bare hill;
The plow-boy is whooping—anon—anon!
There's joy in the mountains;
There's life in the fountains;
Small clouds are sailing,
Blue sky prevailing,
The rain is over and gone."

She is beginning to grope in the world of the emotions; she wishes answer to the eternal question her soul asks. Did some one say that Browning is unsatisfying? In his heroic cadences the Very Young Person who used to be our Midget finds emotion-food.

"I lie where I have always lain,
God smiles as He has always smiled;
Ere suns and moons could wax and wane,
Ere stars were thundergirt, or piled
The heavens, God thought on me His child."

Does she stray in fields of fancy? Browning leads her again:

"All that I know
Of a certain star
Is, it can throw
(Like the angled spar)
Now a dart of red,
Now a dart of blue;
Till my friends have said
They would fain see, too,
My star that dartles the red and the blue!
Then it stops like a bird; like a flower, hangs furled;
They must solace themselves with the Saturn above it.
What matter to me if their star is a world?
Mine has opened its soul to me; therefore I love it."

It may seem a long trail to take from a Midget of to-day who sees twinkling stars with Mother Goose and the Very Young Person of to-morrow who appreciates, loves, feels herself to be of a part with the star of Robert Browning. It's an easy trail, though, after all. The child who is given good verse in childhood finds classic verse a lifetime joy.

Something to Do in February

Red, White and Blue Plays

Telling stories with scissors, wee fingers, and colored paper is a captivating kindergarten occupation for shut-in winter days. How fascinating if the colored-paper objects which the children make have, this month, the colors of the flag and tell the children a story of patriotism! These bits of little-folk craft-work may be used as Washington Birthday gifts, or will serve as favors for a Home Kindergarten party for the neighborhood.

Patriotic Emblems Made out of Colored Papers

Strips of colored paper in red, white and blue for making kindergarten chains will furnish occupation for the wee-est child. These colored-paper strips come in bundles which contain a number of yards to be cut into shorter lengths for making the links of the chain. With one strip cut for a measure, the child can cut all the others alone, receiving at the same time valuable eye-training in doing the measuring. These shorter strips cut, a dab of paste is dropped on an end of one, the opposite end is folded over and held until the paste dries. Then another strip is slipped through this link and pasted in the same fashion, the joining of links and pasting being continued, using the red, white and blue papers, until the chain is long enough to drape the small boy's soldier suit or the small girl's white frock.

The little craftsman of five or six years will delight in making an American flag, using these same paper strips. Cut from a sheet of drawing-paper an oblong with some guide-lines in the corner to show where the blue field of the flag lies. An oblong of blue paper may be cut, fitted and pasted in this space. The red and white stripes of the flag are made by pasting on stripes of the red paper, leaving equal spaces between to indicate the white stripes. When this diminutive flag is finished it may be mounted on a heavy cardboard standard. Children will enjoy making dozens of these.

Making Paper Picture-Frames

Another red, white and blue occupation for the home kindergarten this month is making colored-paper picture-frames. The best paper to use for this occupation is coated kindergarten folding-paper: that is, colored on one side and white on the other, and cut in five-inch squares.

A square of this folding-paper, either red or blue, is laid on the child's play-table, white side up, with a dot in the center to be a guide point. The child then brings each corner of the square to the center, carefully creasing the edges of the smaller folded square which results. This folding brings four paper points on top, and in the center of the square. Holding these points between the thumb and forefinger, the child folds them back, one at a time, to the edge. This leaves a little square opening in the center and completes the folding of the picture-frame. A drop of paste holds each of the folded-back points to the border of the frame, and in the small square opening in the center of the frame a tiny penny print of Washington or Lincoln may be pasted. A length of very narrow red, white and blue ribbon, the ends of which are glued to the upper corners of the frame at the back, will serve to hang the picture.

Tents and Soldiers Made out of Paper

Some of the kindergarten materials lend themselves well to illustrating for little folks this month's story of patriotism. With red, white and blue kindergarten sticks, the children can outline pictures of small tents and flags. Even the baby will love to lay colored sticks in rows on his play-table or mother's lap-board, "making pretend" that they are regiments of soldiers in red coats or blue coats marching so straight and valiantly.

Even more realistic soldiers can be made with the kindergarten beads. A red cube, cylinder, and ball bead are slipped on a wooden toothpick, which makes them stand. The three beads look quite like a wee wooden soldier, the cube making a standard, the cylinder by a stretch of imagination the soldier's coat, and the ball the head. Rows of these bead soldiers may drill and march and countermarch up and down the table, or stand on guard at the doors of some small folded white-paper tents.

The baby may string his wooden beads in red, white and blue combinations, a kindergarten play that gives him number as well as color training. The peg-boards may be utilized, too, in the same sort of work, the pegs being sorted, first, according to color, and then being put in the peg-board in rows of red, white and blue.

If we tell the children the story of their country in connection with this kindergarten craftwork, the month's work will mean for them a milestone toward patriotism.

A February Talk with Mothers and Teachers

Making a Citizen of Him

A man who has won his way to a big place in our country's government just by sheer force of his own personal integrity was questioned the other day as to how he "did it."

"It doesn't seem to be politics, Jim, that pushes you; it's the feeling of the people that they must always elect you, just because they know you're the citizen for the job. Who trained you for citizenship?" the big man's friend queried.

The man smiled a bit whimsically; he looked beyond his friend, and farther yet, until he glimpsed the years of his childhood.

Then he answered: "My mother."

The Mother as a Maker of Citizens

After a second's silence, he explained: "She made a little republic of our family, and all of us, even father, were her home citizens. We didn't have many rules, but the few which mother did lay down, she kept, as well as we children. We had to respect the rights of the family and the neighbors and the town, but mother always respected *our* rights. I never got punished without having a chance to be witness for the defense. If I couldn't put up a good case for myself I knew that I deserved my punishment, and I took it like a man.

"I didn't lie, because mother was always honest with me. She never broke a promise, once she made me one. I had certain duties at home that were expected of me—just getting wood, and cleaning the walks, and the like, but I was taught to do these things for the good of my family. 'No wood means no fire; no fire means no food.' That's the way mother put it up to me. It wasn't, 'You've *got* to do this, Jim,' but, 'You ought to do it, boy.'

"That's the way to bring up a citizen," the man finished.

A Bill of Rights for the Home

Are we making citizens of our children? Are we helping them to serve their country fearlessly, honestly, unselfishly to-morrow, because our homes to-day are peaceful small republics in which children are being apprenticed in this future trade of citizenship?

A child has certain inalienable rights. He has a right to be happy; he has a right to the tools and the time and the clothes for healthy, untrammeled play; he has a right to make a noise; he has a right to a good deal of free time in which to work out his own schemes of living.

The child's parents, the home, have rights, too. We have a right to our twentieth-century nerves, which we can't help, and which *have* to grip us.

We have a right to cherish our polished mahogany, our Dresden china, our Italian terracotta; we have a right to expect child service in return for the big daily services which we cheerfully and unhesitatingly render our children.

Sometimes these two sets of rights, the children's rights and *our* rights, clash. The children's play, the children's noise, the children's general glad free-heartedness work havoc with our nerves and with our *things*. A worried little mother said not long since:

"I am so distressed about Buster—he isn't still a minute. We are moving into a small city apartment, and *what* shall I do if Buster scratches the woodwork?"

Do over the woodwork, anxious little mother, and charge up the expense to a debt of gratitude for the fact that Buster is the kind of active, normal boy who can't help scratching things.

Making Children Self-Governing from the Start

Making children self-governing, which, after all, defines citizenship, means dovetailing these two sets of rights, not allowing them to clash. We will give our children wide play-places in our homes, their own play-places, but we will help them to respect our mahogany, our institutions, because we are respecting their toys. We will discriminate carefully between child faults that hurt us and those that hurt the children. Buster's activity is his right. It does him good. It's only Buster's landlord that it troubles. We will assign little home duties to the children, to be carried out at the child's will, but always accomplished. Even the baby can pick up his blocks and mother's spools, not because you tell him to, but because he sees everybody in the home doing something to help.

Another means of training a child for citizenship is calling his attention to the big civic forces in his town. Perhaps he has never noticed just which of his town's buildings fly Old Glory. Maybe he doesn't know how to salute his flag. Show him. Very possibly he hasn't had his attention called to your local recruiting-station. Take him there some day and tell him what it means to be a soldier. A child's everyday idols are the fireman, the postman, the policeman—even the man who sweeps the street crossings. Tell him how these men are everyday heroes, as honest and fearless and conscientious in their work as he is in his play.

Making a citizen of him is a matter of just these little things—helping your child to keep faith with life

Something to Do in March

Paper-Cylinder Plays

One of the old, old play occupations of the time of Froebel has come into use in many kindergartens to-day and may be used in the home to the great delight of children. It consists of rolling paper into cylinder form, pasting it in place and using the firm little paper rolls that result from this work in making all manner of quaint little toys.

Any stiff paper may be used for this kindergarten occupation work, although the children's delight in the play will be increased tenfold if a package of the gaily colored squares of kindergarten construction paper be put in their hands. This paper is firm, pliable and comes in beautiful soft tones of red, tan, green and gray, resulting in really artistic toy-making. If home scraps of paper are used, select pliable brown wrapping-paper. This takes paste well and is a good art color.

An oblong piece of paper that measures five inches by two and one-half inches makes a good foundation for one of these paper cylinders; and if kindergarten construction paper is used in five-inch squares, cutting one square in half on a diameter makes material for two paper cylinders.

The Makings of a Log Cabin

A rather large pencil helps the child in rolling the paper into its cylindrical form. Laying paper and pencil flat on his play-table, the child rolls the paper over the pencil loosely, and coats the edge of the paper with paste. Slipping out the pencil and holding the pasted edge firmly and close to the rolled paper until it sticks completes the cylinder. When the paste has been allowed to dry thoroughly, a very realistic little paper log results that is the basis for the children's merry toy-making.

One of these paper cylinders with paper handles pasted to the ends makes a rolling-pin for the paper doll. Others having fringed green tissue-paper twisted about them and pasted in place make a forest of fairy trees in which wired paper animals may prowl and paper-doll princesses roam.

Another cylinder having a twisted scrap of crimson tissue-paper pasted in one end makes a safe candle to light the paper dolls to bed.

How Older Children Can Build with Paper-Cylinders

These are paper-cylinder plays for baby fingers. The older child of six or seven who has developed hand skill and concentration through his home kindergarten work, will enjoy making scores of these paper logs and putting them together to make more elaborate toys.

Pasted together lengthwise, these paper logs will make a set of toy rustic furniture. Six or eight, carefully joined by a coating of paste on the sides, make a little table-top. A cork, glued underneath, makes the standard of the table. Four, similarly fastened together, make the foundation of a wee garden seat. Halves of corks glued at the ends of this seat, underneath, make it stand.

Other cylinders, cut to the right height, and glued at the four corners of the seat, make the back and arm foundations. Narrow strips of paper glued to these upright posts complete the back and arms of this very real little garden seat.

The older little girl will find it possible to make a toy house. She will need to make a goodly number of the cylinders before starting the construction of the house, and, possibly, in six or eight inch lengths to allow for a large enough house to accommodate a real paper-doll family. When the paper cylinders are ready, four are glued to a square of cardboard, crossed at the corner, log-cabin fashion, to make the foundation.

A March Talk with Mothers and Teachers

Having a Children's Hour

A mother who had whirled up to one of the city's biggest toy-shops in her limousine was interviewing an obsequious clerk. Gold-meshed purse dangling from her wrist, she indicated a tableful of costly mechanical toys with a sweep of her hand. As casually as she would have given her chauffeur a command she ordered picture-books, a dolls' house, a mechanical steam-launch, a dozen games.

"The children need so many toys," she explained to the clerk. "What I want for them is playthings that will keep them amused, alone, without me. I haven't the time to play with them and I don't know how, anyway. They must learn to play *alone*."

She is a prototype of thousands of other mothers, well meaning, loving, faithful, but unseeing. Sometimes she has too much money, and the glitter of it so dazzles her eyes that she can't see the children's play needs. Sometimes she has too many household duties, and her home dust and the smoking of her kitchen chimney blind her to the rosy vistas of the Land of Play into which the children are calling her.

The mother who doesn't play with her children is shut out of their lives as effectually as if she were a stranger in the home.

A Child's Right to Be Played with

Your child has a right to an hour each day when household duties and household worries are forgotten and you "grow down" to his stature and creep into his mind house and play with him.

A busy little woman whose three children measure like three steps, who does all her own housework and still finds time for a Children's Hour every day between four and five in the afternoon, was asked how she did it.

"Why, I just arranged my work so as to be quite free for the children during that hour," she explained. "I have all the vegetables ready and the dinner-table set and the children's supper and going-to-bed things laid out. It's perfectly easy to have this play hour free, and I love it as much as the children do. I'm afraid I never properly grew up," she laughed. "I still adore cutting out paper dolls and telling stories and building block houses.

"I don't believe I could really know my children if I didn't play with them. Once a child knows that you are his true, loyal playfellow, he opens his heart to you. After Junior and I have had a toy-soldier battle, he confesses all his small badnesses to me. When Felicity nestles close in my arms for a story, she confides to me her childish longings and aspirations. I think they'll remember, when they're grown up, how we played together."

The Big Reason for Playing with Our Children

That's just the reason for playing with your child. It gives you a close grip on his spirit that will be a vital force for good in his life long after the pages of the picture-book you read together are yellow and the coat of the toy soldier you and he loved has lost its luminousness. Just the memory of the hours when you forgot everything but the joy of playing with him will help him to keep in mind the life forces that you stand for to him—honesty, faith, patience, love; make him honest and faithful and patient and loving.

Something to Do in April

A certain wise little woman whom I know has a strange laddie, a courageous, strong-willed, beautiful small chap, but so steeped with the roving, wild nature of some long-ago ancestor that he was, for a time, difficult to control.

"How did you do it?" I asked her the other day as I saw the two together, arms entwined, the big, loving brown eyes of this little son lifted up to his mother's in the sort of adoration which is speechless, too big for words, *sub stratum* with a child.

"Run along, Eric," she smiled to the boy. Then turning to me:

"Eric *was* difficult to manage just at first; he seemed to be a little savage, obsessed for days at a time with the desire to run away from us, to break all bounds and every law of right conduct. People talked to me about moral suasion emphasized with a switch, but I didn't try it. Do you know what succeeded? Moral suasion and a garden!

"I studied Eric carefully and I found that he was so full of energy that he had to spill over, somehow, and usually in mischief. He always, when he ran away, went to the woods, exploring apparently. And he seemed to be interested in growing, live things, even if this interest did manifest itself in his tormenting his pets and tearing to pieces plants and flowers.

The Miracle a Garden Wrought

"So I bought Eric the best set of garden tools to be procured; strong, just suited to his little arms, and very complete—spade, trowel, rake, hoe and even a tiny pair of garden shears. I had a man prepare the soil for Eric's own garden in a cheerful, sunny corner of our yard. We spent a long, wonderful afternoon in a seed store, buying alluring packages, and then I turned Eric loose in God's outdoors and let him alone.

"What happened was miraculous—nothing less. I don't know that the garden itself was so very remarkable, for Eric *would* experiment with so many different crops, but what it did for him was the miracle. He learned to direct his animal strength into right channels, for instead of using his energy to disobey my wishes and to turn the house upside down, he tired himself all out spading and raking and hoeing. He developed a sweet sort of tenderness through caring for his seedlings and trying to make his flowers grow the way they should.

How Gardening Teaches Gentleness

"'Mother,' he said one day, 'I've been wondering if twine don't *hurt* the morning-glory vines—they're such young baby things. Don't you believe that some soft, woolly kind of string would be better for them? Have you got any pink worsted that I could use to tie them with?' There was a refractory cucumber vine, too, that taught Eric a lesson.

"'If I dug it up and planted it over again, it might grow straight,' he said, 'but I'm going to give it a little bit of a stick to lean on so's it 'ill learn to grow the way it ought to in its own place.'

"I believe in garden miracles," she finished. So will every other mother if she tries it. It is difficult to explain the fascination, the joy, the education, the morality that lie in a child's own garden, but give your child a little patch of ground that is all his own—and find out. A bit of rich brown earth will mean for your child, as it did for Eric, an opportunity to work off his excess muscular activity. No occupation is so healthfully invigorating and healthfully tiring as to dig, rake and hoe old Mother Earth. Being outdoors as much as is made necessary by one's own little garden, means getting acquainted with the birds, the butterflies, the ants, the bees and all the hundred and one other of the garden folk, just to know whom means wider sympathy for the little gardener. Your child's garden will make him tender, too, as it did this other boy. No child can nurse a plant from its seed-time to its blossoming without developing a great tenderness that will be big enough to cover live things. Never mind if this little garden of your child's doesn't yield enormous crops. It means a more valuable blooming—that of the small gardener's character.

An April Talk with Mothers and Teachers

Earth Mothering the Baby

She believes that her baby has *two* mothers. She knows that she, alone, is not capable of dealing with all the problems of child discipline that come up every day in connection with her eager, impulsive, naughty, adorable four-year-old.

"When Brother says, 'I won't,' when he ruthlessly breaks his playthings and interferes with the play of his little sister, I know that he doesn't need me to help him to be good," she assures me. "I realize that he needs his Earth Mother.

"So I put on his rompers and his oldest coat and give him a shovel to dig with and a barrow or a cart to hold the results of his honest labor. Then I turn him loose in the corner of the garden where the apple-tree whispers to him and the sun smiles on him and the earth is so brown and soft that you can get the 'feel' of it into your very soul. Here my boy's Earth Mother lives, and she takes him into her world-wide arms and tells him the secrets of life as I never could, and she makes him good.

"If I were to try to talk him into goodness when he is, perhaps, irritated into naughtiness by the confinement of our four house-walls, or when his finely tuned nervous organism is strung with discordant notes that I know nothing of, my words would avail nothing in untying his kinks of naughtiness.

"What a difficult-to-manage child needs is to learn how to manage himself. If I, or his father, or his teacher, or any one controls Brother, we are doing nothing *live* for him, morally. He must learn to control himself. This he learns, I believe, through a close companionship with Nature."

What the Earth Mother Does for the Little Child

Have you introduced *your* child to his Earth Mother? Out-of-doors, a child *feels* goodness. The winds of heaven blowing in his face cool the fever of his temper. The odor of fresh loam and flowering trees and pungent green things, the rippling of a brook and the calling of wild birds, stimulate his senses and drive from his emotions all evil impulses.

At every hand he sees examples of good growing things: the harebell that has pushed its way through a crevice in the rock and lifted its cluster of blue blossoms in spite of handicaps; the bare tree of yesterday that covers itself, courageously, with a new flowering; the bare spot in the old wall suddenly draped with the festoons of a regal wild grape-vine.

Some Tools That Help the Earth Mother Do Her Work—Opening the Child's Mind to Nature's Wonders

Every child of kindergarten age should have a strong set of garden tools suited in size to his size, and including shovel, rake and hoe. A child should have a sturdy wagon or a wheelbarrow as well.

One of the deepest-rooted activity instincts of childhood is to carry. The baby wants to "tote" his playthings from one end of the house to the other and then back again—just because of the keen physical pleasure which is his in the act of carrying. The child out-of-doors with his small cart finds joy in filling it with stones, dirt, sticks and leaves, unloading and reloading a dozen times. It isn't an aimless development. Rightly directed, too, it may be turned into play that makes for neatness and orderliness.

We are going back to some of the good old playthings of our grandmothers' days: the hoop, the battledore and shuttlecock, and the grace-hoop. Every child should have a large rubber ball for outdoor use, and a round bean-bag. All of these toys mean such strenuous physical exercise in the open for a child that ozone is pumped into the lungs by the gallon, and health results.

As stimulating to child development as this use of outdoor playthings, though, is the way a child is helped to use his mind's eye, his imagination, in seeing with his Earth Mother. Just a glimpse through the open window at morning and evening, an afternoon's walk with you to a park, a near-by farm or a strip of woods—these are opportunities for helping your child to see the wonder-working and the eternal goodness of Nature.

Something to Do in May

A Garden Sand-Pile

No garden and child's life is completely filled without as large a sand-pile as the family purse and the size of the family yard will allow. Especially is a sand-pile important, educationally, if the home kindergarten child's hands and imagination have been trained indoors by the use of a kindergarten sand-tray.

One load of sand dumped in a sunny corner of the garden is sufficient for many, many days full of child delight. It should be enclosed by a rough framework of pine boards nailed to supports to keep the sand from washing away, but this enclosure can be knocked together in a day and need be no higher than the width of one plank. A great addition to the garden sand-pile will be a canvas tent roof stretched from four poles set into the ground at the corners of the enclosure. This canvas roof makes it possible for a child to play in the sand in almost any kind of weather.

Sand-play accessories are a wire screen for sifting small pebbles and stones from the sand, and making it fine enough for modeling; a child's watering-can for wetting the sand for modeling purposes, a sea-shore pail and shovel and perhaps a few wooden sand-models, although small cake and muffin tins will serve the purpose quite as well as these more expensive models; and a large wooden baking-spoon makes a very efficient sand-shovel. A bushel of smooth waste blocks—carpenter's waste—a package of assorted nails, and a stout hammer should be provided the child as material for making a whole settlement of toy houses, trains, park benches and fences to add to the realism of the children's sand-pile villages.

The Social Value of an Outdoor Sand-Pile

One mother expressed her disapproval of a back-yard sand-pile in very vigorous terms.

"I wouldn't consider for an instant having sand for Junior," she said. "It's like a pot of honey for drawing bees—it attracts too many of the children of the neighborhood. I can't keep them away if Junior has sand, and I don't like him to play with other children."

That is the unique charm of a sand-pile. It *does* attract children and it's a big enough and stimulating enough plan and full enough of possibilities to teach children sociology, to train their imagination and give valuable manual training.

The Children Will Make Their Own Games

A group of children will discover their own delectable sand-plays. They will lay out miniature streets, roads, hills, mountain ranges, lakes and river courses in this adaptable dirt, outlining the tiny roads and banks with pebbles, and setting in twigs to line the small streets like little trees. This community play will stimulate friendliness on the part of the children and will prevent quarrels, for each child must stick to his own special corner of the sand-pile; the ditch-diggers mustn't interfere with the road-layers and the road-layers mustn't trespass on the land occupied by the bridge-builders, and no small foot may level the sand hills and mountains or the perfect symmetry of the whole sandscape will be marred. That is the chiefest value of kindergarten play as exemplified in a sand-pile—it teaches a child, in a practical fashion, to respect the rights of his mates.

It teaches a child also to use his eyes and hands in coördination. Lead your child to remember the "lay of the land" when he returns from the long walk he takes with you, and then try to reproduce some of these foreign-to-home scenes in his sand-pile. With the aid of his blocks he will be able to lay out miniature farms with farm-houses, barns, and sheds in the sand—using twigs to represent orchards and flat pebbles to build stone walls to enclose them. The city child can reproduce a park in his sand-pile and the streets near his home, setting block houses and shops along them. And either the country or the city child will learn geography, manual training, unselfishness, and sociology from that inexpensive, easily arranged back-yard heap of sand.

A May Talk with Mothers and Teachers

Having an Outdoor Kindergarten

The first, best child-garden was outdoors.

If we were able to step seventy years into the past we should see a kind-faced, eager teacher standing in the market-place of the little town of Blankenburg in Germany. A group of enthusiastic flaxen-headed babies crowd about him. A wee maid smiles at the pictures the man is showing her. Another lassie is working with needle and gay crewel a picture in a perforated card. A boy is carefully bathing his hands at the village pump that he be neat enough to handle one of the wooden balls that the teacher has in his pocket.

How marvelous that Froebel could teach children in a village street and lead them in their merry games over the green, wooded German hills! We sometimes forget that a kindergarten is not a place laid out in cubic feet and walled in by bricks and mortar. The little artisan molding mud castles at the edge of some sordid street is playing in his own kindergarten. The small craftswoman perched on some old country wall and stringing herself a necklace of red berries is, too, a little kindergarten citizen. Walls of blue air, a flooring of city paving or country grass, a roofing tiled with clouds—these may make your child's kindergarten, which is not dependent upon boundaries, but only upon your child's spirit of play.

How to Install Outdoor Kindergartens

A very small amount of garden space may be utilized for outdoor kindergarten work. Two sides of the garden wall with a rough board roof may enclose it, or a strong canvas tent can be set up. Such a tent, having sides that will lower in case of a sudden shower, is ideal for outdoor kindergarten play. Your child is a little cave-man in his primitive interest in having his own habitation and staying out in the weather. The joy that he feels, shut in by his tent flaps and hearing the rain's music on his roof, is akin to that of Pan. He will remember this nature tune all his life long.

Whether the child's outdoor kindergarten be a tent or only a garden corner, it should have a set of low shelves, protected by some sort of weather-proof curtain, where the treasures of woods and fields and the work of the child's fingers may be safely kept. A child is intensely interested in *collecting* and *sorting* nature objects when he is set free from the house bondage of the winter. He ought to be encouraged in this collecting and sorting.

Encourage the Child's Collecting Instinct —Some Open-Air Occupations

The empty robin's nest that he finds in the crotch of the apple-tree and brings home clasped to his breast, is a live force for good in his life; it teaches him the universality of family life in nature, the exquisite building skill of the bird parents. It stimulates him to look for bird coming, bird ways and bird songs.

The happily borne loads of sticks and stones that your child brings home may be his first means of learning comparison and number. Here is a large round stone and here is a small one. This stone is cubical in shape, and this one is an ovoid. This shiny, brown twig is three times as long as the other twig. So a child learns geometry with his eyes and his fingers.

A low, light working-table for outdoor use may be provided—one that is not too heavy for a child to move from place to place easily. If it has a drawer for holding colored pencils, paints, scissors and paper, so much the better. Having a place to keep these materials outdoors will encourage a child to draw and paint pictures of flowers and trees, and reproduce the sky colors. Here, too, kindergarten bead-stringing may be done with outdoor materials. Using a coarse needle and strong thread, maple keys, acorn cups, colored beans that have been soaked in water so as to become porous, and dandelion and clover heads may be strung.

Some More Elaborate Fittings, and Their Use

One father who is an architect built a wonderful sand-place for his children. A board flooring painted blue to look like water kept the sand from mixing with the garden loam. This flooring was placed in the corner of the garden and the fence it faced was painted with trees and shrubs—a veritable stage-scenery background for sandscapes. A low framework built up around the edge of the flooring was modeled to represent a little fence with a gate in front that the children could open and close. Amazing were the little towns and villages that the children modeled here, and the expense of making the scenery for the sand-pile was very slight.

Outdoor building materials may be a bushel or so of sweetly odorous, big pine blocks from your carpenter's shop. If these blocks do not fit together for building, give your child a plane and a saw and help him to make them fit. He will have much more respect for a block whose corners are true because of his own work than for the finished, polished block that you put, completed, in his hands.

And play yourself. Live with the children in their outdoor kindergarten. Spend just an hour, at least, each day in telling them stories about the birds, the butterflies, the flowers, and the creeping things that are their neighbors. Look over with the children the bewildering supply of pebbles and shells and old nuts and cones and sticks that will fill the kindergarten shelves, helping the children to name, classify and compare them.

Make the outdoor kindergarten what Froebel's was, "a cheerful, lovable place."

Something to Do in June

Summer Sense-Training

Do you remember that whiff of clove-pink perfume that came to you yesterday from the open door of a flower shop? You stood, looking in the shop window, with the crowded, dingy, noisy, unlovely city street for a background, but all of a sudden you became quite unaccountably happy. Your everyday, commonplace environment faded away and in its place you saw the garden that you loved when you were a little girl. You held *your* mother's hand and you walked in wondering joy up and down the paths on either side of which the red zinnias and white phlox and purple larkspur grew as tall as you were little. You heard the chaffinch that sang in that garden and all the other sweet forgotten sounds; the droning bees, the drowsy katydids, the insistent crickets.

What carried you back to that old garden in a dream of your happy childhood? Why, it was just that whiff of perfume from old-fashioned flowers. Through many years the perfume had lingered in your mind-house, waiting for this opportunity to give you a moment's joy.

A child's senses are the doors by means of which he receives knowledge about the big world in which he finds himself. It is our privilege to help him to acquire sense-training.

Of course you knew this, you say. You know that a part of a child's first education should be training in *seeing* and *hearing*. You have led your child to notice the colors of the flowers, the sky, his clothes, his toys, his pictures; and you are training him to listen to the wind in the trees, the songs of birds and the hundred other melodious sounds of the summer.

A Summer Game of the Sense of Smell

You must go one step farther in this sense-training, however. Teach your child to differentiate odors and endeavor to train his sense of touch. The country child has unlimited opportunity for sense-training. Too often does the little chap on the farm, the small maid in the daisy field, miss some of the beauties of nature because mother has no time to point them out. Try to spend an hour a day outdoors with the children, opening their senses to the *perfume* and the *feeling* of the summer.

A flower game will delight any child and will give valuable sense-training at the same time. Pick two strongly perfumed flowers: a rose and a lilac bloom, a pink and a clover blossom, a honeysuckle and a hyacinth, or a syringa and a day lily. Ask the child to smell of each flower, separately, until its odor is firmly fixed in the little one's mind and associated with the name of the flower. Then blindfold the child and present the flowers to him, singly, giving him an opportunity to discover the name of the flower by its perfume. When the child can tell *rose, lilac, pink, clover, honeysuckle, hyacinth, syringa, lily,* individually, and as many more flowers as possible, blindfolded, just by smelling them, present two to him, one after the other in quick succession, and have him try to discriminate between them. Certain pungent leaves, as the geranium and checkerberry leaf, may be crushed between the fingers and combined with the flowers in this unique child game of guessing perfumes.

Outdoor Games of Touching and Feeling

Very simple play devices will train a child's delicate sense of touch. Before giving an exercise in touch it is a good plan to wash the child's hands slowly and carefully, calling attention to his finger tips as you dry them and asking him if the water felt warm or cool and if the towel feels smooth or rough. Then explain to the child that it is his fingers that are able to tell these things. So many children do not realize the possibilities for gaining knowledge that lie in their hands. When the small fingers are eager to experiment, begin training the child's sense of touch outdoors.

Lay the little hand upon a spot of brown earth warmed through and through by the summer sun. Then lay it upon a bank of cool moss growing somewhere in the depths of a shaded wood. Ask the child if the sensations were similar or dissimilar. Never mind if he is a little chap of only two or three years, too small to *name* this newly acquired knowledge, *cool* and *warm*. He will have gained the power to discriminate between the two. Ask him to feel of the bark of trees, the smooth bark of the birch-tree contrasted with the rough bark of the cherry- or apple-tree. Encourage him to pick up rough and smooth pebbles, jagged and clean-cut leaves, large and small shells, noting the differences in *feeling* between them. A *touching* game that delights children consists in blindfolding the child and giving him certain objects to hold and feel, asking him to tell you what they are by means of the sense of touch only. Outdoor materials—fruits, pine and hemlock cones, large twigs, shells and pebbles—may be put in the child's outstretched hands, one at a time, for him to identify.

Does this seem to you an aimless play for the children? It is truly educational, for the child who learns through direct contact to know the world of outdoors is developing in an all-round, beautiful way.

A June Talk with Mothers and Teachers

The Insignia of Play

It was the woman's greatest comfort during the period when her grief was most keen to open the trunk every day, lifting out the little, empty gingham blouses with their vacant, flapping sleeves, the stout stockings that collapsed limply and the sturdy little calf boots that for the first months still bore traces of the mud-stains of some country road. It was her custom to spread the left-behind clothes over a chair and feast her eyes upon the worn elbows of the faded blouses and the threadbare stocking knees, but always she held the dirt-stained shoes in her lap, fondling them and triumphing in their worn toes and run-down heels.

"I couldn't bear to have saved Little Son's things; I couldn't even touch them," she said to me one day, smiling through a mist of happy tears, "if they were unwrinkled and unworn and *clean.* It's because they're so gloriously ragged and dirt-stained that they comfort me.

"That torn sleeve," she pointed to a blouse, "makes me remember the day that Little Son ran away. He followed the bigger boys to a baseball game, climbing over fences, catching rides all the way and tearing his clothes as he went. When he came home at night, he brought *me* the ball in his pocket. He had forgotten that I had worried about his absence. He was so full of enthusiasm that I couldn't scold him.

" 'When I grow up, I'll be the Captain, Mumsy,' he said, 'and I'll let you umpire.'

"Do you suppose I minded the dirt and the rents? These shoes—oh, it's *too* wonderful about them," she pressed one close to her breast as she spoke. "They took Little Son so far afield and always on voyages of discovery. In these he spent a whole Saturday afternoon trying to find where the brook began. Another day he came home bedraggled and muddy, with a faded bunch of anemones squeezed to death in one hot little hand—but all for me.

"Those patched trousers mean Son's lustrous days of climbing trees—following a circus or digging and laying out the streets and bridges in a City Beautiful made of sand. Little Son was nearly always dirty, and never anything else but happy," the woman finished, folding away the not-needed clothing in the trunk again.

"I like to remember that he was always joyfully engrossed with the important play-business of childhood, absolutely unhampered by any thought of his hands and his face and his clothes. It comforts me to feel the pressure of a pair of sticky lips on my lips, even if it is only a kiss that I must imagine. And I don't hear in my dreams the strumming of Little Son's harp in some far-away place where the children who leave their mothers are living and happy. What I do hear are the tramp of a pair of little vagabond boots on some heavenly street and the echo of my little boy's laughter set to the accompaniment of a circus band and the shouts of a baseball nine."

Which Means More, Clean Clothes or Happiness?

Your little son, your little daughter are with you—happy, care-free, at play, and play-stained. You think, perhaps, that they are *too* care-free, too deeply absorbed in their own play affairs for their own welfare; but, after all, isn't it *your* welfare that you are considering rather than truly theirs? Are you not keeping in mind that heaped-up basket of to-be-mended stockings? Are you not worried over the dust and mud that the children enthusiastically track into the house because they have had so splendid a game that they forgot that there are such things as feet? And, really, what do worn garments and the marred spotlessness of a child-inhabited house count in comparison with the physical development that a child gets from vigorous, self-forgetful play?

We expect to see the sculptor with clay-stained hands, the artist with pigment-daubed fingers. Like insignias of an ancient order, the earth-stained garments of the gardener mark his triumph in bringing roots and seeds to colorful blooming. But we overlook an art as old, as honorable and as necessary to the development of the race as sculpture, painting or gardening. We forget that children must play if they are to grow into efficient men and women, and that play has its accompanying honorable dirt marks.

Look beyond your child's play-stained hands and stubbed-out shoes and pockets bursting the seams because of their burden of tops and stones and marbles and jackstones, to the happy child-heart, beating fast with joy and eager for your sympathy. Don't wound that child-heart by noticing anything but its happiness.

Something to Do in July

Vacation Play with Pebbles

Next in joyful play-possibilities to an outdoor sand-pile is a box of round, shining, colored pebbles. Why else should children collect pebbles with such abandon of industry, and bring them home to the everlasting wreckage of trousers' pockets and pinafore fronts, than because these earth-treasures mean constructive play and food for the child's imagination?

When Froebel planned his system of play-materials for the kindergarten, he recommended the use of lentils, small seeds, epitomizing the *point* in constructive work and intended for use in outlining certain simple pictures. We have grown away from the use of such small play-materials for children, feeling that their use calls into exercise child-muscles that should not develop until later. Children instinctively like this form of handicraft, though, and colored pebbles will delightfully take the place of these tiny lentils.

Encourage the children in collecting as beautiful pebbles and small shells as possible during their vacation jauntings in the woods and at the sea-shore. Lead them to select them, having in mind similarity in size, and provide some home place where this play-trove may be kept. An old table with a drawer, a box that has a number of compartments, or even a number of berry baskets set compactly in a wooden tray, will serve to store the pebbles and shells.

Then come the innumerable child-plays which may be enjoyed with this crude material. Sorting pebbles and shells, putting those of the same color together, delights the younger children of the household, always, and gives mental training in concentration and classification. One mother who discovered the play-possibilities in pebbles, provided her two-year-old baby with many tin baking-powder cans. In one he put red pebbles, in another the brown ones, and in a third the yellow stones. The occupation completely fascinated him and he spent a part of every day during an entire summer outdoors, sorting the charming round stones, emptying them out and beginning all over again.

Imaginative Possibilities of Pebble-Play

The child of four or five clothes stones with the golden garments of the imagination. A pebble, in a child's eyes, partakes of the essence of the earth where he found it, for the instinct which makes him one with nature gives him the power to invest inanimate objects with the life that surrounds them. A pile of pebbles spread out in the sunshine of some grassy garden spot may represent a play-farm in the eyes of the child who plays with them. There are yellow chickens epitomized in the store of previously lifeless yellow pebbles. The red stones are cows and the brown pebbles are horses. Or, they give the child an opportunity for playing vegetable garden or grocery shop, both most fascinating plays, as the yellow pebbles take upon themselves the body of squashes, pumpkins and carrots, the red pebbles represent rosy apples and cherries, and the brown pebbles are heaped together to make bushels of luscious potatoes that the small gardener-at-play has for sale.

Most joyous of all, though, is it for a child to group these small stones in kindergarten fashion in the making of pebble-pictures. The smooth floor of the home piazza or stoop is an adaptable place for this outline picture craft. Better yet is the barn floor.

Laying the pebbles in long, straight, parallel lines as the kindergarten sticks were laid to outline imaginary railroad tracks may be the first formal exercise in this pebble picture-work. It is not an easy task, at all, and will give the child excellent hand- and eye-training. Then, a large square may be outlined on the floor with the pebbles, straight and geometric in proportion, but glowing with imagination as we call it a window, a house, or a walled-in garden. If it represents a garden, how delightful to lay out inside its walls the flower beds, hedges and bordered paths of a real garden! Here, our many colored shells and smaller pebbles come into use, as long, straight lines of white pebbles cross the square, breaking it up into "play" hedges and paths, and symmetrical groups of colored shells represent the flowers. Making a circle comes next and following this the child's fertile imagination will lead him to outline all manner of pebble-pictures; trees, pebble-people, and perhaps a simple animal contour will grow and take form under his clever fingers.

Best of all, it will be educational vacation play. We are so apt to think that the beginning of the long vacation and the "letting loose" of the children from school may mean havoc in the family and the necessity of finding new and unique means of entertainment for the too-idle hands of the children. Vacation does spell the necessity of providing the children with something to do, but this something is usually right at hand and to be found in the store of play-material that old Mother Nature so lavishly provides.

A July Talk with Mothers and Teachers

The Little Question Mark

They formed two units of a big, tired-out, dusty, heated trainful of humans, the little Question Mark and his mother. She looked weary, with the hopeless weariness brought about by days on this same train in company with many bundles, a too-full suit-case and the wriggling, insistent scrap of a boy who had occupied her lap nearly all the way. It was a day of breathlessness and limpness—a day when there was no ice water left in the train cooler, but the child still sat in his mother's lap and his little brown arms were wound closely, stickily about her neck in a continuous embrace.

"When will we see white lambs in a green pasture, mother?

"How many more stations is it to Grandfather's?

"Who lives in that red barn we just went by?

"What makes this train go?

"Why did the whistle blow just then?

"When will we see white—?"

As the insistent voice of the little chap trailed on unceasingly and monotonously the Grouch Old Gentleman across the aisle left precipitously for the next car, and the Pretty Girl in the seat behind gave an audible sigh of impatience.

"How many more stations—?"

Little Question Mark was beginning all over again, but his mother's voice suddenly intervened, so low, so patient, so clear that it seemed like a whiff of comforting breeze, permeating and vivifying the dead atmosphere of the train.

How Mother Satisfied the Little Question Mark

"The next station, the guide-book says," she began, "is Feeding Hills. That *sounds* like pretty white sheep in green pastures, doesn't it, dear? Let's watch for Feeding Hills and be surprised if we see a little lamb.

"There are only five more stations before we come to Grandfather's." She counted them on Little Question Mark's hand.

"Just as many stations—as you have fingers. *You* can count them yourself, now, can't you?" she laughed, gaily.

"I can *guess* who lives in the red barn—a little red hen, and a friendly old horse and—" she continued to enumerate the animal comrades of childhood until the child dimpled and gurgled his happy appreciation. Then she went on, answering him:

"Steam, just like the tea-kettle steam I told you about, makes this train go. The whistle blew just now to tell all little boys and big boys and little girls and big girls and trains and pussy cats to keep away from the railroad crossing until we pass by." She stopped for breath, and as she did so, Little Question Mark tightened his clasp about her neck and pressed a warm, tenacious kiss upon her lips.

"Oh, yes!" he said with a note of satisfaction. 'You always know, don't you, mother?"

Why It Is Worth While to Answer a Child's Questions

You, too, have a Little Question Mark. His place in the family, in the world, it sometimes seems to you is that of an active interrogation mark, punctuating the life of his elders with a continuous line of queries. Why should this be so, you sometimes wonder? Is it not possible, you even ask yourself, that questioning is just a habit to be disciplined out of our children?

Did you ever stop to consider how much a child must learn in the first three, four, five years of his life? He is a stranger in a land of strange people, strange *things* and strange adjustments. You know all the guide-posts so thoroughly that you forget, possibly, how new they are and untranslatable the signs on them are to the small person who passes them in your company. You *know* when you will pass white lambs and green fields; you are able to read the guide-book that tells the number of stations before the getting-off one; you understand the miracle of steam and the warning shriek of whistles. Because you know so much, be patient with Little Question Mark who is so eager to *know* and whose experience has been so limited.

Try to Answer Cheerfully and Intelligently

It isn't too much to ask of parents that they endeavor to answer carefully and with intelligent interest every question that a child asks. At the last analysis, nine-tenths of the queries of Little Question Mark are intelligent, or at least they show the longing of the child-mind for further information.

"Will the yesterdays ever be to-morrows?" a certain child asked her mother recently. The query seems nonsensical, until we realize that the little girl was voicing the longing which humanity has had for all time, the wonder of the race as to its future survival. The child's mother considered the question carefully. Then she told the little girl that a yesterday filled so full of *happy times* and *well done* tasks that the happiness and the industry fairly was too much for one day and spilled over into the next would make of a *yesterday* a joyful *to-morrow*. The child understood and was satisfied with the explanation.

A careful, patiently given answer to each child question will teach Little Question Mark more than do the schools. Another value it has, too. You are his Highest Authority of all; he looks up to you, admires you, respects you. If you want to keep a child's admiration and his respect, answer him with all the courtesy he deserves.

Something to Do in August

Vacation Playing That Teaches

Hundreds of mothers ask for play helps for vacation time. The thousands of children turned into out-of-doors when the school doors close, the thousands of wee folks who are too tiny for school, will either waste the long, golden summer days or win added brain power if this time be used for educational play.

To help the mothers of these children we are giving a description of an ideal vacation play kit [illegible] a list of many vacation plays, each one of which will assist in the mental development of a child.

Vacation Kit for Home or Going Away in the Summer

Some plain white drawing-paper.
Some sheets of tracing-paper.
Several blank-books for use as scrap paper.
A few sheets of blue-print paper.
A carpenter's pencil.
A box of colored crayons or water-color paints.
Coarse needles, colored worsted and coarse linen thread.
A pair of blunt kindergarten scissors.
Several packages of squares of colored papers.
Kindergarten construction paper and white or gray cards.
A five-pound box of prepared clay.
A pot of paste.

For Children Four to Six Years Old

This is the play age, when children are most interested in possessing something. They are not selfish; rather they are *self-ful.* They are discovering that they are little personalities with rights and privileges and the power to own.

This is as it should be; and instead of endeavoring to break down a child's longing to possess at this period, we should give him playthings, such as blocks, games, dolls, dishes, carts and wheelbarrows, which will give him opportunities to *make* and *create* for himself.

The kindergarten occupation of stringing to make chains will give happiness to a child at this time. Let him cut colored kindergarten paper into strips, paste these strips into links and combine the links to make chains. He may string kindergarten straws and papers.

With a coarse needle and linen thread or heavy shoe-thread he will find delight in stringing out-of-door materials—peas, soaked beans, wild field flowers, acorns, red and yellow kernels of corn, rose-hips, bittersweet berries, pine-needles, maple seeds, haws and hemlock cones.

This stringing teaches concentration in collecting the materials from field and wood; it gives him hand-training and provides him with a product of his own making which he can *keep.*

Let Him Dig, and Make Things

The child of this age should have coarse kindergarten picture sewing prepared for his vacation play. Show him how to overcast with worsted many small canvas or tarlatan bags in which he can put interesting seeds; thistle-down, milkweed seeds, little shells and pebbles which he finds, learning at the same time to sort and classify through his play.

He should have tools for digging and modeling in a garden sand-pile, at the brook or the beach. A trowel is a better tool for a little child's digging than a spade. A strong wooden spoon is still better; and several tin muffin-pans, one or two small square tins and a pail for carrying water help this loved earth play.

Other kindergarten play occupations that the wee ones will love are tracing pictures of farm animals from toy picture-books, transferring these outlines to sheets of stiff paper and coloring and cutting out the pictures to make toy animals; making dolls of clothes-pins, nuts, gourds, and flowers; making tea-sets of acorns, poppy-hips and haws and modeling clay vegetables.

For Children Six to Eight Years Old

Children of this age love to *make collections.* This collecting instinct is the outgrowth of their mental development. They are beginning now to analyze, to classify, to reason. Any play that helps them in this mind growth will be valuable in their vacation time.

Encourage the children to make collections of differently shaped beans, twigs, shells, seed-pods, pebbles and nuts. Help them in drawing and coloring pictures of these outdoor treasures to be mounted in scrap-books or pasted on boxes or shelves that hold these collections of the little naturalist.

With scissors and paste and colored paper the children can make poster pictures of outdoor subjects on a background, half green for the grass and half blue for the sky. The children can cut out, free-hand, and paste paper pictures of trees, little shrubs, red barns, white sheep or little yellow chickens. The completed posters will be very effective if the children are taught to use only one or two figures in each picture and to do the pasting accurately and neatly. With a gold-paper mat, one of these pictures will make a decorative spot on the wall of the children's playhouse.

The children will delight in making vacation story-books which will be a permanent record of the vacation days. Ordinary blank-books that may be had for a few cents each will be most satisfactory to use for this purpose. One page may be used each day for this unique vacation diary. The strange wild flowers, the new and different leaves that a child finds, may be painted on one page, with the date of its finding written underneath.

The Value of the Vacation Book

The day that a child is given a vacation beach trip or a picnic may be recorded in the vacation diary by a picture of a train or carryall, done with colored crayons or painted. The day when something unusual happens in the way of germination or blooming or fruition in the garden may have its own special page in the vacation book.

A picture of a sprouting bean colored with crayons or a little red radish, beet or apple cut from scarlet paper and mounted on a page of the scrap-book will tell the day's story.

Blue-print paper may be utilized by children of this age in making a collection of vacation prints of ferns, flowers and beautiful leaves. A square of paper is cut to fit the printing frame, the fern or flower is laid in the center of the paper and both are fastened in the frame. A brief sun exposure and a dip in a fixing bath make the picture permanent. The children carry on every bit of this process themselves, and the finished fruits may be attractively mounted in a special scrap-book.

For Children Eight to Twelve Years Old

This is the school child who is interested, through his growing development, in subjects outside of himself, in how-to-make, in the course of everyday products, in buying and selling, in family groups and in community life. These subjects are given to a child in *fact* form in school, but vacation time gives the mother an opportunity to bring them to him in *thing* form, concretely.

Walks for these older children may be planned to give an opportunity for seeing some one special, interesting school subject made concrete. One walk may be to a chicken-farm or to a market-garden where methods of cultivation, marketing and shipping may be seen.

Another walk may be to a dock or fishery, showing the children sea facts. A walk that has for its object the study of the ways and homes of little animals and insects will delight the children. The countless field and forest little folk will interest children more than fairies if they are only introduced in the right way. Each of these nature walks should have its accompanying handicraft at home to make vivid all that they have seen. Beehives, ant-hills, mice, toads, and scores of other little home-makers may be modeled in clay. Gorgeously tinted butterflies and birds may be cut by the children free-hand from colored kindergarten paper and mounted in scrap-books, or they may be drawn and colored on white or soft gray paper.

The Larger Outreach of Vacation Play

The child's dawning interest in other peoples, in his community, in the world, may also find an outlet through the medium of his vacation play. Let these older children have their own vegetable and flower gardens to be theirs for a three-fold purpose: for giving, for marketing and for home use. To plan a gift of fresh vegetables or blossoms, to sell even a few pennies' worth and to have even a scrap of responsibility in contributing to the home table every day is a fine bit of vacation training for a child. It helps to awaken his interest, make him a little community person who is philanthropic, who earns and who helps his family.

Give these older children an opportunity to *make* a good many things during the summer: dolls' clothing, little outdoor shelters of old packing-boxes, pine boughs, bean-poles and vines; garden and playhouse furniture of empty soap-boxes, old stumps and twisted branches. Encourage them to work out their last term's geography and history lessons by making maps of the different countries in their back-yard sand-pile.

The Sand-Pile for Geography and History

Almost any geographical form, from continent to peninsula, may be molded in this way. By adding straight sticks for fences, pebbles for walls and house foundations, shells to outline a sea-coast and leafy twigs for trees, the children can make any historical spot that they have studied about in school.

It will be possible, too, for them to make little historical characters to people these marvelous little sand landscapes. A tribe of Indians made of corn-cobs, dressed in corn-shock costumes and wearing strings of gray seeds, will be realistic. Clothes-pins may be dressed in black and gray cambric to imitate early settlers.

Let the children carry on some of the occupations of their forefathers, too. On the kindergarten weaving-frames they can weave strips of bright cloth and colored yarn to make dolls' rings and dolls' blankets. They can weave reeds and rushes into baskets, they can model primitive pottery forms with clay.

This is play that makes brain strength.

An August Talk with Mothers and Teachers

Helping Your Child to Listen

"Little Girl doesn't mind me!"

"Little Boy doesn't pay any attention when I ask him to do something!"

"I believe that my children are deaf!"

The weary plaints ring from east to west, from pole to pole, from overseas.

They are very real, to-be-heeded matters in child-training. The child who doesn't mind his mother isn't going to mind the law when he grows up. He isn't going to be morally, socially obedient. Being obedient in little-folk days is the big business of childhood. How are we going to help children to be obedient?

The average child is deaf. He ought to be deaf to "Don't touch that;" "Don't make so much noise;" "Don't get your blouse dirty;" "Don't break that," and the rest of the grown-up commands that fill his days. He hears only those sounds and words that interest him. He is mentally deaf—just as all of us are to auditory impressions that come to us over and over again.

The bang of the subway train is not heard by the guard; the printer is deaf to the roar of the presses; the street child, snatching a second's ball-play in the street, fails to hear the beat of the horse's hoofs that almost kill him. So it is with the child who has had so many commands that he fails to heed them.

But just as we start and are mentally "all ears" when we hear a beautiful snatch of music, a beloved voice, or the evening song of a wood thrush, so a child will listen and pay attention and obey a few just commands if he has been taught to listen to the beautiful sounds and voices in his environment.

Out-of-door Listening Exercises for Young Children

How shall we teach children to listen? First, listen yourself. Do you hear all the voices of a summer day, ranging in tone and degree from the whir of a bird's wings to the rhythmic tap, tap of a horse's hoofs on a hard road? Can you determine, without seeing, the direction the bird is taking by the beat of his wings as he leaves his nest in your garden? Can you tell how far away the horse is by his resonant hoofs ringing on the road pebbles? When you have learned to listen, help your child to hear with you.

A mother who believes that her children's ears and eyes are their souls' doors takes "sound" tramps with her boy and girl in the summer. These are short, quiet walks through the streets of the town or into the near-by fields, countryside and woods. On their return from one of these purposeful tramps, mother and children compare notes to determine how many sounds each has heard. Crickets, cicadas, different bird-notes, whirring wheels, street organs, dropping water, running water—all these melodious sounds and countless others are noted.

The children have arranged a schedule of counts, making a kind of game of their walks. An unusual sound heard, such as a rare bird-song, the sound of wind singing in leaves or a strain of music issuing from some house passed in the walk, counts ten. Ordinary, everyday sounds count five. The element of rivalry in the game makes it compelling, and the children have grown wonderfully alert in listening.

The Relation of Good Listening to Moral Training

"How do you connect this sound game with the children's moral training in obedience?" I asked.

"I don't have to 'connect' at all," my mother-friend explained.

"I know that my children hear a great deal more than most boys and girls. I am sure that they listen intelligently. The matter of their listening to me depends upon what I say. So I try never to give an unnecessary command. I let little things slip by unnoticed and I weigh my 'don'ts' carefully in the balance. When I say *don't* or *do,* I mean to be obeyed and I am."

The baby and kindergarten child may be taught to listen as the Italian babies are being taught. Part of the Montessori material consists of wooden receptacles, cut in bottle shape, sealed and filled with different kinds of rattling objects: pebbles, shot, and small seeds. These are used to train a child's sense of hearing. The directress places them in a row, permits the child to shake them, rattle fashion, then blindfolds the child and leads him to try to tell which she gives him.

We all know the delight of the baby in his rattle. Why have we never given our babies different kinds of rattles—rattles with different sounds—to help them gain the important knowledge of how to listen?

Some Listening Exercises from Madame Montessori

Any mother may carry out this sound-training at home by using a series of empty bottles as these wooden bottles are used by Dr. Montessori. Children are always fascinated by bottles; using them for sense-training makes an otherwise aimless play educational. Let the baby fill a set of bottles with dried peas, beans, small pebbles, tiny shells, coarse sand or any small objects.

The cork is then inserted firmly so that it cannot be removed. Then "dress up" the bottles by fitting them into close-fitting colored cambric bags: red, orange, yellow, green, blue and violet if these rainbow colors are available. The cork may have a grotesque little face inked on, and these doll-rattles should have a box in which they are kept for very special play.

They may be used as are the wooden "rattles" of Dr. Montessori, but in the case of this set of home rattles the very young child is able to combine color and sound-training, as she says, blindfolded:

"You shook the red bottle," or, "the blue," or, "the purple one."

The child who has learned to listen is not only better off morally than the child who is deaf to tones, but he is infinitely more happy. Your child's summer will be richer than any of his other summers if he is able to hear the fine, cheerful note of a cricket shrilling above a jargon of other sounds; if he has the power to sit quietly in the grass, listening, senses alert, for the cricket's voice.

Help your child to hear the summer and build his integrity and his joy at the same time.

Something to Do in September

Some Things of His Own

You say that your child *has* playthings. He has even too many in your opinion. But think a moment. Are they really *his* things? See the broken toy dirigible, the bent and demolished wreck of a toy train, and the cracked little tea-set which lie on the floor of the playroom.

Of course they had to break. Those are *your* toys, not your child's. You should have taken better care of them. You bought them because you liked them.

"How complete a little airship!" you probably exclaimed.

"How real a tiny railroad!" you ejaculated.

Then you bought them for the little chap.

He liked them because you gave them to him, and he tried to play with them, but he suddenly discovered that the toy dirigible and the tiny train knew how to play alone. There was no incompleteness in their make-up for him to fill in. These playthings with which you provide him wind up. They don't *crank* up or *coal* up.

Hidden in the miracle well of the little chap's pocket is a plaything which he himself selected. It is a wad of putty, soft, plastic, impressionable. When he has an opportunity, he pulls it out and molds it into delightful shapes of his fancy; a crude model of his bunny, a little man to drive the toy train, a marble. This bit of putty, so valueless in our eyes, is the lamp of Aladdin for your child, quite flaming with wonderful possibilities.

Home Playthings That Are Available to Every One

A child has a right to many playthings, but these should be incomplete, the crude tools and material only, which are capable of transformation in his hands. He should be given, not toys, but the wherewithal for making his own toys. Suppose we furnish the child's Place of Play in kindergarten fashion with some play materials that will be the child's own and with which he can construct, create.

First, a washable rug of rags, denim or coarse linen—a play rug—on which the child may work and spread as many blocks and paper scraps as he likes because it is easily cleaned and shaken. Playing and working on the floor when a child is four or five years old means better muscular development when he is eight or ten.

A pair of play scissors, good steel and blunt at the ends, and plenty of strong, tough paper for cutting, should be provided. This paper may be obtained in large sheets at a kindergarten shop and is known as bogus, book cover, or construction paper. Even the stiff white paper in which bundles are wrapped may be utilized for making toys and for cutting out toy animals.

There will be a big pencil. A carpenter's pencil is of convenient size for a child to grasp in his hand and smudge in his first attempts at picture making on a large sheet of paper. Some soft wax crayons; red, orange, yellow, green, blue and purple will add the color note to the play kit and serve for coloring-in big pictures of fruits, flowers and animals which you will help the little chap to copy from his picture-books.

A few tubes of moist water-colors in the same rainbow tints as the crayons will be a joyful help in the picture-work. Individual muffin-tins, shiny and fascinating in child-eyes, will hold a few drops of color squeezed from the tube and diluted with water. A large Japanese brush is used to put the paint on the crude little picture, and this method will be found neater and quite as efficient for a child's first painting, as to provide him with a paint box.

Even Homelier Materials and What They Accomplish

All sorts of odd household "junk" will help a kindergarten child in educative constructive play. Empty spools and match-boxes, the cardboard circles that cover milk bottles and may be bought by the gross at a dairy, old flower- and furniture-catalogues from which pictures may be cut and mounted in scrap-books, scraps of cardboard and corrugated paper—all these bits of scrap-basket waste have constructive play possibilities. The empty boxes make toy carts, trains, dolls, beds, tables and chairs. The empty spools and cardboard disks are wheels. The cardboard makes dolls' houses and barns, and the corrugated paper is a wonderful substitute for iron roofing.

As many good, pine blocks cut in cube, brick and pillar shape as the house has space for, should be given the home kindergarten child. Any carpenter will make these, or sell his waste blocks for a song, and substantial sets may be procured at a kindergarten shop at slight expense.

Certain kindergarten materials will teach a child hand-skill and train brain and eye. There are the fascinating little wooden rainbow-colored beads that may be bought reasonably and keep a child busy and happy for hours. One mother provides her three-year-old with a tin bread pan to hold his kindergarten beads. It is deep enough to prevent their spilling and rolling away into forgotten nooks and corners, and it is large enough to hold many hundreds of the gay little wooden balls.

Training Eye, Hand, and Muscle

There is the kindergarten peg-board, too, that pleases a little child more than any elaborate toy. It is a big, beautiful, polished wood board perforated with holes and accompanied by colored wood pegs to fit in these holes. They are not just wooden pegs in the child's eyes. Rather are they transformed through his imagination into soldiers in scarlet and blue uniforms, trees gorgeous with red and yellow leaves, or fence-posts that enclose a tiny pasture where he may set up a cardboard barn or send his Noah's Ark beasts out to feed.

A small hammer, some short brads, a box of large tacks and a basket full of kindling-wood blocks are as truly kindergarten playthings as are the other materials provided by Froebel. The hand- and eye-training that results from fitting the bits of wood together to make a tiny bit of furniture—table, bed, dolls' book-shelf, or chair—is invaluable. The eye and muscle development that comes from hitting a nail straight on its head and driving it straight to its destination is considerable. Bits of chintz, colored print or velvet may be cut to upholster the seats and backs of the tiny kindling-wood chairs and fastened to the soft wood with tacks, giving added opportunity for handicraft.

Provided with these kindergarten tools and materials a child will keep busy and happy and contented. He will be able to make his own toys, and really to play in an educational, developing sort of way.

A September Talk with Mothers and Teachers

A Place of His Own

A little chap of five years ran away from his home recently. He is a good little laddie, certainly too young to have absorbed from books of adventure the lure of Vagabondia, and he loves his mother with a rare sort of adoration. Yet he *did* run away. He was gone an entire day and was found toward sunset in a tumble-down, deserted mill, a long distance from town, quite happy and loath to go home. With him, for company, was a pocketful of tin soldiers. His luggage consisted of a stub of a pencil, a block of paper and his paint box. He had made glorious alterations in the rough interior of his mill hermitage in his short space of occupancy. Flaming goldenrod and oak leaves carpeted the rough floor, tawny pine cones lined the windows, sentinel-like, and tied to a straight young willow-tree just outside of the door was a scrap of an American flag.

"*Why* did you run away, Junior?"

"Didn't you know how mother would worry?"

"Don't you love mother?"

The questions were hurled at the little wanderer by the grown-ups who found him and didn't understand the nomad spirit of the little chap. His eyes filled with tears as he looked longingly back at the Room of Delight that he had furnished.

"I do love mother. I knew she'd miss me, but—" he suddenly and wonderfully voiced a world-old need of childhood—"I thought I'd like to have a Place of My Own!"

All children *feel* as Junior did, but very few are able to put this inalienable right of the child to a "place of his own" in words.

Our Homes Are Planned Mostly for Grown-ups

The Home is a nest of places for grown-ups. We have our libraries, our kitchens, our sitting-rooms, our living-rooms, our drawing-rooms, but how is it with the children? Have they a Place in the home scheme that is undeniably theirs, a not-too-fine, unspoilable, homely little Place where they can work and play and keep their treasures and dream about the things that they can do when they grow up, and where they can invite you to share their happiness once in a while?

This Place of the children is not a modern nursery, too dainty for wholesome play, too beautiful in its furnishings and complete in its slightest detail for a child to be able to leave the finger-prints of his individuality in it. Junior, our beloved little run-away, found his chiefest delight in spreading his own Aladdin carpet of flowers and leaves, in raising his own flag, in placing those cone picket-men at the windows. So it is with your child. All he asks is a Place. The work of his hands and the creatures of his imagination will furnish and inhabit it.

Simple Devices for Giving a Child a Place of His Own

One mother had a barn loft remodeled for a playroom for her kindergarten babies who were too young to go to school. A plain pine floor was laid and a flight of rough steps was built and substituted for the loft ladder. The children gathered gorgeous sprays of leaves to decorate the walls. An old cupboard that had long since survived its usefulness in the kitchen, was given two coats of red paint and placed in the corner of the barn loft to hold the children's precious collections,—pebbles, nuts, shells, quaintly twisted twigs and all the other glorious impossibilities which combine to make child-felicity.

The Boundary between Mother's Room and the Children's Place

Another mother has given up the sunny end of her own room to be the Children's Place. The rugs are taken up here, the floor is painted white, and there are no curtains, so that this "kitchenette" playroom is golden with sunshine almost all day long. To mark the boundary line where the Children's Place ends and mother's room begins, there is a low white fence with an adorable little latched gate. The carpenter built and set up the fence and gate at very slight expense. The children understand that the privacy of the play Place is theirs and that the privacy of their mother's room should be respected. Toys and dolls stay on their own side of the fence, but wonderful are the play conferences that take place across its foot-high, white pickets.

Your child's happy Place of play may be only a curtained corner of the family sitting-room, an end of the upper piazza screened from the rest of the space by lattice-work in which a tiny door is cut, or even the sunniest corner of the kitchen with a chalk line drawn on the floor to indicate its fairy walls. It is a Place, though, that belongs exclusively to the children, a staked-out claim in the home grant that is settled by dolls and laid out in block houses, but which is going to develop into the richest, greenest, floweriest of home-land because it is sown in the beginning with the seeds of child-happiness.

Something to Do in October

Autumn Playthings

The October woods and fields are full of play-materials for little fingers. Nuts, seeds and leaves may be utilized under mother's direction to make quaint and pretty playthings, amusing the children for hours at the same time that they are learning finger skill. Give the little girl a saucer full of yellow and red kernels of corn, acorns and the flat white squash and melon seeds, wonder-working stuff for making jeweled necklaces which she may hang about her neck and thus be transformed into a child princess.

The seeds will need to be soaked for an hour in warm water and dried between soft towels. A length of coarse white linen thread and a short, thick needle are necessary for the stringing. The needle is thrust through the fleshy end of each kernel of corn and the pointed end of the squash and melon seeds. A hole bored through each acorn with an awl makes it possible to use the nuts for pendants to the chains. The yellow and red corn may be alternated, or three red kernels may be strung between "daisies" made of the yellow kernels after the fashion of the daisy bead-chains. Melon and squash seeds alternated with the corn make a dainty necklace, or they may be used, like the acorns, for pendants.

Things for the Boys to Make—Leaf Scrap-Books, and Toys Made out of Nuts

Let the small boy make a leaf scrap-book which will remind him all winter of the glow of the fall days. Cut a number of sheets of paper—either heavy brown wrapping-paper or drawing-paper—into scrap-book leaves measuring seven by nine inches. Then spend a wonderful afternoon in the woods or in the park collecting maple leaves, large and small, oak, ivy, beech, birch and elm leaves in as great a variety of color as possible. Provide the little lad with a finely pointed lead pencil and a box containing colored crayons, red, orange, yellow and brown, and he is ready for the hand-work of making the scrap-book. A leaf is laid in the center of each sheet of paper and the child holds it in place with one hand as he draws around it with his pencil. Removing it, he fills in the outline with color, reproducing as closely as possible the tints of the original leaf. Beautiful color effects may be obtained by using one crayon over the other, a splash of yellow on a red leaf, a dash of orange or red to light a dull brown leaf. The sheets of paper are bound together by means of ribbon or paper fasteners, making a really beautiful book.

Hickory-nuts and horse-chestnuts make the quaintest kind of toys. A wrinkled hickory nut upon which features are drawn with ink forms the head of a grandmother doll to which a roll of white cloth is glued for a body. Two shorter rolls of cloth sewed to the body make the arms, and the little craftswoman dresses her doll in a checked gingham frock, a white kerchief and apron, and a wide ruffed cap, glued to the nut head.

With horse-chestnuts, a sharp jack-knife, burnt matches and corn silk the small boy can make ducks, chickens, horses and other animals for a toy barnyard. A few cuts to loosen the shell of the nut make feathers and ears; the corn silk, pinned on, is used for tails and manes, and the matches make sturdy, realistic legs for the funny little creatures.

An October Talk with Mothers and Teachers

"Tell me a story!"

It is a well-known plaint of childhood, whether it comes at bed-time, in the midst of a jolly toy frolic, or at the waking-up time in the morning. No form of child entertainment is so alluring as that furnished by the story-teller, and the grown-up who can tell just the right story in just the right way at just the right time will do more to develop the child along lines mental and moral than can possibly be measured.

How Shall We Tell a Story to a Child?

First, we must look for the right kind of story. A child's story should be short, full of word-pictures, action and life. It must be written in such simple language that it will be easily understood by the child listener. The story that is sketchy and drags, will not hold a child's attention, and if he is polite enough to listen to its prosy lengths his little mind will be off wool-gathering and you will be planting seeds of inattention difficult to root out later. A story should have, for the little child, the element of repetition and alliteration. Children are interested in anything rhythmic, and the same quality which makes old Mother Goose the proper beginning of child literature may be found in some of the familiar folk tales and will give them a place in the story-teller's catalogue.

The Three Bears Is a Nursery Classic—and Why?

The story has for its basis a home setting that comes within the child's own experience. It is short. It repeats itself charmingly. It holds one's attention because of the wonder element—the bear family who eat and sit and sleep and walk like humans. It has plenty of action—the coming of Golden Hair, the return of the bears and Golden Hair's escape. Every child will listen, unconsciously, to the story of "The Three Bears," and, in addition to its being a model story in structure, it will leave the child a little farther than it found him. He has learned, without knowing it, that disaster usually follows in the wake of the person who pries into his neighbor's affairs.

Other child stories having the same element of interest are the fascinating old tales of "The Kid Who Would Not Go," "The Old Woman and the

Sixpence," "The Billy Goats Gruff," "The Three Little Pigs," "Chicken Little," "The Greedy Cat," "Johnny Cake," and "The Little Red Hen," all easily found and all classic.

The Mother's Manner in Story-Telling

Given the right kind of attention-compelling story, how shall the mother or nurse give it to the child? The most successfully told story is the one which the story-teller knows so thoroughly that it is really a part of his own experience. The characters in the story are, to him, living personalities. He sees all the background of the story as a series of pictures, real and vivid before his mind's eye. He, himself, is part of the story panorama. When it is so a part of his own personality that he really lives it—feels it—then he can make his listeners feel it, too.

Does this thorough knowing of a story seem too much to ask of the mother who wishes to make story-telling a force in the lives of her children? Not a bit too much. Children need the element of personality to touch them truly. When they hear a story well-told, plus the whole sum of mother's keen appreciation of it, it will form a never-to-be-effaced influence in their lives. In the case of a story that is being enjoyed by the story-teller, one's whole body may be called into play to illustrate, to dramatize the situations. The eyes may look into the eyes of the children. One may imitate the dismayed gestures of the Old Woman when her pig refuses to jump over the stile, and one may modulate the voice in imitation of the gruff tones of the Great Bear and the tiny voice of the Tiny Bear with greater success if one is not hampered by a book and a printed page.

Know Your Story Well before You Tell It

The story-teller is in no way bound. He may follow or lead in every changing mood of his audience. He can make the greatest possible use of his own personality. The sermon that is read never holds a congregation with the strength of the extemporaneous one. The explorer who tells us his own experiences grips with keener force than the lecturer, hampered by notes. This longing for the human element is a very human and unquenchable longing, and more of humanness may be put into a story than almost anything else. So we will try to know any story we tell a child so thoroughly that it will have the greatest possible force in the telling.

In looking, still, at the manner of story-telling, one should avoid the slightest affectation or sentimentality. Children are such vivid little mimics that their language models should be abounding in simplicity. A low, softly modulated voice should be cultivated by the story-teller, and if one is able to imitate the bird's song, or the cricket's call, or the noise of the steam engine in the story, it will be a wonderful delight to the child.

Laura E. Richards' stories are excellent for the beginner in the art of story-telling, they are so short and so remarkably complete and easily told. "The Discontented Mill Window," "About Angels," "The Sailor Man," "The Two Little Cooks" and a dozen other of Mrs. Richards' charming tales will furnish entertainment for many bed-time story hours. The story of "Peter Rabbit" and "The Tale of Benjamin Bunny" by Beatrix Potter may also be used exactly as they are written. Oscar Wilde's story of "The Selfish Giant," Rudyard Kipling's "The Cat Who Walked," "How the Camel Got His Hump," and "How the Elephant Got His Trunk," will all furnish splendid material for the story-teller.

Some of the Good Results of Telling Stories

When we have found the best-built story for a child, and have learned how to tell it in a truly artistic manner, what will be the result of our pains? What will the story "do" for the child? It would be easier to say what a story will not do, its effects may be so immeasurable in scope.

The best type of story will train the child's imagination—will help him to put himself in the place of the other man. Hans Andersen's lovely fairy stories are models for the story-teller. "The Ugly Duckling," "The Faithful Tin Soldier," "What the Moon Saw," and "Little Tuk" never grow old, and they will always take the child out of himself into a bigger and better world. Miss Mulock's story of "The Little Lame Prince" is the right sort of stimulant for the imagination, as are also "The Prince and the Pauper," "The Story of a Short Life," and "Jackanapes." Ruskin's "King of the Golden River," the legends of King Arthur, Ouida's "Nürnberg Stove," and Dickens's "Tiny Tim" will rouse the child to deeds of heroism because they have appealed to his imagination—have given him pictures of deeds accomplished by his story heroes. The story may straighten out the day's ragged edges or the nursery quarrel. What child can harbor anger in his heart after he has laughed over the funny adventures of Br'er Rabbit and the little Tar Baby or enjoyed the climax of "The Gingerbread Boy"?

Don't Tell Tragic or Cruel Stories

The story that is in the least tragic should be carefully avoided by the story-teller, and that which introduces the thought of cruelty. Many of the fairy tales, especially those of the Brothers Grimm, deal with crime, and the designs of a wicked stepmother, and the thought of death. This class of story should be most vigorously censored.

It is a moot question, also, as to the personifying of inhuman things. The flower who talks or the breeze that carries on a human conversation, often stimulates an unhealthy, constructive imagination in children which is far from wholesome. "Jack Frost" may degenerate into a figure of sentimentality, only. In story-telling, even more than in real life, should a spade be known as a spade.

So many things are to be considered to-morrow night when Curly Head climbs up in mother's lap and nestles close to her shoulder and begs for a story. But story-telling is a very old, a very beautiful art, and one worth cultivating. The mother who has learned successfully to meet the story demand of the nursery will find her own life fuller and broader for the effort and the experience.

Something to Do in November

Modeling in Clay

You were planning to buy the children a new toy, were you not? Instead, give them a box of modeling clay with which the little fingers may create some of the fruits of the Thanksgiving harvest and begin learning the craft of the sculptor.

The artist who created the *bambini* that grace the Children's Hospital at Florence, made mud pies in the streets of Naples when he was a lad. Michelangelo's first work was a snow faun modeled when he was a boy at play in the garden of the Medici. The instinct to grasp something plastic and with it create a living real thing is an educative instinct. They are not mud-pies. They are, instead, the children of your child's developing brain, products of the child's longing to make something, to be a creator, an active agent in the work of the world.

The toy makers, realizing that some plastic material for the child should be provided, have given us prepared modeling clay in soft, artistic tones of gray, tan, red and green, and it may be bought at any toy shop or art store now at reasonable rates and in as small quantities as one wishes.

Never mind the children's clothes. There will be no stains if mother provides a long-sleeved apron, transformed in a child's eyes from homely gingham to the raiment of a sculptor. A piece of smooth pine will serve for a modeling board, or the clay may be worked into shape on an old slate.

How to Teach a Little Child to Model in Clay

Now the little artist is ready for work. An apple is to be the child's first model. Select a round, rosy pippin from the barrel in the cellar and let the child hold it, feel of it, note its smooth surface, its depressions, its shape, its size. Then a piece of red clay is taken between the child's palms and rolled gently until it begins to assume a spherical form. Cracks and lumps in the surface are smoothed away with the thumbs and the rolling is continued until the clay is perfectly round. The child then sets it on his modeling board and presses the blossom and stem ends into shape. Last of all, a tiny lump of clay is shaped for the stem and is fastened to the apple with the child's thumb and forefinger.

Following the apple, a pear may be attempted. The child first molds a ball from a lump of rough clay as in the case of the apple and then pulls it into the longer form of the fruit, adding the stem. With a little practice and after a careful observation of the various shapes and colors of the fruits and vegetables that fill markets and bins at this harvest season of the year, a child will be able to make excellent models of pumpkins, potatoes, squashes, oranges, grapes, or even bunches of grain.

There will be other delightful plays that the children can have with clay, as they model a Thanksgiving dinner for the inhabitants of the dolls' house. Pies made of round bits of clay having colored paper circles in the center to give semblance of the pie-filling, little clay rolls, loaves of bread, crullers, layer-cakes and even a turkey having toothpick drumsticks will keep the children charmed and happy during many gray November days, while brain and hand are being trained in the new handicraft.

How to Make Clay Bricks

We all know a child's delight in blocks. How much added delight will be his if we can help him to make his own blocks, mason-fashion, and so give him an increased delight in building with them.

Our home kindergarten equipment includes, of course, prepared clay, and it is probable that by this time the home kindergarten child has acquired a very fair degree of skill in shaping and molding it. The baby fingers are able to grasp a lump of clay and roll it into ball or apple or orange shape. Just a step beyond this is the ability to make small clay bricks that are full of new play possibilities in our home kindergartens.

To make these clay bricks, a small lump of clay is rolled between the child's palms into a sphere. Then, holding it carefully between the thumb and forefinger of one hand, the child raps it gently on his kindergarten table or clay board, making two opposite flat faces. Shifting it in his fingers so that he is holding it by these faces, he presses it down again on the table or clay board, making two more flat faces between the first two. Pressing it on each end, now, makes the last two faces. The clay brick has taken form and shape now and will need only slight finishing touches with a flat wooden modeling tool or the child's fingers to sharpen the edges and corners. Making the second clay brick involves not only the hand skill discovered in making the first one, but it gives the child a sense of geometrical proportion as he tries to make it the same size as the first one.

Some Reasons why Clay Modeling Is Worth While

As he makes his third, fourth and a goodly number of these small building blocks, he is acquiring a large degree of concentration that will be a big asset to him in later life. Children are prone to play in haphazard, fancy free, butterfly fashion. This is as it should be, for the child mind is not welded for long straining over one line of thought. If we can find, though, a play occupation that deeply interests a child, a play that involves long concentration, if it is successful, we give children the power of "stick-to-it-iveness" unconsciously. The child-interest and concentration are combined in making clay building blocks. The little mason has in mind the building he wants to do as his goal, and he keeps on making bricks until he has enough for his purpose.

The finished bricks may be put to all sorts of happy play uses. A chimney down which an imaginary Santa Claus may climb is perhaps the most simple form of building for a beginning, and does not require a great many clay bricks in the making.

The child will delight in illustrating certain of his favorite stories with these blocks of his own making. He can build a wall like the one over which the famous Gingerbread Boy vaulted in his historic dash for freedom. Other clay bricks may be fitted together carefully and with surety of building to make a small model of that world-famed house of childhood, the home of the Three Bears. Some other forms of building will suggest themselves to the little artisan—bridges and dikes, aqueducts and gateways, possibly castles and fortresses will rise under the magic touch of small fingers.

It is such a joy to children if we praise their work—such a small effort on our part and yielding such enormous happiness for them. If these clay blocks are well made and are carefully proportioned—if the building is well done, tell the little builder so. And encourage him to keep his clay work. Praise is the best tonic ever.

A November Talk with Mothers and Teachers

"Once upon a time a little mouse and a little sausage who loved each other like sisters decided to live together, and they made their arrangements in such a way that every day one would go to walk in the fields, or make purchases in the town, while the other remained at home to keep the house."

Of course it is foolish, and not in any measure true, and very, very whimsical, but the fairy story which is taken from an old edition of Grimm and begins this way, together with other stories of humor, has a place in a child's life.

What Is the Use of the Humorous Story?

Why, it makes a child laugh, and it makes him happy. Children are such sensitive little plants, tiny creatures of their emotions, quick to smiles and quicker to tears. The ability to laugh, to see the humor of a very ordinary, commonplace situation, is the key to getting along with this sober old world of ours, and the child who acquires the habit of happiness, early, goes laughing all the long way to the end of life, lightening other people's sorrows, and carrying his own burdens as if they were only bags of feathers.

If the picture of the mouse and the sausage who lived together so fraternally and so comfortably draws a smile to our lips, how much more will it delight a child who lives in a world of unreality, and likes to people this world with shapes and puppets as strange as these of our story. He knows that the story is not true—not for a moment does he think that such a queer family could exist; but he has a cranny in his mind for just such stories of the imagination. When they are forgotten he will use this same brain-cranny in a unique way. His ability to picture such an unusual situation as that of a mouse and a sausage sitting together of an evening in front of their own hearth, will help him to image other, real situations. He will be able to put himself in his neighbor's place, to understand the feelings of the lame, the halt, and the unseeing.

The Value of Humorous and Nonsense Stories

Mothers and teachers and writers for children have felt for a very long time that a story has one message—that of instruction. It should have a burden of heroism, of nature-facts, of history, or biography. The child should not be told that autumn brings death in its wake; it is only Jack Frost kissing the flowers to sleep. The wind, the grasses, every fact of science is dressed in so fantastic a story form that the child often receives his facts so disguised that he loses them altogether.

This class of story has a place, but there is a new and really vital use for a unique type of story—the funny story, the tale of humor, the nonsense story which educates a child quite as much as the symbolic story. It furnishes relaxation in the sometimes too tense atmosphere of the home and school-room. It establishes a happy relation between the child and the story-teller. It puts the little folks in a good frame of mind after a possible period of sulks and frowns.

The laugh that is stimulated by the tonic of a really good humorous story, sets the blood to flowing more freely in the veins; it loosens the strained cords of feeling and thought, it forms a sort of electric treatment for tense nerves. Beyond its relaxing uses, the nonsense story teaches children the facts and proportions of life. The classic masters have brought this to us in their artistic use of satire to embellish and illuminate a plot. Where in all literature will we find so pathetic, true to life, and compelling a character as Becky Sharp, with her wiles and foibles, her paint, powder, curls, and laughter—but, above all, her tragedy, which Thackeray paints with the pigment of humor to bring out wonderfully the high lights?

There is one great danger in the nonsense story for children. It is often crude instead of artistic, suggestive of boorish wit and cheap joke, and prone to develop inanity in the child rather than wit. To this kind of pernicious child humor belong the colored supplements of most of the Sunday newspapers, in which trickery is rewarded, the "smart" child is delineated and all sorts of unkind, practical jokes are suggested.

How to Find an Antidote to the Comic Supplement

The demand for the comic supplement to the newspapers has brought about a movement in New York City, at least, for their improvement. A recent conference was held at the Ethical Culture School to decide what could be done to educate children by means of the colored Sunday sheet, which finds its way into homes where it forms often the only reading matter for the entire family. The heads of the conference included Dr. William H. Maxwell, superintendent of the New York Public Schools; Dr. Thomas M. Balliet, dean of the School of Pedagogy of New York University; Percival Chubb, author and critic; Dr. Felix Adler, Dr. Jennie Merrill, formerly supervisor of kindergartens; several noted cartoonists, and representatives of the New York "Herald," "World," "Journal," and "Times." Old editions of comic papers were discussed, having in mind their possible unhealthful effect upon the child mind, and hundreds of possible "funny sheets" were passed upon. The comic supplement which met with the approval of the conference as to motive, make-up, and educational possibilities for little children is being included now in a big New York paper, as a result of this conference, and is a pattern to be followed in the other Sunday comic sections in the future.

What Dicky Learned from Mr. Tweedeedle

In this comic supplement, a small boy named Dicky makes the acquaintance of a strange little man named Mr. Tweedeedle, who lives in the trunk of an apple-tree and appears suddenly, whenever Dicky needs him, from a tiny round door near the tree roots. Mr. Tweedeedle is a quaint little creature in pointed shoes, red and yellow doublet and yellow cap that is cut in points like a flower's petals. Dicky is a very real boy who sometimes tortures animals and insects, cries if he is hurt, and is thoughtless, generally, of the comfort of others. But whenever Dicky steps on a spider, cries because he tumbles down, tries to destroy the patient work of a garden mole or resorts to the hundred and one acts of thoughtless cruelty that all children are prone to take delight in, Mr. Tweedeedle appears and gives small Dicky a summary lesson.

He is transformed by Mr. Tweedeedle into a little creature as small as the spider and is shown how busy and clever an artisan the spider is as she spins her cobweb lace. He is shown a grasshopper who is having a broken leg set and does not cry as Dicky did at a very slight bump. He is entertained at supper underground by a mole, but their joyful repast is suddenly disturbed by a shower of dirt and pebbles which falls on their heads, and Dicky learns how much trouble it causes Mr. Mole to have some huge foot set upon his hill roof.

Each Sunday's series of picture stories about Dicky and Mr. Tweedeedle was as anxiously looked forward to as are the depraving adventures of Panhandle Pete. They have, in addition to amusing and instructing its child readers, increased materially the circulation of the newspaper.

Where a Mother May Find Good Humorous Stories

There are many good stories of humor to be found which a mother may read or tell to her children, finding, in the relaxation of the story, entertainment for herself as well as amusement and instruction for the little folks.

For the very little child there are some of the quaint old folk tales full of alliteration, humor and wit. Among these are "The Kid Who Would Not Go," "The House That Jack Built," "The Cat and the Mouse," "The Three Little Pigs," "The Town Musicians," "Why the Sea Is Salt," and a score of others. The best collection of these humorous stories is perhaps that known as "Tales of Laughter," made by Kate Douglas Wiggin and Nora Archibald Smith.

A series of little illustrated books by Miss Beatrix Potter tells the humorous adventures of certain of the well-known domestic creatures so dear to child life. Each page has a delightful colored picture with sufficient of the text opposite to explain the picture, making the story doubly illuminating to little folks. The fun includes a veiled moral which the child imbibes unconsciously. These books by Miss Potter include "Peter Rabbit," "Benjamin Bunny," "The Tailor of Gloucester," "The Story of the Three Bad Mice," "The Tale of Jemima Puddle-Duck," and three or four others equally fascinating.

The oldest humorous classics for children are of course "Alice in Wonderland" and "Through the Looking Glass." No nursery book-shelf should be without them. Long after a child has enjoyed and forgotten, perhaps, their sweet humor, he remembers their delicious satire and inimitable parody upon human nature. The wisdom that lies behind the humor of Lewis Carroll helps a child to laugh himself out of some absurd complexity or a situation of over-anxiety as he remembers clever little Alice and her philosophy of reasonableness.

Joel Chandler Harris is our American master of humor, and his "Nights with Uncle Remus" should find a place next to Alice on the child's book-shelf. All the adventures of Br'er Rabbit are delightful, but especially is the tale of the little Tar Baby a source of child fun.

In addition to these books of humorous stories there are certain of Grimm's fairy tales, the "Just So Stories" by Rudyard Kipling, "Aaron in the Wildwoods" by Joel Chandler Harris, the "Donegal Fairy Tales" by Seumas MacManus, "Christmas Every Day" by William Dean Howells, "The Story of Little Black Sambo" by Helen Bannerman, "The Peterkin Papers" by Lucretia Peabody Hale, and Frank Baum's "Wizard of Oz."

Any or all of these quaintly conceived nonsense books will make a child happy and will be found quite as educative as the more seriously-written pieces of literature.

Something to Do in December

Picture-Sewing

Why all children love holes so is one of the riddles of the Sphinx, but the fact remains that they do. They love to punch little round holes in paper, to dig rows of holes in the sand at the beach, to make finger-holes in the playroom clay. This instinctive child-liking for holes is utilized in the kindergarten occupation of sewing. Through sewing up and down through a series of coarsely punched holes in cardboard with heavy, bright-colored worsted, children find hand-training and learn to see outlines of objects.

The materials for this kindergarten sewing, which is a form of play-work especially adapted to outdoor use, are easily available. The mother will need to provide herself with several skeins of coarse colored worsted or yarn in the prevailing color of fruits and flowers. A skein each of red, blue, yellow, green and brown will prove satisfactory. Blunt-pointed needles, a pair of kindergarten scissors and a number of picture sewing-cards complete the outfit.

These cards may be found at a kindergarten supply shop, ready perforated in picture designs for sewing, or they can be made at home. If they are bought ready perforated, great care should be exercised by the mother in selecting those sewing-cards that are perforated with large holes. Those sewing-cards in which the holes are only pricked, result in eye-strain for the child who sews the pictures. Those with large punched holes are easy to sew and really educative.

How to Make Sewing-Cards at Home

To make these picture sewing-cards at home, use rather large square cards that may be found in packages among kindergarten supplies. Select a picture design that is simple in outline: a circle, an apple, a potato, a simple vase, the fat pussy from the child's nursery book, a tulip, a round clock-face, a leaf—in fact *any* well-known object that will interest a child because it is part of his out-of-door or indoor life.

Transfer this design to the center of the card and, laying it down on a few thicknesses of flannel or felt, perforate large holes with an awl or stiletto in the outline, at distances of a quarter inch. A child of five and a half or six years will be able to do this drawing and perforating himself, which will add much to his interest in the occupation.

The card ready, the actual picture-sewing begins. To determine the length of worsted to be used in doing our picture outline, that little arms may not ache with a too-long thread or the sewing be spoiled with a too-short one, measure twice and one-half the length of the picture outline. The sewing is done by putting the needle down through one hole and up through another until the picture outline is completed, and then going over the outline again, filling in the spaces that remain between the first stitches. The fastening of the worsted is done, of course, on the wrong side of the card.

Encourage the Child's Own Initiative in This Work

In doing kindergarten sewing as well as in accomplishing any other form of child craftwork the play is more educative if the child does as much as possible of the occupation himself. Help little fingers to measure the length of worsted necessary for each card, to thread the needles, to fasten the worsted when all the sewing is accomplished. The coarse needles used for this sewing have large eyes and may be easily threaded. Through this play a child begins to learn the right use of a needle, and it will be an easy step from this cardboard sewing to taking practice stitches with crewel on canvas and then on finer materials.

Let the baby select his own colors for each picture. A strong cardboard box may hold the sewing-cards, perforated for use, while the many colored skeins of worsted may fill a basket. The pleasure that is the child's in seeing this mass of color, in feeling of it and selecting scarlet for sewing his apple picture, orange for doing a pumpkin outline, green for a leaf, and gray for his pussy sewing-card, will be itself educative.

But for the child's own good, if not for yours, keep carefully his handwork. A satisfactory way to keep these sewing-cards is to mount them in scrap-books.

A December Talk with Mothers and Teachers

Giving Good Gifts to Children

The children's Christmas tree shines green and gold and heavy-laden in the wonder-light of Christmas Eve. Its sweetly odorous branches breathe our love and our self-sacrifice and our heart-incense offered once a year at the shrine of childhood. Its tiny, glowing wax tapers glimmer with an age-old light that filtered down centuries ago from Bethlehem's star, upon the first Christmas Child. We have given of our time and our money to make the children's tree a miracle thing, weighed down—with what?

Are we giving good gifts to our children at Christmas time?

Or, are we giving them just gifts, with little thought as to what is going to be the effect of our giving upon the child?

Children are most easily contented little creatures. They are completely satisfied with very simple gifts, providing the toy gives them an opportunity to *do* or *make*. The more elaborate toys which are so completely furnished, so mechanical, so self-active, that they crush out child activity, do not interest children for long at a time.

Some Expensive Gifts That Did Not Satisfy

A small girl was given a very beautiful doll last Christmas. The doll had a complete wardrobe; day things, party things, night things; a trunk to hold the clothes; a bed. The small mother played with her doll baby casually during Christmas Day, but toward twilight, when it was almost bed-time, she laid the new doll away in its box and sat with her old, home-dressed rag baby in the flickering light of the Christmas tree candles.

"Don't you like your new doll, Constance?" her mother queried.

"Oh, yes, I like her very much," said the child —"but," in apologetic fashion, she added—"I put her away to *keep* her. There isn't anything I can *do* for her, mother."

There was a boy, too, whose father bought him a diminutive toy launch for a fabulous sum, complete and self-running because it was equipped with a toy motor. The entire family helped the boy to launch the boat in the bathtub Christmas morning. Its realistic, chugging start was greeted by adult shrieks and gurgles of delight.

"See it, Junior!"

"Isn't it *too* cunning?"

"Are you not glad that Santa Claus brought it to you?"

But the boy did not hear. He had slipped away to his own home play-place and was busying himself with a scrap of paper, folding and twisting it into boat-shape after his own fancy. His Christmas boat was too complete, too finished to interest him. He liked the little paper boat he had made because it was the work of his own fingers, peopled with a fairy crew of his own imagination, and sailing—a Flying Dutchman of childhood—under the sails of fancy.

What the Children Really Want for Christmas

Children don't want toys that play with no assistance from child hands. Rather, they crave toys and play-materials that give them opportunity to play, toys that help the child to use his fingers and his imagination.

Suppose we plan the children's Christmas this year, having in mind giving them these good gifts—*gifts that teach.* The result will be increased happiness for the little folks and saving of money for the mother.

We will select the best blocks we can procure. For the younger children, large, plain blocks that give physical training in lifting, reaching and balancing with them; for the older children, we will choose smaller wooden or stone blocks, cut in varied form and allowing for such varied architectural work that they make a master builder of the child who plays with them.

Children like gifts that give them an opportunity to make their own playthings; a box of modeling clay, colored pencils, crayons, paste, cardboard and scissors; a box of tools and soft pine wood for home toy-making; scrap-books; a tiny but complete sewing basket; materials for making paper dolls to cut out; baskets; small but well-equipped desks; home sand tables and the like.

They are eager for those playthings that give an opportunity for physical activity: a wooden horse and wagon with a real leather harness for the horse; toy kitchen outfits; garden tools; balls; active games for both indoor and outdoor use; dolls' houses; large toy barns; carts and wheelbarrows.

Those books which tell how to *make* and *do* will give the children the most happiness at Christmas; books of games, books describing different kinds of handicraft and books suggesting all sorts of new home plays.

Just a little wise thought on the part of the mother as Santa Claus' adviser, and the children's gifts this Christmas will do more than amuse for a day. Rather, they will educate our children.

HOME PLAY

BY

JOSEPH LEE

THE greatest present menace to civilization is the weakening of the family relation. The home, the oldest of our institutions, has already lost many of its functions.

If the playground is to contribute to the depletion of family life it will do us a great injury. It also meets a great opportunity. The playground like the school may take children away from the home or may send them to it. It can indeed do more to build up home life than any other cause. Every institution needs to express itself in play and can reach its best estate only with the aid of such expression. It must somehow find expression for that surplus of life and meaning that has not yet been rendered into prose. It must be not only conscientious but exuberant; it must be celebrated in song and festival, idealized in verse and architecture. It must give forth a visible aura of those ideals that shall light it on toward further service. No city, State, club, school, or

Church has reached its full life until it has been sung, danced, painted, satirized; until it has laughed as well as wept, has had its great games, its carnival, its lyric utterance.

In the case of the home it happens that play is a part of an institution's peculiar and necessary work. Indeed it is for the sake of play that the home has been evolved. As we playground people have been taught by good Herr Groos, "children are young in order that they may play," and the home is necessary in order that they may be young—in order that the great phenomenon of infancy, of which play is the positive and essential feature, may be rendered possible in a world of competition, in which, without the protection of the home, a period of immaturity would mean extinction.

How the Playground Can Help Play in the Home

What can the playground do to promote play in the home? In the first place the spirit it teaches is the main thing.

Our effort must be to return the child at night in better condition to take part in the home life than we found him. We must make him a better player, a better listener, a better loser, a better comrade,—in short a better mixer even in the home circle as a result of his experience on the playground.

Specifically, the playground can contribute to the home by teaching and carrying on good home games,—games that the children can play, games that the parents can play, games that the whole family can play,—and by encouraging games that every one will talk about. This last point should not be overlooked. One touch of baseball, in this country at least, makes the whole world kin, and a common interest in the school team may easily help over rough places in family life, just as a similar interest serves to mitigate the jar of short and ugly episodes in politics.

The Playground Teaches Parents to Take Interest in Children's Play

I wish the playground might somehow teach parents the importance of receptivity to the children's stories of their games and their adventures. When a boy comes in with his feet muddy and his trousers torn, and his hair standing on end, a gob of mud on his nose, it may require some self-restraint on your part, especially if you are sensitive about your parlor furniture, not to open on him about his personal appearance. But whatever it costs it will be worth your while to exercise such self-restraint, if you care at all about your children's confidence. Do not, when he starts, with snapping eyes, to tell you how he got Bugsy out at first, or what a corking time he had chasing the muskrat, respond with "Yes, but won't you first go up and wash your hands?" or "Where *did* you get your boots in that *fearful* condition?" or "What *have* you been doing with your trousers?" If you, on mature deliberation, think that clean hands and boots and trousers, now, on the instant, instead of ten minutes hence, are of more importance to you than a confidential relation with your children, it makes little difference at what point your interruption comes. But that is the choice you must make. If you listen to him first, you will get all these other things later and get them just as well. But the only time you will ever get his story is now when he is full of it. The easiest thing on earth is to check such confidence. It is a feat in which almost all of us succeed—better usually than we are aware. Few girls, I suspect—certainly few boys—tell their parents the things they are really interested in. And the time when the question is decided is the time when they want to tell you but find you more interested in what, by them, are rightly held as trivial matters.

Mothers of Little Children Can Learn from Playgrounds

The leaders can teach the mothers who come to the playground with their babies and smaller children more even than their own instinct has already taught them about the mother play, calling forth the life and joy of the children, teaching them songs and games and occupations to bring home.

The songs and ring games of children under six are well adapted to the home.

The manual occupations of this age, building blocks, making pies, developing gardens and palaces with tables, sticks, bits of paper—handling almost any material in almost any way, provided there is a story about it—are well adapted to the home. So long as the playground teacher remembers that what the child does, not what the toy does for him, is the important matter, she can hardly go wrong, and may open new vistas in stick and paper work, or suggest new and appetizing possibilities in mud pies.

Only at home it can be sand instead of mud. Sand is the magic material at this age. It seems to be the correlative of children's hands. They must have grown in it originally. They seem to remember the long amphibious ages when our sea-born ancestors first made good their footing on the beach and to recognize their ancient playmate. Sand is the silent comrade who understands, to whom children confide their notions of how the universe should be arranged. The play teacher can do a good deal by suggesting the sand box on the piazza or in the back yard, or even (at worst) the sand table in the house. The big boys might be encouraged to make sand boxes for their smaller brothers and sisters.

For every age the playground should develop the quiet games that can be played also in the home. And here, as in the round games of the kindergarten, we should both encourage a variety. I think all children as they come to the right ages should know checkers, twenty questions, the game-where-you-stand-in-a-circle-and-throw-a-handkerchief-across-while-one-in-the-middle-tries-to-get-it, going to Jerusalem, fox and geese, London Bridge, and various bean-bag games. The importance of football for children of the roly-poly age has been hitherto insufficiently recognized.

The playground could start children on collections of various kinds, on making scrapbooks. In some places making expeditions on bicycles and taking photographs could be introduced. Weaving mats and baskets and making sewing cards are homelike occupations already pretty well recognized.

Value of Dramatic Play in the Home

Especially fitted to the home is a child's dramatic play. All the world's a stage to children under six. But the home has the best scenario and stage properties. You can there be Abraham Lincoln or Dr. Jones or a fire-engine horse with less danger of Philistine interruption than on the playground.

Children's dramatics ought at first to be of the most informal character. It is peculiarly necessary to the child's initiation into this branch of art that the form should never go beyond the spirit, that excellence of method should wait upon the need of more accurate expression. The wear and tear of producing a dramatic performance in which the children have been "well drilled" is the greatest of which human nerves are capable, while on the other hand the simple productions they will get up by themselves with only such execution as their own standard demands, place little strain on any one and are worth ten times as much when all is done.

A child's dramatic development should be continuous. There should never be a time, from the day he first acts horse until he is grown up, when that form of expression is not familiar to him. If a gap is made, and allowed to continue up to the age of thirteen or so, he will be almost certain to be self-conscious, and will not be able again to express himself freely and with satisfaction in this way.

The Lifelong Effects of Dramatic Play

Dramatic reproduction sometimes persists beyond the dramatic age, not only as drama but also in its original form of impersonation,—for the sake of making ideas more vivid to one's self. Boys sometimes, I am told, up almost to the sere and yellow leaf of the college age, will be knights or heroes in some small circle of their own. I know a lady who still stamps and carries her head like a spirited charger, as a result of impersonation of the Chevalier Bayard up to the age of fifteen or thereabouts. I can myself remember hastening to the shore to repel pirates when I must have reached the mature age of nine.

This sort of impersonation is not unimportant. It is a vehicle of idealism. It serves to visualize an ideal and to lay the track towards its realization. It has also the effect of muscularizing the ideal—giving the fuel of it in bodily action—producing the sort of morale that is given by a good bodily carriage—but carried further toward a special ideal end.

It is a part of the need to dream, too much neglected in our present theories of education. I mean the need to think things in the soft, to mold our thoughts while they are in the plastic stage to which immediately practical questions are premature. The process of translating an ideal into action is like drawing from memory. The thing first appears as a face in the mist, a vague leading here, an adumbration there. The process of reducing it to possession is like taming a wild creature. To go a step beyond the revelation is to lose the vision. It flees from a premature reduction to crude lines. Pegasus will not stand for off-hand grooming.

It is true, prosaic sir, that our dream must be reduced to action, brought down to earth. That is indeed the whole problem. But it must not begin there. First catch your dream. In order that it may be reduced to reality it must first exist. If you, personally, do not see visions or dreams, your best course is to pray for some dispensation, even for some dyspepsia, to cure you of so vital a defect. Impersonation is of the same family as good reading. Perhaps its method is too self-conscious for the mature people. It is for the home more than for the playground.

The Importance of Reading and Story-Telling in the Home

The need of projecting the soul first in the impalpable realms of the imagination, of building castles in the air before trying one's architectural conceptions upon the tougher susceptibilities of bricks and mortar, is the source not only of drama and impersonation but of all literature as well.

And the value of literature, not only as the first form of action but as the currency in which the conquests of the soul are handed down from one generation to another, is incalculable. The biological importance of infancy, which makes it the distinguishing characteristic of the higher animals and has given them their prestige, rests upon two of its consequences: first, that the creature, not being wholly predetermined, can be finished according to the circumstances he encounters; second, that for the same reason his inheritance can be largely social and therefore cumulative. His mind and heart can be stored with what the whole race has learned. It is largely in the form of literature that this accumulated inheritance of mankind is passed along.

Suggestion is all-powerful in this realm of the development and transmission of ideals. Even in purely physical performances one sees the effect of precedent. A new record in the high jump raises the average performance a fraction of an inch. In morals much greater results are possible. Heroism, adventure, moral enterprise are largely inherited. Our conception of the possibilities of human daring is a social product. Heroes have progeny wherever their deeds are told. Myths and fairy stories, sketching in rainbow colors man's spiritual demands, with a royal disregard of physical limitations, serve as the rough draft of his future accomplishment. Imagination, led by these, enables us to endure the patient grubbing work which finally wins results as wonderful as those obtained by Aladdin from his lamp.

Family Life without Good Reading Is Defective

Poetry is not merely something made; it is the process of all making—the first form of all the works of man. It is the original and decisive stage in everything he does. A deed that is not an embodied poem is not an act, did not proceed from the man but happened to him like a fall or a disease.

And all literature, as distinguished from encyclopedias, railway guides and other works of information, is poetry at heart. It is prophetic. Its function is to explore and stake out extensions of the spirit. In childhood, with its vague but infinite outlook and small effectiveness, this bodying forth of the ideal—drawing the thirst for life toward noble objects—is of vital consequence. It is as much an element in growth as air or food. Family life without good reading must be lame indeed.

There should be reading aloud, storing the memory with the music of great literature, sounds that speak directly to the soul and give carrying power to great ideas. To hear "As You Like It" well read, at the age when it will soak in, is to have a good start in liberal education.

Above all, I wish we might eliminate the funny picture book,—grotesque, ugly, nauseating,—that shrieks across the crowded Christmas shop in colors that almost blind the eyes—and forms that must warp or revolt the sensibilities—of the unfortunate children who are subjected to them.

Let Us Really Have Music in the Home

Before poetry in the order of development, and coming before it through life with many people—the first of the concentric rings thrown off by the soul in action—comes music, the form, I take it, in which the present German Empire was chiefly condensed out of thin air.

By choruses and orchestras, encouraging every kind of vocal music from the violin to the drum or jews'-harp, we can help to bring out the musical power of both children and parents, in the home and everywhere, and can do something even to counteract the effect of that species of music lesson of which the only visible, or rather audible, result is to put an end to song. The aim should be to make everybody sing, whether they can or not. The distressing first results proceed not from lack of ear—our ears are mostly long enough—but from defective vocal control. Nobody can hit a mark with the voice the first time any more than with a ball.

Of course cornets, brass bands, drum corps, and even choruses will be best in some basement, crypt or catacomb at first. Perhaps a disused gasometer could be utilized. I know of one instance in which the practice was carried on in a distant and deserted barn.

Everybody in the Home Ought to Dance

More primal even than singing—first of the Muses and mother, I think, by correct mythology of all the rest—is the art of dancing. This also should be cultivated from the kindergarten into advanced old age. We should not only teach folk dancing but should have social dances also, taking care in every case that the mothers know where their daughters are and how they get home. I think we can do something to break down the present social barrier by which those of us on the shady side of seventeen are excluded from the social functions of our own children. I know one family in Boston that have for a generation or so given the pleasantest parties in our part of the world. When I first went to them the range of ages was from eight to eighty, and this assertion of age democracy was a potent cause of their success.

As I said at starting, the home must learn not only to perform its serious function, including that of being a place where the children play on their own account, but to play itself. Just as a city is not fully alive unless it learns to laugh in pageant and festival, to restrain its more sober thought in architecture, to burst forth in song, so the home must learn to dance and sing and play the banjo, to romp and write poetry and read aloud, to celebrate occasions, have standing contests—like a family I know who have carried on an internecine warfare at whist for some forty years—and otherwise disport itself and entreat its soul in play.

HOME PETS

BY

ADA S. BALLIN

THE educational value of keeping animals is undoubtedly great, yet I have often wondered whether for children to be allowed to keep pets is an advantage or not. From the pet's point of view it is often distinctly a great disadvantage, for the poor little animals are often ill-used, or, if treated in a well-meaning way, still frequently suffer from the ignorance of their masters and mistresses. Again, from the point of view of the elders, pets are often a disadvantage, owing to the frequency with which disease may be communicated from the animal to the child—a frequency which is as a rule not at all suspected by parents. On the other hand, pets have a distinct educational value in the rearing of children, and if in education they are used judiciously, they may be the means of rendering their little masters and mistresses kind, humane, and thoughtful, and of fitting them to become helpful members of society in their future relations with men and women. Again, there is in nearly every household either a cat or dog, and it is impossible to keep the children away from these, so that on the whole I think the best plan is carefully to regulate the intercourse of children with their pets so that the evil resulting to either can be minimized, and all the good obtained that may be derived from such intercourse.

Children Usually Do Not Intend to Be Cruel

The cruelty of children towards the lower animals is, I believe, often only apparent. They do not really know that they are causing suffering, but think, because the animals are unable in many cases to express pain in the way that is comprehended by human beings, that they do not really suffer. The first thing to teach a child, therefore, is that the dog or cat with which it plays is as much a feeling thing as the child itself. It feels the blow, pinch, or prick just as keenly; and a tug at its tail is just as painful as if the child's hair is seized roughly; when a child knows this, its natural kindness should prevent its ill-using the pet in this manner. But if, on the other hand, as is unfortunately not unknown, the child is naturally cruel, it may continue a series of petty tortures, and these should be punished in a way that will make the "punishment fit the crime." In these cases more than in any others I believe in corporal punishment; make the child feel the pain it has been inflicting, although of course not to such a degree as to be injurious, and such punishment should never be given in anger, but the reason for it should be explained, and it should be administered in perfect calmness and preferably by the father.

Young children should not be allowed to have such pets as puppies, dogs, cats, kittens, birds, mice, and squirrels to play with at all times and just as they like; and they should not be allowed to have them at all until they are old enough to realize the fact of their being sentient creatures and not mere toys that can be banged about in any way. They may be allowed to visit their pets or to have them to play with at certain hours during the day; but until they are quite accustomed to treat them in a kindly way, they should never be left alone with them. It is desirable to impart to the child a sense of duty towards its fellow creatures, and this is admirably done by allowing it to fulfil certain duties towards an animal depending upon it. In this way children should be taught regularly to give their pets their meals, and make their beds if necessary; but should not be allowed to feed them at all hours and with all sorts of diet, for they can be taught that such treatment is as injurious to the little animal as it is to themselves to be allowed to eat at all times and take sweets whenever they fancy. No wise mother would allow such a plan in her nursery, and so the child who stands in a parental relation to its pet should not be permitted to disregard the matter, at the same time being taught a salutary lesson in its own person.

Parents Need to Superintend the Care of Pets

It is not wise for parents or nurses to tease animals in the children's presence, or to administer punishment before them unless the offense can be made quite clear to the infant mind. Many of the tricks performed by conjurers with birds, rabbits, goldfish, and the like, are cruel, and should not be permitted at juvenile parties. Children should never be taken, with a view to encouraging sympathy in them, to see sick animals, or indeed be allowed to come near them when sick, as they may thus become infected themselves; and even if the condition of the animal is not contagious, as, for example, if a dog has a broken leg, or a cat has been caught in a trap and injured, it should be remembered that animals when in pain are irritable and likely to bite the hand that strokes them. Saliva under these conditions of pain or anger is likely to become poisonous, and blood-poisoning and death in the child might follow an act of sympathy or kindness to the suffering animal. If pets are aged or so ill that there is not much chance of their recovery, after being seen by a veterinary surgeon, they should be put to death by chloroform.

To allow sick animals to linger on in pain is a great cruelty, and people often delay too long in sending for proper advice. Veterinary surgeons are now so skilled that they can effect seemingly wonderful cures, and the pets should preferably be sent home to them for treatment; but when they have pronounced unfavorably on a case, the *coup de grâce* should be given as soon and as painlessly as possible.

Pets Often Carry Various Contagions to Children

No pets should be allowed to enter a sick-room where a child is infected with a contagious disease. Cats are very apt to creep in unnoticed, and may thus spread the disease to others in the house, and all around the neighborhood. Scarlet fever, diphtheria, and measles are often spread by this means. Should a cat or other animal force itself into a sick-room, it must be thoroughly washed in disinfectant fluid before being allowed to come in contact with others. Not only can disease be carried in the skin of the animal, but the creature may become actually infected; and symptoms have been discerned in cats after contact with patients suffering from diphtheria or scarlet fever, which certainly point to a modification of the disease in the animal. Nor are these the only diseases which can be communicated in this way. A curious case was brought before the public some time ago by Dr. Richard Budd, of a gentleman suffering from cancer of the lip who refused to be operated upon; when he was confined to his bed, his pet terrier was constantly licking his face and lip, and the dog died before his master of cancer of the tongue.

Pigeons, fowls, and pigs suffer from a disease which seems to resemble diphtheria, and when infected with the virus of human diphtheria show distinct symptoms of the disease. Some of the skin diseases of animals are also communicable to children who stroke them; and the commonest of all the diseases of dogs and cats, namely, worms, is undoubtedly the most common cause of the disease in children. It is, therefore, absolutely necessary to prevent children playing with their pets whenever the latter present any symptoms of ill health; nor even when they are in the best of health should children be allowed to kiss them. I have often seen small children kissing the mouths of cats and dogs, which may be a source of very great danger to themselves; and in the initial stages of various diseases, and especially in worms, it is often not possible to distinguish that the animal is out of health. After stroking or playing with pets the child's hands must be washed before a meal is taken, and in this connection especially children should be prevented as far as possible from putting their hands to their mouths, except when eating.

The Care of Pets when They Are Ill

The most common of all diseases in the dog are canker, worms, and mange; under the general heading of the last-named disease about half a dozen different skin diseases are included, and when a dog's skin is affected, the best plan is to send it off to a veterinarian, and not allow it to return until thoroughly cured. Aperients should be given and well-mashed greens in the food. Ordinary green tea in solution makes a good lotion for the ear, to be injected; or two grains of nitrate of silver may be dissolved in an ounce of distilled water; the ears must be washed out in warm water without soap, and then a teaspoonful of this lotion put into it; this should be done twice a day, and the ear dried with a soft rag, which should afterwards be burnt. Tapeworm and round-worm are the most common internal parasites of the dog; and the animal may suffer from them as I have said without showing marked signs of ill health. This constitutes the chief danger as regards children. The symptoms, however, are unhealthy appearance of the skin, thinness without fever, some swelling in the region of the bowels, and alternately diarrhœa and constipation, with an uncertain appetite or great hunger. Areca nut is the best cure for tape-worm; it should be freshly ground, and the dose is two grains for every pound of the dog's weight. For round-worms, pure santonine is given in doses of from one-third of a grain to three grains. The powder may be given in a roll of lard. About two hours afterwards, a dose of castor oil or pure olive oil is to be given, and then a bowl of warm soup. This will get rid of the worms, but the dose should be repeated four days afterwards. In cases of round-worms, two grains of pure santonine may be given on an empty stomach, followed by a dose of castor oil two hours afterwards.

How to Keep Pets in a Healthy Condition

In caring for pets due attention should be paid to their health. The chief causes of illness in the dog are irregularity in feeding, want of variety in food, indiscriminate feeding, the use of impure water, damp, uncleanliness, exposure to cold and wet, and want of exercise. The kennel, whether indoors or out, should be free from draughts and kept thoroughly dry. The best bedding is oat or rye straw in winter, and wheat straw in summer; this should be frequently changed, and it may be well sprinkled with a decoction of quassia wood to prevent fleas. Two handfuls of quassia chips should be steeped for a day or two in half a bucketful of water. If the dog's coat is damped with this decoction it also kills fleas and other vermin, which is a very important point as regards children. A little turpentine sprinkled over the animal's bed serves the same purpose. I have had mothers complain to me that do what they would in keeping the nursery clean, and the children supplied with frequent baths and changes of linen, the poor little things were constantly tormented with flea-bites; and in these cases I have frequently found that the origin of the trouble was a neglected dog or cat.

The Feeding and Bathing of Animals

Clean water should be always supplied for the animal's use in a pan kept for that purpose, and the pan should be washed out daily with a few grains of permanganate of potash in water. Dogs should be fed regularly and never indulged in such things as sweet cakes, sugar, jam, and butter, or with meat or fat off the plates. For breakfast a piece of dog biscuit, a little milk or sheep's head broth may be given. The principal meal should be given at 4 P.M. in winter and 5 in summer, and should be followed by a run out-of-doors. Dog biscuits, which may be mixed with any liquor in which fish or meat has been boiled, may be given, or bread crusts similarly steeped may be substituted once a week. Unless there is very much exercise it is a great mistake to give too much meat. Greens well mashed and mixed with the food should be given twice a week, and potatoes, rice and scraps may also be given. Nothing putrid or dirty, or uncooked should be given to a dog. It is very important to attend to the washing of the dog, both as regards its own health and that of the children. Once a week is not at all too often, and carbolic soap should be used; after washing out all the soap, the dog should be dried as much as possible and taken for a sharp run, but not allowed to stand about in a draught. One of the important uses of the dog as a pet is the pleasure it gives to children when they are out for their walk to have these little companions to race about after, and such exercise is delightful and healthy, from a dog's point of view; so that as long as the dog is well it should always accompany the children when they go out-of-doors.

Special Care Is Needed by Cats

With regard to cats as pets, the mistake is often made of imagining that they can shift for themselves in the matter of food, and that they are made better mousers by giving them very little to eat. This has in most cases the objectionable tendency of making them thieves; therefore, cats, like dogs, should be fed with regularity. Unlike the dog, whose breakfast should be light, the cat should have her principal meal in the morning; and oatmeal porridge with milk makes an excellent breakfast; some of this may be given from the children's breakfast when they have it; a little sugar may be put on it. Pussy needs animal food; and well-boiled sheep's lungs are perhaps the best for her. Potatoes and a little cabbage are good, and fish may also be given. People are as a rule sufficiently convinced of the necessity of giving milk to the cat, but they make a great mistake in not allowing her a daily supply of fresh water, which should be kept in a special vessel, as in the case of the dog. It is cruel to prevent cats from having a certain degree of freedom, and they should be permitted to go out when they wish; they almost invariably come back safely. Cats are much cleaner than dogs, but it is well to wash them with disinfectant soap, say once a month or so; and it is not amiss to brush their skins with a little Sanitas Powder mixed with equal parts of powdered starch now and then. The cat's brush should of course be kept entirely for her own use. It is said that when the cat has a cold this affection always runs through the house, and however this may be, when pussy sneezes she is best kept away from the children, and should not be nursed in people's arms.

The Care of Pet Rabbits

Rabbits are affected with ophthalmia, which is also sometimes found in cats, and should especially be guarded against by preventing children playing with animals so affected. The affected eyes should be bathed frequently with warm water reddened with a grain of permanganate of potash, and a lotion can be used of five grains of alum to the ounce, and a drachm of opium wine. Rabbits also suffer from mange and snuffles. With regard to hutches for rabbits, fowl roosts, and other outdoor homes for pets, dampness and damp bedding must be avoided, wet green food is dangerous, and cleanliness is most important. The animal's home should never smell unpleasantly, and it is desirable to have frequent whitewashings and cleanings at regular periods.

How to Teach Tricks to Our Pets

In its relation to its pets, a child should be taught discretion and judgment, and to know the reason of everything that is done in the way of treatment. Tricks may be taught to animals without employing any unkind means, simply by an exercise of patience which is very commendable in the little master or mistress; and the teaching of tricks certainly increases the intelligence of dogs and cats. To lie down, beg, retrieve, and other tricks, can be easily taught to dogs, and some dogs can even be taught to sing, managing to catch the note from the master or mistress, and repeat it in a most comical way. I have known many cats who would retrieve, and some can be taught to jump very well. My brother's cat when he rubs its head between his hands will jump high over a stick, and always responds to the signal in this way. Such signals are of service to show the animal what it is expected to do. Dogs, and cats also, enjoy jumping over sticks.

Advantages and Disadvantages of Pet Mice

Mice are very favorite pets with children, and especially with schoolboys; and what they have to suffer from the hands of boys is often a martyrdom more than one would willingly imagine. When mice are kept it is most important to have a roomy cage, which should be kept perfectly dry and clean. They should be fed on dry biscuits, biscuits and milk, grains, nuts, and canary seed, and fresh water should be given daily. Mice are, however, not quite such safe pets as would commonly be imagined, for one of the most loathsome skin diseases that exists is a disease of the mouse, which is thought generally to be conveyed to the human subject from cats, or by touching of old mouse-traps and the like. It may, however, of course, be communicated direct from the mouse. This disease is called favus, and by the ignorant is classed as ringworm. It is, however, not the same disease as scientists call ringworm, but a far more virulent form. It is almost impossible in favus to get rid of the disease without the tedious and painful operation of pulling out each hair separately, and even when rapid and careful medical attention is given to it, the loss of hair frequently is permanent.

Hence any appearance of uncleanliness of the skin or hair coming off in pet mice should be the signal for their quarantine or destruction. White or piebald rats make cleanly and affectionate pets, and both mice and rats may be taught a number of tricks.

There are of course several other animals which may be kept as pets, and of which I might speak in detail, but it is not necessary for me to do so, as those I have mentioned are the commonest pets, and there are many books on the subject of the care of animals which can be referred to. My object here has been more to point out the necessity for rational and kindly treatment of the lower animals, than to give a dissertation on their management; and I trust that those who have read these pages will work out the subject at greater length by studying some of the excellent handbooks on the management of various animals if they are in the habit of keeping pets. They should certainly teach little ones how to profit by this knowledge, and how to treat their favorites with kindness and consideration.

DRAMATICS IN THE HOME

BY

THE EDITORIAL BOARD

Dramatic Play and Games

Much the smallest use of the dramatic instinct is that which is to be made through theatricals. The main purpose here is to show in what a wide range of activities it expresses itself wholesomely in a child's life. The earliest of these is through dramatic play.

George E. Freeland watched a baby of two and a half years for a whole day and noted that he engaged in fifty-four different imaginative games. This is the time when the child imitates the acts of older people; whatever tiny implements or apparatus he can use please him. Toy furniture for the house, the sand-pile for outdoors, and the doll for both, are most useful. "The doll," as Sully tells us, "takes a supreme place in this fancy-realm of play." "A good, efficient, able-bodied doll, like the American girl's," says Joseph Lee, "is at home in any situation in life, from princess to kitchen-maid, to which she may be called. And one doll in her time plays many parts. She has to, or lose her job."

"The rhymes of 'Mother Goose,'" says Alice M. Herts, "were predominatingly dramatic. A great many of them associate words, song, and action. The ordinary printed collections are misleading in this respect. The words, taken alone, are not the thing. Think of printing 'Pease porridge hot' as a separate and independent poem without the dramatic hand-play!"

The mother may help the development of this expressive instinct even in early childhood. Even a baby ought to be treated as a play*mate* not as a play*thing*. There is an old-fashioned game known as "Come to see." The little damsel with her doll, and perhaps "dressed up" in some of her mother's wardrobe, came to call on mother. Her efforts to behave exactly as a lady should were aided and guided by the mother's careful behavior as hostess. It was a training in manners. When the children played visit each other they used all the manners they had. They were practising useful lessons without knowing it.

A Child "Puts His Eyes in His Pocket"

The child from four to seven is capable of a wider range of imagination. These years are regarded by psychologists as the most active imaginatively in human life. Capable of imitation of the ideas as well as the acts of adults, the child uses dolls, soldiers, Noah's arks, carts, playhouses, blocks, sand-piles, paint-boxes and stencils to act out a great variety of adult occupations.

"Nothing," says Robert Louis Stevenson, "can stagger a child's faith; he accepts the clumsiest substitutes and can swallow the most staring incongruities. The chair he has just been besieging as a castle, or valiantly cutting to the ground as a dragon, is taken away for the accommodation of a morning visitor, and he is nothing abashed; he can skirmish by the hour with a stationary coal-scuttle; in the midst of the enchanted pleasance, he can see, without sensible shock, the gardener soberly digging potatoes for the day's dinner. He can make abstraction of whatever does not fit into his fable; and he puts his eyes in his pocket, just as we hold our noses in an unsavory lane."

No doubt clumsy interference by adults most often spoils imaginative enjoyment. Sully tells this: "A little girl of four was playing 'shop' with her younger sister. The elder one was shopman at the time I came into her room and kissed her. She broke out into piteous sobs; I could not understand why. At last she sobbed out: 'Mother, you never kiss the man in the shop.' I had with my kiss quite spoiled her illusion."

The child soon tires of mechanical toys, talking dolls or elaborate doll-houses with which there is nothing he can do. The passion for destruction which often manifests itself during these years is simply the perversion of the instinct for construction. Being provided with no materials with which he can build, he takes apart his too complete toys. A pile of blocks, a sand-pile, a paint-box, dolls that must be cut out, a ruined shed that perhaps may be made into a doll-house, these are ideal materials for childish play.

Increasing Possibilities in the Dramatic Use of Materials

Between seven and nine there is a still wider possibility in the dramatic use of materials. Sliced animals and other puzzles which consist of building pictures from sections of cardboard, dolls furnished with patterns for dressing, pasteboard farms and villages, a dolly's school outfit, stamped patterns of birds and animals to be sewed and stuffed, the "dynamobile," which goes by being wound up or attached to power—these are some of the store-made plays that are worth while. A child will, however, have equal enjoyment by making a toy village out of blocks, stones, and twigs; he can make a miniature theater out of an old kennel that will satisfy him better than the brightly colored ones which can be bought, and he can play store, train, and expressman with nothing more than some boxes and a cart. The larger skill and knowledge of the child now give more content to plays of an earlier period.

A "P'rad of Ginruls," Introducing the Entire Company

About this time the boy begins to get up original theatricals, dramatizing the stories he has read or the plays he has seen. William Byron Forbush gives an illustration from his own household: "On going upstairs in the country, the author has often been confronted by a large brown-paper poster which reads:

GREAT SHOW

AND FEED.

At two o'clock.

Admission One Cent.

I pay my fee at the door of one of the children's chambers, and am asked by the youthful ticket-seller if I care for a reserved seat. In a stage whisper he adds, 'O Parp, do take one; if you don't, we'll come out short on the refreshments.' I deposit the additional penny, and am ushered to a seat upon the bed, over which is the placard, 'First Balcony.' The rabble is seated on chairs. We receive programs, executed with the expenditure of much muscle and saliva. First, according to this program, is a 'P'rad of Ginruls,' introducing the entire company. Then follow recitations, songs, shadow-pictures, stereopticon and original plays, one of border-life and the other of conflict with crime in the city. A reminiscence of Cooper and the dime novel is traceable in these vigorously acted dramas. The manipulation of apparatus and the movements and dialogue behind the scenes are as entertaining to the spectators as the regular acts. At the close a plate of delicious plums is passed, for which the youngest must have walked two miles in the hot sun, and mortgaged all of the proceeds of the entertainment in advance."

The superior craftsmanship of the child between ten and twelve enables him to enjoy games which imitate many adult activities. The boy now enjoys some of the published games by which he can play conductor, post-office and banker, and the girl who plays house does some actual cooking and house-cleaning.

The Use of Literature in Devising Games and Plays

For dramatic representation of literature by modeling places, scenes, and characters, the guidance of older persons is desirable in the matter of reading, for the children should be encouraged to see that every detail is true to fact. If Robinson Crusoe's Island is rightly carried out, the family copy will be worn to tatters before it is done, as it certainly should be. Oiled and blue paper will serve for the ocean; the sandy beach can be real sand, in which may be planted the tropical forest. The text itself must be studied for the location of the cave, the later huts, the boat, the animals and birds. In fact, the story must be made the foundation of it all and its directions followed to the minutest detail.

The Hiawatha story is used in some form or other by almost every primary teacher, and the working out of Hiawatha's home is unfailingly interesting. Here clay or plasticine is especially desirable. All the characters mentioned in the poem are modeled in it and colored to barbaric splendor. Wigwams are set in the evergreen forest, canoes line the stony beach of the shining lake, while birds, squirrels, turtles, and other creatures are fitted into their proper environment. Old Nokomis sits at the tent door; the fortune-teller is in evidence; Hiawatha stands at his canoe, and all the other characters are employed as the story directs. The study for it and the making of Hiawatha's home should offer occupation for a large part of a winter's leisure.

Studying Early American History

The beginnings of American history are studied through the reproduction of a street in the Dutch village in which the Puritans took refuge from persecution in England. Its houses with red roofs, its windmills, its church, reproduce the character of the place, while in the street are groups of people clad in the costume of the times, the men with the broad-brimmed hats, the women with close bonnets.

The next step carries the Pilgrims across the water to the building of Old Plymouth. In the construction of this village small twigs can be used for the making of real log houses. Here, of course, must appear the homes of Priscilla, of John Alden and Miles Standish, the Common House, and other places which any simple story of the Pilgrim Fathers will give. Some one must hunt in the yard or in the street for a real Plymouth Rock to place upon the seashore.

If possible, it is well to have two or three children work together if a village is attempted.

The work then moves rapidly enough to escape discouragement, and the many discussions sure to arise over the right way of doing this or that are bound to be instructive.

Play-Adultism Begins to Manifest Itself

The years beyond thirteen introduce a second period of imitation. The boy now thinks he is a man and the girl wishes to be a woman. This play-adultism manifests itself in the insistence upon wearing adult clothes and entering into adult experiences. Now is the time for the den, or the clubhouse, or the workshop, in which the maturing boy or girl entertains friends and executes craftsmanship projects. The would-be athlete now constructs his rude outdoor gymnasium. Indoors the amateur magician performs tricks to his astonished family. A valuable device, which is far more than a toy, for this period is the stereoscope. If supplied with stereoscopic photographs carefully selected and explained, the sense of perspective, size, and life which this optical instrument gives, enables the imaginative youth to enter vividly into foreign experiences and customs almost as if by actual travel.

Serial Dramatic Play

By serial dramatic play is meant a dramatic game which is taken up day after day for a considerable period, until it becomes a continued story. A good illustration of this sort of play is the war-game which Robert Louis Stevenson used to play with his step-son, Lloyd Osbourne. The two utilized nearly the whole house for a series of sieges and strategies, and went so far even as to publish bulletins from the field of war, which they printed upon a small press. H. G. Wells, the novelist, has played with his two small children by means of blocks, Noah's Ark people, twigs, and miscellaneous objects, several series of games of war and peace, which he has described most delightfully in his book, "Floor Games." The parent who tells a continued story to his children, which they illustrate together by crude drawings, is engaged in an operation which is fully as much a game as a story, and which often results in the children acting out the story after it has been told or adding chapters to it of their own composition.

Cora Mel Patten suggests that families at their reunions should act out together the family history. What could be more pleasant than for a boy to bring down his grandfather's uniform and enact his military record, or for the children to dress in their parents' wedding garments and impersonate their marriage ceremony, or to reënact in a good-natured way some of the family jokes? In one family the custom arose on Christmas morning, as a result of having given portions of a toy railway outfit in successive years to the children, of playing an elaborate game with trains, which continues as an annual feast, though these sons are now college students.

Dramatic Dancing—Singing Games

Dramatic dancing is commonly known as folk-dancing. All of us use at least two languages, the language of speech and the language of gesture; but to-day the language of speech has so largely taken the place of the other that except among the more emotional people of southern climes gesture is largely neglected and frequently meaninglesss. Folk-dancing is the practised speech of gesture. By means of dramatic dancing, primitive peoples acted out most of the occurrences of the tribe, the ways of various animals, the occupations of men, their wars, their loves, their religion, even the moods of the moment.

To-day we are witnessing a revival of folk-dancing, and it ought to be welcomed because these dances are so much more full of meaning and grace than those of the ballroom, and especially the revivals of aboriginal dances. Long before the period in life when dancing becomes an expression of the courtship instinct these graceful folk-dances belong to unspoiled little children as a means of expression and of development.

Gulick argues that we have in folk-dancing a valuable source of joy for all the people, and Jane Addams and her fellow-workers at Hull House believe that the development of the characteristic national dances of the various countries that are sending us immigrants is going to be, together with their folk-songs, a valuable contribution to the refinement of our national life, as well as an important support to the self-respect of these people who, because of the arrogance of Americans, suppose they have everything to learn and nothing to give.

Dramatic dancing is finding its way into the schools and out to the public playgrounds. It should not be neglected by the home.

Dramatic Parties

To the mother who is at her wits' end in trying to devise something new and good for children's parties, the idea of using the dramatic instinct should come as a godsend. Nothing could possibly be more delightful than an afternoon of dramatic games, varied by more quiet story-telling. Playing statues, getting up tableaux, performing charades, and even extemporaneously acting out story-plays are all methods of entertainment which win enthusiastic response. If the foresighted mother will bring down the contents of some old trunks and whisper to the mothers of the other children to do the same, an afternoon of wholesome self-entertainment is assured.

Theatricals—Pantomime, Tableaux, and the Shadow-Play

It is a curious fact that that which is the easiest form of dramatic expression to young children is the most difficult to adolescent young people, namely, the pantomime. This is explained by the fact that little children enter so unconsciously into action without the use of words, while the older ones are rendered more self-conscious by being restricted from the use of speech. Of pantomime for little children, the simplest form is that of "statues," in which the children pose, either dressed all in white with powdered hair, or with no change of costume, to represent scenes from life, familiar people, common trades, forms of action, famous people and thoughts and feelings. The next dramatic step is to tableaux, in which the children are grouped at least in pairs, arranged in a frame or behind a curtain, dressed in costume. Here, as in the statues, their own inventiveness may be largely depended upon, as they pose to represent characters in story-books, characters in poems, scenes from history, people of other lands, and famous pictures. The third variety is the shadow-play, in which with even simpler properties but with more careful rehearsal, the children pose as silhouettes and employ a few dramatic gestures.

Story-Playing—Memorized Plays

The next step in dramatic performances is story-playing. The easiest kind consists of simple character-sketches, in which a child may portray quickly, with language as well as gesture, such characters as the father, an old witch, a newspaper boy, a school-teacher. Animals may also be imitated. Miss Perry describes a lovely acting game, which she calls "Playing Garlands." "Garlands," as she describes it, "is a little group of plays acted one after the other, all a part of the same idea and each one acted by one child only. When grandmother comes, you can have the garland of greetings. Encircle grandmother, hand in hand. Then let each child represent something that is glad to welcome grandmother. One represents the chickens, and struts and flutters; one represents the flowers—this one spreads her skirts and acts like a flower; and so on. A garland of Robert Louis Stevenson's poems, each child taking one poem and speaking, or singing, and acting it, is charming."

Before adolescence memorizing is of little value in dramatic performance, unless it be of poems to be acted, because it tends to hamper the freedom of original speech and action. We come now to the performing of memorized plays, theatricals, by adolescent young people. Here Frederica Beard's sensible statement is memorable: "The dramatic instinct is not utilized primarily by the seeing of plays, but by self-expression in the acting out of plays suitable to a particular age." It is the children who have been surfeited by the drama and the moving-picture show who regard dramatic play as tiresome.

As to Theater-Going for Children

Those who are expert in this matter insist that young children should be kept from the theater, lest by too frequent experiences before their taste is formed they become undiscriminating. No one could have been present, as has the writer, at even a high-class vaudeville theater on a Saturday afternoon, when it is crowded with children of between eight and fifteen years of age, and heard their enthusiastic applause of the most inane dramatic performances, the coarsest vulgarity, and the stupidest jokes without lamenting over the prostitution of good taste to which they were being definitely educated. The theater should be to a young child the rarest possible event. As the children grow older theater-going should be related to their own dramatic performances in such a way that they may appreciate both the difficulty and the comparative success of the actor's art. It is needless to say that the character of the plays which children witness should be thoroughly known by their parents before they are permitted to attend.

"Make [the stage] for your boy, instead of an exciting, debasing thing, a means of teaching reverence for womankind, a tonic for his sense of chivalry, and a reinforcement of this highest of moral ideals—this American ideal of manly pureness. Let the influence of the stage help him so to live that his bride, looking straight into his eyes, may be content."

Dramatized Work

A pleasant device to encourage young children to work is to denominate them as "soldiers," "watchmen," or "little partners." The addition of a paper cap or a wooden sword or a policeman's club will carry many a small youngster through a task which would otherwise seem intolerable. If a boy or girl can only turn something into something else more to his liking, he will develop considerable industry. In one home where there were many humdrum tasks to be performed by the children the oldest won the enthusiasm of the rest by printing the names of all the tasks upon slips of paper and letting each draw lots. The uncertainty of the lot and the chance to relieve the tedium by entering for a time into the work of another changed the aspect of the whole situation.

STORY-TELLING IN THE HOME

EDITED BY

JOHN H. CLIFFORD

Of late we have come to take story-telling seriously. It is one of the oldest of arts and one of the most valuable.

"Everything argues," says Richard M. Hodge, "that the story is *par excellence* the language of childhood. Children love a story as they do no other form of address. It is their most characteristic form of expression and our most direct and successful means of conveying to them our ideas. Stories are pictures of life, and moving pictures, talking pictures, colored pictures, at that. Their meaning lies on the surface. They reveal every phase and principle of life."

The Different Values of Story-Telling

Story-telling has its physical value. At the end of the day in the home, or in the midst of commotion in the school, it calms the mind, rests the perturbed spirit, and even helps to prepare the body either for sleep or for renewed activity.

The story-teller appeals not only to the intellect but to the feelings, and adds to the intellectual value of the tale the power of his own personality. Intellectually the story helps the imagination, leads to the love of good books and helps the child, as he retells the story himself, to a freer and more accurate use of language.

Says a great story-teller: "In the school the story is used for language, composition and other formal work; but in the home we can tell a story for pure pleasure, and we should give children an opportunty to tell and retell stories. Children like to create and whether it be with sand, wood or words, the processes underlying it are the same. For a child to retell a story means that he enters into the spirit of it, that he sees clearly the mental picture, that he feels the underlying life of the story."

The story is of social value. It interprets life to the child and, as it arouses his sympathies, enables him to live more broadly. It has the great advantage of drawing the child in bonds of affection to his elder. When you make a story your own and tell it, the listener gets the story, plus your appreciation of it. It comes to him filtered through your own enjoyment.

Moral Truths May Be Very Effectively Conveyed by Story-Telling

The story has moral value. Truth in an ethical statement is dead; in a story it lives, because the story shows how it has been lived by actual men and women. The confidence which the story suggests gives vital power to the child. Says Frances J. Olcott:

"At story-telling time a child's mind is open to the deepest impressions. His emotions may be swayed towards good or bad. His imagination is active, making a succession of mental pictures. Through story-telling he may be taught the difference between right and wrong, and his mind stocked with beautiful mental images."

"The story," says Louise Seymour Houghton, "is particularly valuable because it makes truth attractive. I am not now referring to fact but to truth. The truth, for example, that no pagan is necessarily excluded from the household of God is not particularly interesting to the thoughtful mind. But embody it in the story of Ruth, and how beautiful, how picturesque, poetic, pathetic, dignified a truth it becomes!"

Seumas MacManus, the famous Irish story-teller, says: If you ask me to tell you in three words the benefits of story-telling, I will reply in ten words that besides giving the necessary mental occupation, story-telling will make the child father to a kindlier, more enthusiastic, more idealistic man than the one who is taught to scorn story-telling. . . . The story-telling nations of the world are the cheerful, social, enthusiastic, idealistic nations, and this is because story-telling to the child brings out all the better qualities—sympathy, imagination, warm-heartedness, sociability."

But why tell rather than read stories? Seumas MacManus answers: "Story-telling is superior to the written story chiefly because the man who writes is not in touch with the audience. The story-teller talks to you, and has to make a story from beginning to end, and every sentence has to be a part of the story, because he is within range of a brickbat—and subject to the recall at any minute."

And why tell children stories rather than encourage them to read them themselves? Of course we do both, but MacManus answers again: "I think story-telling is to story-reading what the eating of a meal is to reading the bill of fare. The story-reading nations of the world are the morose nations, because the reader's a selfish man who goes away into a corner with his book, becomes oblivious to the world around him, and gives back to the world nothing."

Stories That Children Like at Different Ages

Richard T. Wyche, founder of the National Story-Tellers' League, has made the following condensed statement of children's tastes in stories:

"We find the child first in a poetic period, when he enjoys Mother Goose rhymes and jingles. Fairies and Santa Claus are the greatest characters in life to him. But then as he grows out of this period, he discovers that the cow did not jump over the moon, as the Mother Goose rhyme had it, and that Santa Claus is not as he thought at first. He becomes skeptical, an iconoclast. He wants to know if the story is true. Give him then heroic stories and history, like Hiawatha, Beowulf; the lives of pioneers and explorers like Columbus and Captain John Smith; and George Washington, Luther, and Wesley. This period might range from eight to twelve years.

"From that period he is growing into the adolescent period; great changes are taking place both in his mind and in his body. He enjoys stories of romance, for he is in a romantic period. Give him the Arthurian stories, the whole of the 'Odyssey' story, and the great romances from the great story-books of the world. He is going to read some romantic story; tell him the great romantic stories, the great classics from the great story-books of the world, and he will not care to read the trashy story."

Stories That Boys Read and Stories for Girls

Frances J. Olcott differentiates the tastes of boys from those of girls, as follows:

"As a boy's practical interest evolves, he, being objective by nature, prefers stories of athletics, of daring adventures, thrilling dangers and escapes, also of gregarious life, such as the experiences of gangs, pirates and robber-bands, and members of secret societies and clubs. He enjoys history, biography, and books that show him how to make and do things.

"A girl, with intense subjectivity, reads by preference stories of play, home, and school life; the burden of which too often is painful mental suffering over small sins and misunderstandings. As she grows older, she enjoys simple love-stories of a romantic nature.

"The natural instincts of a girl are narrower than a boy's. They may be broadened, however, if some one whom she admires takes an active part in directing her reading, for the girl is a hero-worshiper, and is willing to be guided by the judgment of one whom she likes. On the other hand, a boy is cautious about taking advice from any one who does not agree with his definite likes for things and actions; this is especially true of his reading."

How to Tell Stories to Children

First is personality. You must name and describe your hero. He is the child himself personalized. Then comes action. There must be a journey, a combat, a plot. Next is mystery, suspense, surprise. Finally the solution. With these simple elements anybody ought to tell a tale. They are the elements of the classics.

"The climax," says Sara Cone Bryant, "is that which makes the story; for it, all that precedes has prepared the way. It is the point upon which interest focuses. If a moral lesson is conveyed, it is here that it is enforced. Hence failure here means total failure. The reason why the 'good story' sometimes seems so dull when it is related by an appreciative hearer is that he has missed the point in retelling it."

Says Wyche: "In telling a story one must be able to see clearly the mental picture in the story, and be able to create the picture anew each time the story is told, in words that are current with his audience. If the story-teller sees clearly the picture, he can make others see it. But the story has something more than imagery. It has emotion, and one must feel deeply the truth in the story. Feeling more than anything else will give one a motive for telling the truth. Frequently a story is told more than anything else to impart feeling. If we cultivate right emotions in the child, his deeds will be righteous."

"The essential thing in a story is to make something happen." Miss Vostrovsky's study shows that in young children the interest in what was done leads all others, and that they put several times as much emphasis upon action as upon moral qualities, sentiment, feeling, esthetic details, and dress combined, while the thought of the actors received no mention at all. Adolescent boys demand "something doing" in their books, and in adults interest in action has hardly decreased.

"For these reasons," says Edna Lyman, "let me urge you, when you are looking for stories to tell little children, to apply this threefold test as a kind of touchstone to their quality of fitness: Are they full of action, in close natural sequence? Are their images simple without being humdrum? Are they repetitive? The last quality is not an absolute requisite, but it is very often an attribute of a good child-story."

The Relation of Stories to Play

The relation of a child's play to his favorite stories has been made a special study by Prof. H. M. Burr of the Y. M. C. A. Training College at Springfield, Mass., with the idea of taking advantage of its possibilities in education. He has planned a graded course in stories as follows:

"1. Race-stories, especially Teutonic myths, legends and folk-lore. Stories appealing to the imagination and illustrating the attempts of the child-race to explain the wonders of the world in which he lives.

"2. Stories of nature; animal and plant stories.

"3. Stories of individual prowess; hero-tales—Samson, Hercules, etc. Stories of early inventions.

"4. Stories of great leaders and patriots. Social heroes from Moses to Washington.

"5. Stories of love, altruism, love of woman, love of country and home, love of beauty, truth, and God."

He suggests the possibility of associating with these stories, as appropriate means of expression, activities as follows:

"With nature-stories, myths, and legends would be associated tramps in the woods and every variety of nature-study; care of animals, plants, etc.

"With stories of individual prowess would be associated the individualistic games, athletic and gymnastic work for the development of individual strength and ability; also constructive work of the more elementary type—work with clay, knife-work, basket-weaving, etc.

"With the stories of great leaders and patriots would be associated games which involve team-play, leadership, obedience to leader, and subordination of self to the group.

"With the altruistic stories would be associated altruistic efforts in behalf of boys who are less favored."

How to Tell Bible Stories to Children

The Bible is the greatest story-book in the world. It is the first in order of use. "This," says Louise Seymour Houghton, "is the value of the Bible stories for the child: that they give a religious meaning to all the experiences of his early life, and furnish the bond of unity, the centralizing focus of all the processes, intellectual, moral, and spiritual, of his maturing years. 'No other book finds me as the Bible does,' said Coleridge, and this is superlatively true of the child of any age. The Bible stories find him as no other stories do."

Richard G. Moulton, himself a fine Bible story-teller, has given some suggestive special hints as to the way to tell stories from the Bible:

"The proper preparation of the story-teller is that he should saturate himself with Bible story, but it must be story itself, not story and history mixed.

"When the story has been carefully studied and assimilated, then the freest play of imagination should be used in the rendering. Like the actor, the story-teller is a translator, with the translator's double fidelity—to his original and to his audience." The question, Moulton continues, is not of translating one language into another, but one set of mental habits belonging to ancient life into another set of habits characterizing modern hearers.

Story-Telling Devices

The following special devices are chosen from some of our most practical authorities:

Edward P. St. John says: "One of the most important of these literary devices is the use of direct rather than indirect discourse. Through its use a certain vivacity of style is gained, and it adds movement and lifelikeness to the tale. There is no easier way to give the semblance of reality to an imaginary tale than by letting the characters speak for themselves. The personality of the narrator is less intrusive, and the effect upon the hearer is that of looking on at a scene in real life."

Miss Bryant says: "Explanations and moralizing are mostly sheer clutter. Some few stories necessarily include a little explanation, and stories of the fable order may quaintly end with an obvious moral. But here again the rule is—great discretion."

Again St. John says: "'Take your time.' This suggestion needs explaining, perhaps. It does not mean license to dawdle. Nothing is much more annoying in a speaker than too great deliberateness, or than hesitation of speech. But it means a quiet realization of the fact that the floor is yours, everybody wants to hear you, there is time enough for every point and shade of meaning, and no one will think the story too long. This mental attitude must underlie proper control of speed. Never hurry. A business-like leisure is the true attitude of the story-teller."

The Charm of Repetition

The most important device, no doubt, is repetition. Says Miss Bryant: "The charm of repetition to children is a complex matter; there are undoubtedly a good many elements entering into it, hard to trace in analysis. But one or two of the more obvious may be seized and brought to view. The first is the subtle flattery of an unexpected sense of mastery. When the child-mind, following with toilful alertness a new train of thought, comes suddenly on a familiar epithet or expression, I fancy it is with much the same sense of satisfaction that we older people feel when in the midst of a long program of new music the orchestra strikes into something we have heard before."

And St. John adds: "A very helpful device is the rhythmic repetition of certain significant words or phrases from time to time through the progress of the tale. In the fairy- and folk-tales, this frequently appears, as in case of the 'hoppity-kick, hoppity-kick' of the little half-chick, the 'trip-trop, trip-trop' of the three goats crossing the bridge, and the various remarks of the big bear, the middle-sized bear, and the little wee bear. In such cases, the story gains an added quaintness of form which has value in itself. The little child, puzzled by much that is unfamiliar, remembers the rhythmic phrase and welcomes it as we greet an old friend in a strange city."

Where to Find Good Stories to Tell

Aunt Jo's Scrap-Bag, by Louisa M. Alcott.

These collections of short stories contain many good, sensible home stories which may readily be adapted by the story-teller, and which will meet a demand for simple stories of real life which children 7 to 10 ask to hear.

The Blue Fairy Book, by Andrew Lang.

A very good general collection of the most familiar old fairy tales.

Book of Ballad Stories, by Mary Macleod.

Prose versions of thirty-four old English and Scotch ballads. Attractive illustrations.

Book of Folk Stories, by Horace E. Scudder.

"Three Bears," "Puss in Boots," "Cinderella," "Sleeping Beauty" and nearly all the famous fairy tales.

Book of Legends, Told Over Again, by Horace E. Scudder.

"St. George and the Dragon," "The Flying Dutchman," "The Seven Sleepers of Ephesus," "Wilhelm Tell," "The Legend of St. Christopher" and others.

The Child's Treasure Trove of Pearls, by Mary W. Tileston.

An excellent collection of stories, which have been gathered from sources of a past generation and hidden away in folk-lore of various countries of thirty to sixty years ago.

Cruikshank Fairy Book.

The original Cruikshank illustrations. Contains "Cinderella," "Puss in Boots," "Hop o' My Thumb" and "Jack and the Bean Stalk."

Don Quixote, edited by Mary E. Burt and Lucy L. Cable.

Donegal Fairy Book, by Seumas MacManus.

English Fairy Tales, by Joseph Jacobs.

Fables, Folk Stories, and Legends, by Horace E. Scudder.

The Fairy Ring, by Kate Douglas Wiggin and Nora A. Smith.

Designed by its editors to be a standard fairy book for children. Here Grimm, Andersen, Joseph Jacobs, Laboulaye, Perrault and Dasent have yielded their richest stores, but the editors have not confined themselves to these better known sources.

Fairy Tales, by Hans Christian Andersen. Illustrated by Thomas C. and William Robinson. Translated by Mrs. E. V. Lucas.

Fairy Tales, by Jakob L. K. Grimm and W. K. Grimm. Illustrated by Arthur Rackham. Translated by Mrs. E. V. Lucas.

These standard collections are part of every child's heritage in the world of story.

Fairy Tales a Child Can Read and Act, by Lillian Edith Nixon.

The good old wonder tales are presented with the utmost simplicity, and their dramatic quality has proved invaluable as a means of giving power of interpretation through the development of the play instinct of childhood.

Fairy Tales Children Love, by Charles Welsh.

An excellent collection of familiar tales with a splendid introduction which has many suggestions as to origin and value of the stories that will be useful to the story-teller.

Fairy Tales from the Far North, by P. C. Asbjornsen.

Fanciful Tales, by Frank R. Stockton.

Fifty Famous Stories Retold, by James Baldwin.

A collection of historic tales. They are told concisely and simply with good dramatic feeling. They contain such familiar tales as "King Alfred and the Cakes," "Dick Whittington and His Cat," etc.

Finding List of Fairy Tales and Folk Stories, Boston Public Library. About one hundred volumes are indexed in this list.

The First Book of Stories for the Story-Teller, by Fanny E. Coe.

As the title indicates, a primary book for the use of beginners in story-telling and beginners in listening.

Forgotten Tales of Long Ago, by E. V. Lucas.

A valuable collection of twenty tales of the period of 1790-1830, which show the quaint and stilted language and proper conduct of this period. Of use to the story-teller who wishes to give an idea of the stories of long ago.

For the Children's Hour, by Carolyn S. Bailey and Clara M. Lewis.

The Golden Spears and Other Fairy Tales, by Edmund Leamy.

A collection of Irish fairy tales, full of delicate and humorous imagination and the weird lore of Irish folk tales.

Golden Windows, by Laura E. Richards.

Very short tales to tell to very small children.

E. Hassler's Graded List of Stories for Reading Aloud, Public Library Commission of Indiana, 1908, including both whole books and selections, which will prove stimulating and helpful, particularly in the beginning of the effort to introduce children to books.

Granny's Wonderful Chair, by Frances Browne.

This is a delightful little collection of fairy stories written by a woman who was born blind. They are told in clear, simple language, and the word pictures are full of life and color.

Hans Brinker; or, The Silver Skates, by Mary Mapes Dodge.

Herakles, the Hero of Thebes, edited by Mary E. Burt.

In the Days of Giants, by Abbie Farwell Brown.

Index to Short Stories, by Grace E. Salisbury and Marie E. Beckwith.

Stories are alphabetically indexed according to the subjects, with references to the books in which they are found. Several hundred topics appear in the list.

Japanese Fairy Tales, by Yee Theodora Ozaki.

Japanese Fairy Tales, by P. Williston.

The Japanese stories lend themselves to story-telling because of the peculiar childlikeness of conception and delicacy of imagination.

Jungle Books, by Rudyard Kipling.

Just So Stories, by Rudyard Kipling.

These stories are truly Kiplingesque in quality, and are very popular in story hour because of their unique humor. They need to be told in the author's own words.

King Arthur and His Noble Knights, by Mary Macleod.

A List of Good Stories to Tell to Children under twelve years of age, Carnegie Library of Pittsburgh.

There are references to books in which the stories may be found. The list includes twenty-five Bible stories, sixteen fables, fourteen myths, fourteen Christmas stories.

Lobo, Rag and Vixen, by Ernest Thompson Seton.

Magic Casements, by Kate Douglas Wiggin and Nora A. Smith.

This volume, as companion of the "Fairy Ring," completes that volume and makes, with it the most exhaustive collection of fairy lore available for young readers. These two are uniform with Tales of Laughter and Tales of Wonder in "Crimson Classics."

More English Fairy Tales, by Joseph Jacobs.

More Mother Stories, by Maud Lindsay.

Miss Lindsay says: "My stories of the happy outdoor world were written in response to the needs of the little children with whom my lot is cast. * * * I have striven to keep them true to Froebel's ideals for Childhood, Truth, Simplicity and Purity." The author has succeeded in her purpose, for these Mother Tales are simple, pure and true.

Mother Stories, by Maud Lindsay.

A few simple stories for mothers and children embodying some of the truths of Froebel's Mother Play.

Nights with Uncle Remus, by Joel Chandler Harris.

This book is peculiarly adapted for reading aloud and as such is suited to all ages, from the little six-year-old to the grandfather in the family circle. It is one of the universal books.

Norse Fairy Tales, by P. C. Asbjornsen. Selected and adapted from the translations by G. W. Dasent.

Norse Stories Retold from the Eddas, by Hamilton Wright Mabie.

Odysseus, the Hero of Ithaca, edited by Mary E. Burt.

Russian Grandmother's Wonder Tales, by Louise Seymour Houghton.

A good picture of the Russian home life and quaint tales told by the Russian grandmother to the little boy, told as her great-great-grandmother gave them to her. The tales are simple and quaint, told in very blunt, realistic fashion.

St. Nicholas Christmas Book.

An excellent collection of stories which are desirable from the standpoint of reality, that is, the stories are simple and homelike ones about real people, and while many are unique in adventure, yet all are about things which might have happened to any boys and girls, and this type of story is greatly enjoyed by girls and boys from 7 to 10.

Spinning-Wheel Stories, by Louisa M. Alcott.

Stories read to a party of children during the Christmas holidays.

Stories and Poems for Children, by Celia Thaxter. Edited by S. O. Jewett.

Celia Thaxter has a peculiar combination of the qualities of tenderness and childlikeness of nature which makes her stories and poems especially adapted to children. A freshness and simple kindliness of thought ripples through everything she writes. Her poems are simple homelike stories in rhyme and have a beautiful lyric quality. Her songs of nature are peculiarly childlike.

Stories Children Love, by Charles Welsh.

The author has compiled a collection of the best known stories grouped in three divisions covering the Kindergarten period, the Grammar School period, and the High School period, thus enabling parents and teachers to select suitable stories for their individual needs. The stories are fitting for children in every stage from the nursery to adolescence.

Stories from Famous Ballads, by Sara Jane Lippincott.

New edition of a very successful narration of old ballads, retaining their charm and romance.

Stories from Old French Romance, by Ethel M. Wilmot-Buxton.

Contains "Aucassin and Nicolette," "Constans," "Roland and Oliver," "Death of Roland," "William the Werwolf," etc. The stories are charmingly told and some of them are not found elsewhere.

Stories of Brave Dogs, edited by M. H. Carter.

A good collection of stories calculated to show the brave, loyal side of dog nature, and to bring out the fact that the dog is our friend and helper, the one who "shares our family life, and knows us indoors and out."

Stories to Read or Tell from Fairy Tales and Folklore, by Laura Claire Foucher.

The author of this collection is one of the Children's Librarians at the New York Public Library, and this is a very good collection of myths, legends, fairy tales, fables and folk-lore; fully illustrated.

Stories to Tell to Children, by Sara Cone Bryant.

A collection of simple stories and folk tales, chosen from many sources, and adapted by the author in response to many requests from teachers and mothers. Miss Bryant's wide experience with children as well as adults gives her a wide knowledge as to what stories are well adapted to meet the needs of many people. The retelling has the virtue of simplicity.

Tales of Laughter, by Kate Douglas Wiggin and Nora A. Smith.

A comprehensive collection of laughable tales gathered from well-known sources and from out-of-the-way places.

Tales of Wonder, by Kate Douglas Wiggin and Nora A. Smith.

The tales in this book are of many kinds of wonder, of black magic, white magic, and gray, ranging from the recital of strange and superhuman deeds and experiences to those that foreshadow modern conquests of nature and those that utilize the marvelous to teach a moral lesson.

Thirty More Famous Stories Retold, by James Baldwin. Somewhat more advanced than "Fifty Famous Stories Retold," which were intended for very young children.

Uncle Remus: His Songs and Sayings, by Joel Chandler Harris.

Wonder Book for Boys and Girls, by Nathaniel Hawthorne.

Our great American novelist possesses a peculiar charm as a story-teller. When his imagination plays about a character or a story, it transforms it into a new creation. This is true in Hawthorne's retelling of the old Greek Myths in "The Wonder Book." The adaptation is both beautiful and picturesque, and his touch gives a fantasy and delicacy of interpretation found in no other collection.

BIBLE STORIES

A Book of the Christ Child, by Eleanor Hammond Broadus.

A group of legends of the Christ Child from many sources, interwoven with ancient verses and illustrations from the masters. The stories are beautifully told and, while not collected for the purpose of religious instruction, they are full of spiritual symbolism which little children can deeply feel even if they cannot understand.

Child's Christ-Tales, by Andrea Hofer Proudfoot.

This little book contains a collection of pretty stories and poems about religious subjects suitable for children, and it is illustrated with copies of famous paintings of the Christ Child.

The Christ Story, by Eva March Tappan.

The retelling of the Christ story is very beautiful. The narrative is natural, and the author tells the story of Jesus as she would tell it of any great man, and lets the Christ life make its own high appeal. The setting as to customs, environment, characters is vivid and picturesque. The book is well adapted to boys and girls of 12 to 14, especially in the story-telling, because it gives the rich background without really touching the original beauty of the Bible story of the Christ.

New Testament Stories Children Love, by Charles Welsh. Arranged and graded for children from 3 to 17.

An Old, Old Story Book, by Eva March Tappan.

This book is not an attempt to bring down the Scriptures to children. It is simply a collection of Old Testament stories, given in the words of the Bible, but arranged like other books in paragraphs rather than in verses. It is the Bible story in its original setting with the wise elimination of the parts not suited to the interest or welfare of young people. It is the best possible sort of an adaptation which can be made for Bible stories.

Saints and Heroes to the End of the Middle Ages, by George Hodges.

Stories from the Old Testament for Children, by H. S. B. Beale.

This is a strong and simple narrative of the Bible, using very largely the Bible language. It is profusely illustrated with colored pictures.

Tell Me a True Story, by Mary Stewart.

Bible stories for the children told by a gifted story-teller. Dr. Henry van Dyke says: "This little book does a useful and much needed thing in a simple and beautiful way. It is written for children by one who understands and loves them. It brings the spirit and meaning of Christianity down, or I should rather say up, to their level. It is not only plain in its language, but clear and natural in its thought and feeling."

When the King Came, by George Hodges.

In this story of the life of Jesus for young people is to be most highly commended the author's endeavor to follow the order of the Gospel harmony, and to approach as near as possible the Scripture attitude and language.

HOW TO MAKE PICTURES TELL STORIES

BY

ESTELLE M. HURLL

A child's insatiable thirst for stories is one of the demands which every mother has to meet as best she may. The story-teller's gift is a special endowment not vouchsafed to many. Most of us have to cultivate it assiduously for the benefit of the little ones. We rack our brains for new ideas, or look through many books in search of interesting subjects. Even when we have a good story to tell, we begin haltingly, failing in the power to express ourselves fluently, and unable to produce a vivid impression. Here is where pictures can help us out amazingly. They furnish us a subject and put the story into our very mouths, so to speak. All children take naturally to pictures, and we secure their attention at once when we produce a print or open an illustrated book. Usually, however, their interest lasts only a moment unless guided by an older companion. The child, untrained to concentration, flits from subject to subject as a butterfly from one blossom to another. But let the mother begin to talk about the picture, and the child fixes eager eyes upon it and follows every word with breathless attention. And talking about a picture is simply letting the picture talk, provided, of course, that it is a story-picture. The artist does all the work: one has only to follow his thought. No descriptive phrases are needed; the objects describe themselves. The process of unfolding the story becomes more and more fascinating as we go on, and the teacher usually learns even more than the pupil in the end.

The Picture That Hangs on the Wall

Suppose the child comes with the familiar request at a moment when the mother is too weary for any new invention. Her eyes fall on Guido Reni's "Aurora" hanging over the mantelpiece. It is one of the colored reproductions that so many people bring home from abroad, and that the large art dealers import. Here is a story ready to hand. She begins in this wise: "Every morning the sun-god Apollo starts forth on a journey across the sky. Aurora gives him the signal, and leads the way, floating in the air, and scattering roses on the sleeping world which lies far below. Apollo sits in his chariot and guides his horses four abreast, as they dash along so swiftly that the wind fills out his fluttering garments and blows back his golden curls. The little winged love-god Cupid flies through the air just over the team, carrying his flaming torch, for wherever the sun shines, love and joy are sure to follow. Apollo is accompanied by all the hours which fill the day. First come the maidens of the morning in the delicate colors of early daylight, their faces full of anticipation. Then follow, in warm colors, the glowing noontide hours, when life and strength are in their fulness; and then the waning hours of afternoon, in pale tints and with pensive faces. All are linked hand in hand, keeping perfect step, none missing and none delaying. So the procession moves along, and if you look out of the window and gaze up towards the sun, you can see how far he has gone on his way to-day, and you know that the horses are still speeding on, that every hour may have its turn in blessing the world."

In homes that are decorated with good works of art, the natural beginning is with the subjects on the walls. If the children come to love the pictures with which they are surrounded, they will hold fast to these ideals all their lives. The silent influence of good art is all very well in its way, but it will be greatly strengthened by a little judicious story-telling. I was rather shocked once on a time when a charming young girl, half through college, professed, somewhat flippantly, her total ignorance of art. Her home was filled with beautiful pictures, and I was congratulating her on her good fortune in always having had such advantages, when she exclaimed, "Oh, but I don't know a thing about a single picture in the house." I have a boy friend only four years old who could quite put her to shame with all the pretty things he knows about the pictures in his home. He tells how Titian's daughter Lavinia, waiting upon her father's guests, heaped the fruit upon a silver tray and brought it to the table; how the little strawberry girl carried a basket of fruit on her arm to her sick grandmother (Reynolds); how two little girls and their younger brother, playing with a doll and a cart in the yard, sat in the doorway to be fed by mother from a bowl of broth (Millet's "Feeding Her Birds"); and, best of all, how the beautiful Mother with her Baby Boy upon her arm, hearing from afar the call of the suffering and sorrowful, came out of the dim angel hosts of heaven, and hastened forth, with shining eyes, to bring her Child to help people in all their troubles (Raphael's "Sistine Madonna"). I shall be much disappointed if this promising boy does not grow up to discriminate between Raphael and Bouguereau, between Reynolds and Greuze, between the strong and sincere in art, and the weak and sentimental.

Other Sources for Pictures in the Home

If we have good success with our picture story-telling, it will gradually take a place of its own in the home life. The Children's Picture Hour should be a regular family institution corresponding to the Story Hour, and perhaps alternating with it at regular intervals. The mother should keep a good supply of pictures on hand, with some always in reserve for a surprise. They are easier to get than books, and cheaper, too. The art dealers have excellent lists of penny and ten-cent prints, and if we wish something more expensive we may get fine photographs made direct from original paintings both at home and abroad. Old magazines are a rich storehouse of treasures. From their pages we may cull pictures by such illustrators as Howard Pyle, E. A. Abbey, Maxfield Parrish, Boutet de Monvel, Jessie Willcox Smith, and others.

The story subjects may be of various kinds: domestic scenes from the little Dutch masters like Pieter de Hooch and Vermeer; pictures of peasant life in the fields by Millet and Breton; pictures of animal life by Jacque, Mauve, Bonheur, and Troyon; pictures of sea life by Winslow Homer; pictures of colonial history by Boughton; illustrations of legend and myth by various old Italian masters; and pictures of child-life by Reynolds and Israels. But in all our searching let us see to it that our material represents the best art standards. It is not enough to afford the child some passing amusement; we are also looking towards the future. In this formative period his taste is being molded for the coming years.

Pictures of Christ in the Home

The most important story subject we can possibly present to our children is by common consent the life of Christ. This is the story, too, of all others which many mothers find the hardest to tell of their own initiative. The New Testament narrative is a little beyond the child's early understanding and is somewhat lacking in the explicitness which children love. The artist's imagination here comes to our aid with his wonderful magic. No theme has ever been treated so fully or so nobly in art. Each one of the so-called Old Masters contributed some great picture to the illustrations of the Master's life: Fra Angelico, "The Annunciation"; Correggio, "The Nativity"; Raphael, "The Transfiguration"; Veronese, "The Marriage at Cana"; Sebastiano del

Piombo, "The Raising of Lazarus"; Leonardo da Vinci, "The Last Supper"; Titian, "The Tribute Money" and "The Entombment"; Guido Reni, "The Crucifixion"; Rubens, "The Descent from the Cross"; Van Dyck, "Christ and the Paralytic"; Murillo, "The Miracle of the Loaves"; Rembrandt, "The Supper at Emmaus"; and many, many more. Happily all these pictures are available in reproduction. Great favorites, too, among the children are the religious pictures of the modern German school, Hofmann, Plockhorst, and Pfannschmidt. Another German group includes Fritz von Uhde and Zimmermann. A few English Pre-Raphaelites also treated some of these subjects. In this wealth of material every incident in the marvelous life has been covered, from the promise of His coming to the Ascension. Setting such pictures before our children the story unfolds itself with very little interpretation on our part. We need not be troubled about theological explanations, or stumble over difficult Biblical phrases. The picture does all the story-telling. The imagination of the artist supplies many charming details which children enjoy and which make the scene vivid and beautiful to them.

Some of the print manufacturers have complete sets illustrating the life of Christ from good works of art, and at very low prices. These are desirable possessions in the home, the day school, or the Sunday-school. I am inclined to think, however, that a child prizes most a collection which has been accumulated gradually rather than one bought as a whole, especially if he has added to it by his own exertions. Illustrations may be cut out of magazines, religious weeklies, and advertising literature, and supplemented occasionally by gifts of bought prints and post-cards.

I must here tell of the little nine-year-old girl to whom I once gave a scrapbook of my own making containing good Christ pictures arranged in chronological order, which became her chief delight. How eagerly we passed from page to page till we reached the glorious climax! It was not long before she preferred to tell the story all by herself.

The Child's Share of the Picture Game

In making a picture tell its own story, the child will soon learn to take some share in the game himself. We must try to ask him questions which will draw the story out. Our aim is to make him look as well as listen, and if we do all the talking, his attention will wander from the object before him. By getting him to point out the salient features as we mention them, we quicken his interest, and stimulate his powers of observation. By and by he will know the picture by heart, and clamor for another. The highest pleasure comes when mother and child meet on common ground. Whether it be a written tale or a picture story, the two can enjoy it best when both take part in its completion.

HOW TO INTEREST CHILDREN IN PICTURES

BY

ESTELLE M. HURLL

A room hung with pictures is a room hung with thoughts.—Reynolds.

THE lack of youthful training can never be fully made up in after years. In manners, speech, and taste we see this inexorable law illustrated in the lives of hundreds of people about us. The child who hears his native language murdered in his own home will never escape from that malign influence if he live to take a Ph.D. in philology. Girls and boys brought up on trashy reading can never by dint of the most devoted study of after life develop the same sensitive literary perceptions as the more favored children of cultured homes. Children surrounded by sentimental or meretricious pictures come to maturer years heavily handicapped in their susceptibility to noble art. If the young mind is fed only on the best in books and pictures it will by and by turn naturally to the good and reject the inferior. The taste cultivated in the impressionable years becomes as sensitive to esthetic impressions as a delicately-adjusted instrument to atmospheric conditions. Realizing the force of this argument, ambitious parents are eager to surround their children with the best art influences. But while the theory is obvious enough, its practical application in matters of art is much more difficult than in the matter of literature. Unfortunately the knowledge of good art is much less widespread than that of good literature, so that the desirable material is not so available. Many who are perfectly competent to select reading matter for a child are utterly at a loss in choosing pictures. In many a home where only the best books are found, the selection of pictures is execrable. I remember very well the family amusement when my small brother came home from grammar school in a state of incredulous amazement that a certain playmate had never heard of Raphael. The youngster soon learned that there were many others in the same deplorable ignorance—and this in families whose culture was not questioned. People willing to spend money freely on books are often very stingy in their purchase of pictures. Anything is good enough to cover a bare space on the wall! As well say anything is good enough to fill a vacant place on a book-shelf. Far worse, indeed, because the picture forces itself on the attention willy nilly, while a book may be left unread.

Begin with What the Child Likes

It is too much to expect a very young child to like a picture because it is beautiful. The esthetic element is not to be reckoned with in his early picture experience. It is the subject which interests him, not the art in which it is embodied. His pleasure turns on what it is about, not on how it is treated. He has reasons of his own for his preferences, and some of them are rather hard to fathom. On the whole, however, they seem to grow out of very simple psychological principles, which we can analyze by careful observation. I recently asked a young mother what sort of pictures her little boy liked best. "Animals," was the prompt reply. I glanced around the nursery and saw a perfect menagerie of toys: horses, dogs, cats, bears, etc., in every imaginable form, from rubber and china to the most realistic skin and fur imitations. The father had begun in the child's infancy to bring home this sort of toy, and it was a natural transition from toy to picture. A girl baby's first and most common toy is the doll, and from this the natural transition is to pictures of children.

The Child's Pleasure Is That of Recognizing Something Familiar

If Daddy is fond of yachting, the boy's first toys are likely to be boats, and so he is ready for any sea pictures, even Turner's. If Mother has a fad for gardening, the little girl trained in the love of flowers will naturally like pictures of flowers. In all such cases it seems to me quite plain that the child's pleasure is largely that of recognition. He is proud and pleased to be able to identify and name the object. You secure his interest in a picture by pointing out the familiar things. The other day I dropped a bank-book which opened at a small woodcut frontispiece of the "Institution for Savings"—not much of a work of art. My four-year-old nephew fell upon it eagerly. "O see the house, isn't it cunning!" he exclaimed, gazing at the picture with the rapture of a Ruskin before the cathedral of Amiens. This of course was the sheer joy of recognizing a familiar thing. The mother might well take a hint from the episode. Here was a starting-point from which one might lead a child on to an interest in great architectural monuments. It behooves us to find out, first, what sort of picture a child likes, and if possible why, and then to gratify this taste in the most beautiful and artistic forms. If the child likes animals, give him Rosa Bonheur and Barye, rather than posters and Sunday supplements. If baby pictures are in favor, supply prints of Correggio and Bellini, Van Dyck and Sir Joshua, rather than a ten-cent picture-book. If it is flowers, fruit, boats, houses, search out pictures of those objects which have genuine artistic merit.

Build on the Child's Curiosity

As I count recognition, or identification, as one of the first elements of a child's interest in pictures, I regard curiosity as another. It is a pleasure to look at something which provokes investigation. From pictures of domestic pets, which a child identifies so quickly, he passes with awe and curiosity to pictures of strange creatures which have never come into his ken: elephants, camels, lions and all the rest. From pictures of houses and churches, such as he sees daily, he turns with inquiring eyes to views of beautiful Old-World buildings. Let the new thing be enough like the old to seem half-way familiar, yet enough unlike it to stimulate a fresh interest. The child must begin with what he can understand, but his thirst for knowledge gives him an eager zest for something a little beyond his understanding,—not so far beyond it, however, that it is in outer darkness. The universal rule of progress is by one step at a time.

Next We Come to Story-Pictures

As soon as the child is capable of grasping a composition of more than one object, or to put it more psychologically, of relating the various elements of a composition, he is ready for story-pictures. These may be illustrative of a text, like subjects from the life of Christ; or anecdotes in themselves, like the old-time pictures by Wilkie, or, in our own day, those of Sir John E. Millais. The child's imagination is now keenly alive, and affords him his finest enjoyment. The story subjects he likes best are of course drawn from his own little world. A picture of mother and babe is a familiar nursery scene to him, and the world-old theme of the Madonna never loses its charm. Story-pictures in which children figure are of peculiar interest, just as children's books are largely tales of children's doings. A child with an animal is a delightful combination in a picture—a subject unhappily not easy to find in good art. Velasquez's "Prince Baltasar on his Pony" is perfect. What a pity to give a child "Can't You Talk?" when a masterpiece like that is available. Velasquez also painted his young prince with his dogs; and other portrait painters, notably Van Dyck and Reynolds, have turned out charming compositions of children with their animal pets. Little Miss Bowles hugging her spaniel is one of the most familiar of this happy company. The child John the Baptist and the Lamb was a subject several times repeated by Murillo in some excellent pictures. By the same painter is a lovely picture, in the Madrid gallery, of the Christ-child playing with St. John and the Lamb. Murillo also drew groups of children at play directly from the scenes of the street and market, full of story suggestion. This theme of children playing together, like that of children with animals, has not been nearly so often treated as we could expect or desire. One finds most examples perhaps in the English portrait school of the eighteenth century.

The Child Likes Other Than Child Subjects

The next step, logically, is to compositions in which the child is associated with grown people. Such subjects as "St. Christopher Bearing the Christ-child," "Tobias and the Angels," "The Boy Jesus among the Doctors," "The Presentation of the Virgin," illustrate this motive, and are all very common in the religious art of the Old Masters.

In carrying out the analogy between juvenile literature and art, we see that the child's interest is by no means limited to subjects in which children take part. Tales of love and adventure appeal strongly to the imagination and dramatic sense of boys and girls alike, and myths and legends are immensely popular with them. Happily there are good pictures of many subjects of this kind. Raphael and Carpaccio have given us "St. George and the Dragon," and Van Dyck, "St. Martin Dividing His Cloak with a Beggar." Giorgione has shown us Apollo in pursuit of Daphne, and Guido Reni has depicted the sun-god driving his chariot in the wake of Aurora. But even common, everyday affairs involving no thrilling adventures, may furnish story material to interest the child. Take Millet's works, for instance, of which children are especially fond. Many of Millet's pictures, it will be remembered, have to do with work, and children love to see things done: the seed sown, the potatoes planted, the butter churned, the hens fed, the water drawn, and the harvest garnered. Old Giotto, the first of the Italians to interpret human nature, was a born story-teller. It would certainly never have occurred to me to show his works to children, but I was much edified, at an exhibition of art photographs, when a group of little girls timidly asked me to explain the Giotto pictures, from the frescoes at Assisi and Padua. They had instinctively grasped the story quality, and with very little guidance were ready to enter intelligently into the meaning. The seventeenth-century Dutch and Flemish schools are full of pictures in a vein of homely realism which children readily appreciate. They suggest to a quick imagination all sorts of stories of everyday life: the goldsmith weighing his gold, the old market woman haggling over her fish or vegetables, the lady at her piano, and the cavalier with his lute. We look into the parlor, the chamber, the kitchen, the banquet hall, the tailor's shop, the inn, and imagine all sorts of things about their occupants.

Some Good Pictures for Children and Young People

The following list is in no sense to be regarded as meaning "the best one hundred" pictures for the ages represented. It includes some pictures chosen partly because they are not so well known as others; and indeed, there has been some endeavor to avoid the usual subjects used in schools, since this list is to be used principally in homes.

FOR CHILDREN UP TO SIX

A Boy and a Rabbit,	Raeburn
Feeding Her Birds,	Millet
Scene in a Courtyard,	De Hooch
Mother and Daughter,	Le Brun
The Mother's Care,	Israels
The Steen Family,	Jan Steen
The Blessing,	Chardin
The Grafter,	Millet
The Pantry Door,	De Hooch
The Little Falconer,	Maes
The Fisherman's Children,	Israels
Bedtime,	Jessie Willcox Smith
The Highland Shepherd's Chief Mourner,	Landseer
Saint Christopher,	Titian
The Guardian Angel,	Murillo
Christ and the Children,	Flandrin
St. Joseph and the Christ-child,	Murillo

The Age of Innocence,	Reynolds
Mary, Mary, Quite Contrary,	Burd
Bye Low, Baby Bunting,	Burd

FOR CHILDREN FROM SEVEN TO FOURTEEN

The Lion's Cubs,	Poynter
The Young Raleigh,	Millais
The Young Handel,	Dicksee
The Sailor's Return,	Rosenthal
When Did You Last See Your Father?	Yeames
Joseph Revealing His Dream to His Brethren,	Tissot
Psyche,	Kendall
Isumbras at the Ford,	Millais
Angels in the Kitchen,	Murillo
The Never-ending Prayer,	Maes
The Doctor,	Fildes
St. Ursula's Dream,	Carpaccio
"I Will Lift up Mine Eyes unto the Hills,"	Taylor
Justice,	Simmons
The Lion of Lucerne,	Thorwaldsen
Faithful unto Death,	Poynter
Nathan Hale,	French
Joan of Arc,	Bastien-Lepage
Lincoln,	Borglum
"Flower in the Crannied Wall,"	Millais
The Nativity,	Botticelli
Cinderella,	Dulac
Peter Pan,	Unknown
Home for Christmas,	Arthurs
Making the First Flag,	Mosler
Ring, Ring for Liberty,	Mosler

FOR YOUNG PEOPLE OF FOURTEEN TO TWENTY

The Child in the Temple,	Hunt
The Fighting Téméraire Towed to Her Last Berth,	Turner
The Captive Andromache,	Leighton
The Huguenot Lovers,	Millais
Christ or Diana?	Long
Washington Laying down His Commission,	Blashfield
The Angelus,	Millet
The Shadow of Death,	Hunt
The Gleaners,	Millet
"Sweet and Low,"	Taylor
The Lark,	Breton
Greek Girls Playing Ball,	Leighton
Saint Barbara,	Vecchio
The Cowboy at the Waterhole,	Johnson
Breaking the Jam,	Kemp
The Aztec Bride,	Leigh
The Creation of Man,	Michelangelo
The Road to Camelot,	Boughton
Robert Louis Stevenson,	Saint-Gaudens
The Round Table of King Arthur,	Abbey
The Light of the World,	Hunt
The World's Gratitude,	Burton
Is It Nothing to You?	Dicksee
The Prophets of Hope,	Sargent
Love and Death,	Watts
Lavabo,	Luca della Robbia
The Knight's Dream,	Raphael
Herakles Wrestling with Death for the Body of Alcestis,	Leighton
"And the Sea Gave up the Dead Which Were in It,"	Leighton
The Supper at Emmaus,	Rembrandt

POETRY FOR BOYS AND GIRLS

BY

HÉLÈNE BUHLERT MAGEE

"There was an old woman who lived in a shoe:
She had so many children she didn't know what to do."

I ALWAYS envied that old woman her opportunity. *I* should have set those children all down on little stools in a neat circle around the shoe, and read to them out of poetry-books. And they would all have been as good as gold, too.

Perhaps you think this is the romantic dream of one who knoweth not the ways of a child. But it isn't a dream at all; it is a fact founded upon an axiom which I, and many wiser than I, have evolved out of experience, namely: "Most normal children love poetry." Moreover, most normal children, as well as most grown-ups, are good when they have what they like. Consequently, my circle of children around the shoe would, in all probability, have been as good as gold.

To return for a moment to my axiom. If children did not, as a rule, love poetry,—verses, jingles, anything with a rhythm to it,—why should our kindergartens devote so much time to the little songs and poems which the children learn so eagerly? Why should half the children's books on the counters of our book-shops be illustrated editions of all kinds of verses, from Mother Goose and Edward Lear to Browning's "The Pied Piper of Hamelin"? Why should it be so rare a thing for any well-brought-up infant of parts to attain his fifth year without the accomplishment of mounting a stool and reciting "The friendly cow all red and white," or some other infants' classic? Why should Sunday-schools teach religion in children's hymns and other verses? And why, even, should mothers, until modern times, have rocked their babies rhythmically to sleep to the sound of a measured lullaby?

Why Little Children Love Poetry

The answer to all these questions is simple, but like most simple things, it goes deep into the heart of life. We live in a rhythmical world, a rhythmical universe. The stars in their courses, the seasons, the tides and waves of the sea, the beat of the human heart, even the measured pace of a horse's sounding hoofs on the road, or a carpenter's unconscious hammer on the new house across the way,—all these elements, great and small, are moving in accordance with a great natural law, the law of rhythm, of stress. Now a child is a natural creature; he comes into the world intensely, unconsciously subject to the laws of all being, which are the laws of his being. One of the greatest of these laws is that of rhythm. So the child, when he meets one of his first human problems,—the relation of speech, of words, to thought,—takes rather more naturally to rhythmic expression than to prose.

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home."

One of these clouds which the child brings with him is his love for rhythmical sound; and this love is satisfied by music or verses. "Poetry," says Wordsworth, "is the breath and finer spirit of all knowledge." Just think a moment how much that means when you put it beside the fact that your little boy or girl loves

"Wynken, Blynken, and Nod one night
Sailed off in a wooden shoe."

It means that he has, working dimly within him, together with all the other great forces of nature's laws, this law of rhythm. If you are to educate him aright, you must remember that his love for a musical child-rhyme goes deep into the great spiritual meanings of his life, and is fraught with great possibilities for his future, and through his future, for the better race of men to come.

One Reason Older Children Dislike Poetry Is because They Don't Read It Well

So much for the reason why little children like verses. But children do not stay little; they grow up, and the trailing clouds of glory disappear. The fact that most girls and boys of fourteen do not, of their own accord, read poetry, is as axiomatic as that most little children love verses. What has happened? If rhythm is a human law, why should not a big child feel its power as keenly as does a little one?

There are, it seems to me, two answers to this question. The first is, that the little child has verses read to him, while the big child is expected to read them to himself. The average boy or girl, entirely unaided, cannot read poetry skilfully enough to bring out its beauty of rhythm, let alone its meaning. Its form looks strange and forced to him; to his untrained mind the thought is "twisted all around to fit the foolish rhymes and feet and things." It is small wonder he does not like poetry. It would be a greater wonder if he did. The love of verses he had when he was five was based on the sound of those verses. His first rhymes and jingles were read, recited, or sung to him; their rhythm was accentuated by the reader or by the music, and his inborn human sense of rhythm was therefore pleased. If a kindergarten taught songs and verses by the method of making the children sit quietly in their little chairs reading verses to themselves, the songs would be the least popular part of the day's program. But when the kindergarten child becomes the boy or girl of fourteen, he or she is expected to read poetry to himself. This he cannot do, because he doesn't know how to read poetry. I know a woman who disliked poetry intensely until last summer, when, for the first time in her life, she heard a large part of "The Oxford Book of English Verse" read aloud by a man who knew how to read aloud.

"Why," she said to me, "I never dreamed English poetry was so beautiful! I have always hated every bit I tried to read myself."

The Schools Can Help Them Love Poetry

So much, then, for the fact that young people, in order to keep alive and develop their natural love of poetry, must have it read to them. The schools do much in this line; I wish they might do more. If every subject a child studies in school,—history, literature, geography, almost everything except mathematics,—were in part interpreted by the poetry belonging to that subject, or illustrating it, poetry would become an ordinary part of the child's experience, and he would be immensely refined and ennobled thereby. Since poetry is "the breath and finer spirit of all knowledge," surely we should not give the child the knowledge, and deny him its finer spirit. Take, for instance, "The Battle of Bannockburn." Suppose that every child, in his study of English history, had that poem well read to him at the appropriate time. Children are hero-worshipers, lovers of bravery. Could any expression of heroic courage be more adequate, more moving, than the wonderful lines beginning:

"Scots, wha hae wi' Wallace bled—"

and moving on with their inspired and inspiring rhythm to their triumphant close? Just the sound of those lines can't help making a child better, because they call out the best in him to meet their greatness. But they must be read to him, well read, by some one who can read poetry because he or she loves and understands it. Here it all depends upon the teacher. To all her other almost superhuman qualities, we add the requirement that she be a good reader of poetry! You see that, while our theory is simple, its practice involves a number of things,—some of them as yet impossible.

But the Home Can Do Even More in This Direction

The school, however, is not the only place where children are educated. The home, the father and mother, must bear the greater share in the difficult task. And in this matter, of making girls and boys love poetry by reading it aloud to them, habitually, as a natural part of their everyday lives, the saying of Horace, "If you wish to make me weep, you must first have wept yourself," applies to the parents of the boys and girls. If you wish to make your children read and love poetry, you must first read and love poetry yourself. This is, of course, not true in the cases of children who are born with an unusual love for poetry, which they will satisfy regardless of parental influence; but it is true in the case of the average child. The mother, father, aunt, uncle, or guardian of the child, who reads poetry aloud in the family with affection and understanding, will probably find the child growing up, either a lover of poetry, or, at least, an intelligent critic of it. For whether one care intensely for poetry or not, it is so high and beautiful an interpretation of life that any one who knows nothing of it must always remain uncultivated, only partially educated. In the case of the child who has some natural love for poetry, there will be no difficulty in developing that love, if the proper means be taken. In the case of the child who has not that love, who prefers practical pursuits or outdoor play, the process is both difficult and dangerous. For if too much pressure is brought to bear, the child will feel like a victim, and dislike the sound of a poem all his life.

A father told me that he had suggested in vain to his twelve-year-old son that he read some poetry. The boy scorned the idea as "silly," and said that "poetry was for girls." So his father let him alone, putting meanwhile into his bookcase Scott's poems, Stevenson's "A Child's Garden of Verses," "The Vision of Sir Launfal," and other carefully-chosen books of poetry. One day the boy, half idly, while looking for something to read, opened "The Lady of the Lake." His father found him absorbed, lost to the world, and when the poem was finished the boy said, "It's a great story, and besides, it makes me feel how much I like my camp on the lake."

Another Reason for the Dislike of Poetry Is because It Meets No Felt Want

This brings us to the second answer to our question. The other great reason why boys and girls do not care for poetry is because it does not obviousl meet their needs, which are of two kinds: objective and subjective. Their objective need is for stories,—stories—stories. Of course they like stories. Why shouldn't they? Stories tell about life, the great adventure which looms, wonderful, mysterious, ahead of them. Boys want stories of action, because for untold generations the man's part in life has been action. Girls want stories of love, of sentiment, because for untold generations the life of the woman has been one of feeling, of emotion. So boys and girls turn eagerly to stories. And the press meets their needs. How willingly it meets their needs, with its flood of cheap adventure, cheap business stories, cheap sentimental tales! Poetry, however, does not meet this desire for stories as well as do novels and tales. You get more story, and you get it quicker, in a novel than in a narrative poem. If, however, a love of the sound and rhythm of poetry has been developed in a child by constant hearing of poetry well read, that child will enjoy "The Lady of the Lake" or any of the great narrative poems when they are read to him or skilfully put in his way. His very love for a story, which on the surface is one reason why he avoids poetry, may be careful tactics on the part of parents and teachers, be made to contribute to his liking for good poetry. It does not obviously meet his need as the novel does; all the more reason for those who are educating him to find ways of helping him to find that which is less obvious.

How to Cause the Need of Poetry to Be Felt

The second, the subjective need of the child, is that one which "The Lady of the Lake" met in the instance I mentioned above, in addition to its meeting his first need for a story. It made him feel how much he liked his camp on the lake,—which means that it satisfied his youthful egotistic need to find his own feelings, inner experiences, thoughts, actually expressed. The boy likes to hear about prowess in battle, heroism, strength, chivalry,—all the manly virtues, admirations, ideals, which are beginning to dawn in his boy's consciousness. The girl likes to hear about romance, love, even death. They both, if they are nature lovers, like poetic interpretations of nature. Now poetry—lyric poetry especially—is the record and expression of just these things. And the better the expression, the better for the boy or girl. Their own conceptions of the sentiments they feel are vague and rudimentary; the things they read express those sentiments fully, and their vague feelings spring, full-armed, into life. How vitally important is it, then, that what they read shall be the highest, the truest expression of the highest and truest feeling! Isn't it better for a girl to get her ideas of romance and of love from "Evelyn Hope," from "Sonnets from the Portuguese," from Tennyson, Shakespeare, and Keats, than from cheap sentimental novels? I do not believe that the reading of good love-poetry will hurt a girl in the least. She will read something about love,—why not let her read the best, in both fiction and poetry?

The Value, for Children, of Different Classes of Poetry

In children's reading ballads and other narrative poems will supply stories, and will appeal to the emotional side of a child's nature. Poems of nature will satisfy the girl or boy who loves outdoor beauty, but who, perhaps, has never cared for poetry. I have seldom known a listener, however youthful, who did not thrill in response to Lanier's "Hymns of the Marshes," especially if they were read so as to bring out the exquisite melody which the musician-poet put into them. The large group of miscellaneous lyrics will appeal to the boy's or girl's curiosity about the human heart, whose stirrings he or she is beginning dimly to feel. The love-lyrics, as well as the love parts in the other types of poetry, will do something toward satisfying the girl's desire to know more about the great passion of love which vaguely enfolds her future. There should not be separate reading courses for boys and girls, for they should not be encouraged to develop entirely apart from each other. While it is true, as I have said, that girls like to read about love and boys about battles, it is also true that each should cultivate the tastes of the other. Boys and girls are alike human beings; life will bring love to men as well as to women, and battles to be fought by women as well as by men. It is well that they should both gain high ideals of both the loving and the striving of the life upon which they are entering, side by side.

The children who are thus trained and encouraged into a habit of reading poetry, and who thus become accustomed to appreciating the true meanings and finer values of life, will meet the world with an armor which is unassailable. However many of the external things of life are denied them, or taken from them; whatever disappointments and sorrows come, these one-time children will have that within their heads and hearts which can console them for material losses, and sustain them in sorrows. For, in the long run, it is what we have inside our heads and hearts that matters,—both to ourselves and to the world as we touch it. If we learn, all our lives, from the great interpreters of life, the poets, the seers, we too shall see and understand.

GENERAL ANTHOLOGIES OF ENGLISH POETRY

For Younger Children

Kate Douglas Wiggin and Nora A. Smith, editors: "Pinafore Palace" (rhymes for little children) and "Golden Numbers" (verse for youth).
E. V. Lucas, editor: "A Book of Verses for Children."
Coventry Patmore, editor: "The Children's Garland from the Best Poets."
Mary E. Burt, editor: "Poems Every Child Should Know."
Roger Ingpen, editor: "One Thousand Poems for Children."
Francis T. Palgrave, editor: "The Children's Treasury of Lyrical Poetry."

For Older Children

Francis T. Palgrave, editor: "The Golden Treasury of Songs and Lyrics." First and Second Series.
Ernest Rhys, editor: "The New Golden Treasury." (Everyman's Library; intended to supplement Palgrave.)
Burton E. Stevenson: "The Home Book of Verse." (A very full collection.)
Curtis Hidden Page, editor: "British Poets of the Nineteenth Century."
A. T. Quiller-Couch, editor: "The Oxford Book of English Verse."
A. T. Quiller-Couch, editor: "The Oxford Book of Victorian Verse."
E. C. Stedman, editor: "A Victorian Anthology."
William S. Braithwaite, editor: "The Book of Elizabethan Verse."
John Cooke, editor: "The Dublin Book of Irish Verse."
Horace E. Scudder, editor: "American Poems."
Walter C. Bronson, editor: "American Poems."
"The Children's Longfellow."
W. E. Henley, editor: "Lyra Heroica," a book of verse for boys.
Bliss Carman, editor: "The World's Best Poetry."
Rossiter Johnson, editor: "Famous Fugitive Poems."

NARRATIVE POEMS (BALLADS)

Sidney Lanier: "The Boys' Percy."
Henry Cabot Lodge, editor: "Ballads and Lyrics."
William Allingham, editor: "The Ballad Book."
Francis James Child, editor: "English and Scottish Popular Ballads." (In Cambridge Poets Series. Best and most complete collection obtainable.)
A. T. Quiller-Couch, editor: "The Oxford Book of Ballads."
R. Brimley Johnson, editor: "A Book of British Ballads." (In Everyman's Library. Briefer and cheaper than Child's collection; includes some modern ballads.)
Edward A. Bryant: "Best English and Scottish Ballads." (A collection of the great ballads with which every one should claim some familiarity.)

SPECIAL AUTHORS OF CHILDREN'S POEMS

Eugene Field: "Songs of Childhood."
R. L. Stevenson: "A Child's Garden of Verses."
Josephine Preston Peabody: "The Book of the Little Past."
James Whitcomb Riley: "The Book of Joyous Children"; "A Child-World."
Edward Lear: "Nonsense Songs."
Lewis Carroll. Verses and Rhymes in "Alice's Adventures in Wonderland" and "Through the Looking-Glass."

THE PLACE OF MUSIC IN THE CHILD'S EDUCATION

BY

MABEL MADISON WATSON

THAT the gentle art of music may have educationally a value greater than any one or two of the important branches usually taught in preparatory schools or colleges, few parents realize. The schools themselves are only lately awakening to this fact; and although musical appreciation is growing with a rapidity characteristic of our national spirit, it is with us still in its infancy, despite the truly heroic efforts and achievements of many of its pioneers.

Parents, especially mothers, even those who have had little or no musical training and probably consider themselves unmusical, can help tremendously toward our national musical growth. At the same time, their children will be gaining qualities, both through discipline and development, which will make them in all respects better citizens, and dower them with a source little short of magical for giving and receiving pleasure, a solace for grief or care, an influence perpetually broadening their mental horizon toward artistic truth and beauty.

Our Children Are Entitled to Music, the Universal Language

One of the first, the most essential, of the tools the infant requires for a commencement of mental development is language. In early childhood an amazing number of languages can be acquired with no apparent mental strain; let the child only hear them spoken, then have sufficient practice in their use.

Music, the universal language, the passport to the hearts of all nations, has this in common with all languages—that it is most easily acquired in childhood and early youth; and what seems to be a talent or natural gift for music depends more largely than is usually supposed upon early sense impressions. Among our greatest soloists and composers both classic and modern, nearly all were children of music teachers, or, in some way, during their infancy and childhood constantly heard instrumental or vocal music.

We Do Not Let Our Children Have Enough Musical Experience

In America, an astonishing number of children hear so little music that when their first music lessons begin,—if, indeed, they study the subject at all,—a tune seems to have little or no meaning for them. In the case of many apparently unmusical children their lack of ability can be proved beyond doubt to be due not to nature but to absence of early impressions. Could one imagine a child who had grown to the age of eight or ten without ever hearing a spoken language showing any immediate aptitude for learning to talk?

The average musical experience of most children consists of one or two lessons a week, necessarily theoretical in the larger part. Think how little is here to tempt the imagination, or to inform the child of the glories in store. Yet so potent is the charm of even the simplest combination of sweet sounds, that given a wise and enthusiastic teacher, music lessons are nearly always, even under such restricted conditions, a source of delight to the little learner.

One Can Hardly Begin a Child's Musical Education Too Early

How early should musical education begin? This question is already answered in part. My desire to utilize every possibility toward cultivating musical taste and aptitude would urge that at the earliest opportunity after birth a child should be brought into the presence of music and should thenceforth be reared therein. If a mother cannot herself sing lullabies and simple folk songs, nor play melodiously upon some instrument, then let her, if possible, invite or engage some one else to do so, that her baby may hear much music.

The Way One Mother Trained Her Child for Music

I know a little girl who, at fourteen, is a thorough artist, and expects soon to make her début as a concert pianist. Her mother (a singing teacher) told me that before her little girl could talk her musical education really commenced. Of course, the child constantly heard music. The mother had herself some understanding of the piano, and she greatly desired that her daughter should become a pianist. She read all that she could find about preliminary training, touch, and technique for hand development, and early taught the baby little rhythmic finger games to accompany nursery rhymes—just "Pat-a-cake," and "Three black crows . . . one flew away"—etc. These little devices, endlessly repeated (and the baby never seemed to tire of them), laid the foundation for the remarkable muscular development and manual control necessary for a concert pianist. As the child grew older, her mother selected songs suitable to her age, and taught her to sing them, and to act out their stories, and told her all that she could learn about the childhood of various great musicians—the stories of their operas, etc. She in every way stimulated the child's imagination through poetry and music. As soon as the little girl was large enough to sit at the piano, the nursery rhyme games were transferred to the keyboard and new ones invented. She was also encouraged to "discover" new kinds of rhythm and little motives of a few notes, which they used as material for her first compositions. Is not this most suggestive to other mothers anxious to make musicians of their children? Had this little girl received merely the usual attention given to children, who even at quite an early age study with good piano teachers, but hear very little music, and have no one to prepare them for their teacher by firing their ambition or developing their love of music, their sense of rhythm, muscular power and control,—she would undoubtedly have learned to play exceptionally well, for she has great natural talent. But without her mother's intelligent and devoted preparatory training, she would have never been able to aspire to aught beyond the mediocrity which is the lot of all but the chosen few.

The Child Needs a Good Physique for His Music

Mothers with less musical understanding would, of course, not be able to give their children such a comprehensive musicianly preparation; but so much can be done by even a totally untrained person of general intelligence, with the assistance of special reading and advice, that many a child's possibility of musical progress might thus be more than doubled. The requisite physical development is essential in any case. The tremendous physique necessary for a successful career as an artist would be equally useful in any profession. With every child the foundation for general health should be the first consideration. Special exercises for strengthening hands and arms, and individualizing fingers, would be potent factors in general brain development, entirely apart from any later musical usefulness.

Homely Methods of Developing the Musical Instinct

In the playroom, toy instruments may be utilized in many ways. Rhythms may be imitated on tiny drums; rhythms, and tunes, too, on a xylophone. Baby fingers may perform exercise games on a toy piano before they are strong enough for any real keyboard practice. A child who is constantly hearing music will often—even left to itself—pick out tunes and bits of harmony on a convenient and easily manipulated toy with musical possibilities.

When the age of three or four is reached, the kindergarten, with its songs and rhythmic games, is a great help toward awakening the musical faculty. Later, the dancing school, and especially the folk dance and educational dancing now so largely taught in school and gymnasium, are invaluable aids. Rhythm should not mean to the child merely a matter of dry calculating and counting at a lesson, but should be a thing instinct with life and motion, picturing some feeling observed or experienced.

The phonograph, player-piano, and other mechanical substitutes for home talent (we must, however reluctantly, admit them far superior to any but the most exceptional instance of the latter) are fulfilling their mission in making us intimately acquainted with a more extensive selection of musical literature than we could learn to know in any other way. But, in early developing a musical taste, they make it all the more important that regular training of individual musical ability commence at the first possible moment, lest musical demands too discouragingly outstrip possibilities of execution. A very young child will perform with delight countless finger gymnastics, which in a few years would seem almost unbearable drudgery.

Let the Children Have Music of Some Kind

If a child's voice is sufficiently good to gain it admission to a children's choir under a competent choir master, there is an opportunity for musical training, unsurpassed as a preparation for later musicianship, or as a foundation for general musical culture. The singing lessons in school and Sunday-school may or may not be of great value. Much depends on the selection of music and on the wisdom of the teacher in keeping the voices subdued and sweet in quality.

But better is any sort of ensemble singing, the cheapest kind of popular music, the hand organ and street bands, than the dearth of rhythm and time that is the lot of many of our children;—most of all, strange to say, of the children of our wealthier families. The grown-up members hear so much of the highly specialized solo music, that all less pretentious forms of the art seem to them comparatively insignificant. Even when they have themselves received musical training, they so realize their incompetence that it does not occur to them, would not interest them, to play the many beautiful selections within their possibilities. This attitude clearly shows a superficial grasp of musical values. They fail to realize the ethical and educational importance of music in the home. If a child, having heard none of the simple forms of music adapted to a very young mind, having indeed practically no acquaintance with music of any kind, be finally taken to a course of Young People's Concerts, as an introduction to musical understanding, how can he be greatly enlightened thereby? It will probably be a long time before the usual concert programme means more to him than a chaotic mixture of sounds, more or less stimulating emotionally, but certainly unintelligible.

What Is the Value of Musical Knowledge to Children Who Will Not Use It Professionally?

Wherein lies the value of music as an educator for those children who will never use it professionally; who have perhaps not the natural aptitude even to sing or to play some instrument acceptably as an accomplishment? There are many answers to this question. It is generally conceded that an all-round development, physical and mental, moral and spiritual, is the goal toward which we all strive. Lack of the rhythmic sense, of sensitiveness to gradations of sound either as to pitch or intensity, of rapid manual response to orders from mental "headquarters": all these argue deficiency in the brain, necessity for constructive or reconstructive treatment. An intelligent musical training can reach and correct all these difficulties, as well as many others. Music lessons should prove most helpful in character formation. Through them may be developed patience and sympathy, obedience, perseverance, accuracy and precision. Later, ensemble playing impresses the necessity for concord and harmony in our relations with others, as well as the delight (in this one of the most perfect combinations of industry and recreation) of mental coöperation.

Interest and attention, resulting in concentration, the *sine qua non* among the requirements of a scholar, is equally important for success in the business world, or in political, social, or domestic life. These qualities a musical training develops in the highest degree. The aural and visual faculties must here be always at attention; the hands, voice, or both (at the organ the feet also) must be trained, obedient servants, ready instantaneously to respond to all commands. The critical faculty must constantly direct and pass upon the emotional or impulsive nature. Perfect poise must be developed, a relaxed, although alert, attitude of both mind and body. Such a condition must surely promote physical well-being.

How Music Is Related to School Studies

Comparing the study of music to that of subjects considered essential in the school or college curriculum, mathematics, both theoretical and applied, is perhaps most nearly akin to musical study. Commencing with arithmetic, the child learns to count. In music, of course, we do not use many actual numbers—two, three, four, six, and, sometimes, nine or twelve—but these we learn to measure off in just proportion and orderly sequence. The notes, according to their forms, can be as easily explained as the various-sized building blocks in a child's box. A little boy of five had played with a kindergarten toy, a box of colored balls and a circular rubber pad full of small holes, until he could select and place in their proper holes the exact number of balls of the right colors to copy any of the pretty designs in an accompanying pattern book. I largely attribute to this game the facility with which he soon after learned to select the proper notes on the piano, to copy the little melody patterns in his first attempts at sight reading.

Viewed as a language, music has its prose and poetry, its grammar and rhetoric, analysis and scansion. Closely dependent in its evolution upon song and story, it still keeps, even in its most absolute forms, parallel formations and characteristics, so that its accents and measures are best comprehended by comparison with words, sentences and verses.

History and geography may not on first thought seem closely related to the study of music; but consider how intimately associated with every nation, every clime, is its national music, how certain forms of music inevitably picture to us the social, political, or temperamental conditions that produced them. A careful study of the history of music will make us familiar with the customs and tastes, national and domestic conditions, religious observances, and great events of all peoples from the dawn of history to the present day. What national calamity, war or revolution, important historic personage, or period of social prosperity, with its accompanying growth of dances and dramatic representations, has not its corresponding musical expression?

Music in the Life of the Nation

When musical education in the United States becomes as accessible, as universal, as it is in some countries abroad, then may we begin reasonably to expect our share of composers; then will men and women arise, worthy to be named with Europe's greatest musicians. But I cannot anticipate these mighty ones before music has become an integral part of our national life, a daily experience for all of our children from their earliest conscious moments. Then, proud as we shall be of the greatest among us, our pride in them will be but one of the many blessings which, as a musical nation, shall be our heritage and portion.

MUSICAL EDUCATION IN THE HOME: TEACHER AND PUPIL

BY

GUSTAV KOBBÉ

Above all things, parents, do not say to your child's music-teacher: "Can't you give Minnie some more pieces, instead of all those scales and finger exercises?" and then add, like a covert threat, "We heard Florence, from next door, play such a lot of pretty things the other day." It is almost the same as telling him that unless he does as you wish, and not as he, who has made musical instruction his life study, thinks best, you will take your child out of his hands and engage Florence's teacher for her. It may demoralize him, unless he is a person of strong individuality, and may greatly retard your daughter's musical progress.

No Royal Road to "Pieces"

Then, too, how unjust it is! Remember you have not heard "Florence from next door" play C twenty times with her thumb, D twenty times with her forefinger—and so on, up to G. But her parents have, and the chances are that one of them has said to the other: "Dear, Minnie from next door was here to-day, and it is surprising how many pretty things she plays. I wish Florence's teacher would give her more pieces."

There is no royal road to "pieces"—neither for the beginner nor for the accomplished musician. Von Bülow used to say that if he left off his exercises for a day he noticed the effect on his playing; if he left them off for two days the public noticed it; and then he added, with characteristically cutting sarcasm, that if he left them off for three days the critics began to notice it. Music is a matter of head, heart, and fingers (or voice), and the musician who neglects the daily exercises soon will fall off in technical facility. Technique may be only a means to an end, but it is the *only* means to that end.

The Right Start Is of Utmost Importance

The foregoing instances one of the mistakes parents are apt to make in their attitude toward their child's musical development. The subject of musical instruction has been often discussed, and as often the fact has been overlooked that instead of only two parties, teacher and pupil, three are involved—teacher, pupil, and parents. How much devolves upon the parents! And how few of them realize that as they can be of the greatest assistance in the musical education carried on within the home, so they can be the greatest stumbling-block in its way.

Choice of a teacher is the first responsibility resting upon the parents, and at the outset they may make a mistake which is irremediable because the effect of mediocre instruction at the beginning may never be overcome. To be started aright is of the utmost importance to the pupil's correct development. Too often a teacher is chosen on the score of cheapness alone and under the mistaken idea that "any one is good enough to begin with"; whereas, if there is a time when a pupil needs to be taught more carefully than at any other, it is at the beginning. Mind and fingers are plastic, and erroneous ideas and poor form are how easily acquired, but with what difficulty corrected in after years!

A Good Teacher Need Not Be a Virtuoso

That a teacher's charges are not high is not in itself against him. But it should not be the sole reason he is engaged. Neither should parents who can afford to pay any price jump at a teacher because his charges are high. It is natural, perhaps, that people who have not given sufficient thought to the matter should believe that a fine player must be also a fine teacher, and pay out a large sum to have a son or daughter take a course of instruction, however brief, with some distinguished virtuoso. They forget that the pedagogic faculty is something quite by itself, and that great players usually lack the patience required of successful instructors. Rubinstein, for instance, would have ruined any pupil whose natural talents were not almost equal to his own. He once told Josef Hofmann, who studied with him, to begin a certain Beethoven sonata softly and in slower time, and, at the next lesson, when Hofmann played it as he had been told, Rubinstein cried out impatiently, "Loud and fast!" The explanation is that Rubinstein was a virtuoso of varying moods. Fortunately Hofmann was genius enough to appreciate these, strike an average between them, and thus benefit by the instruction.

The Commercializing of the Arts Has Affected Music

The principle underlying all this is that, when it comes to instruction, it is not the price, whether high or low, that counts, but the teacher himself. It is entirely possible for parents to find a teacher whose charges are moderate and yet who is a competent instructor. Liszt, in the days when Von Bülow, Raff, Taussig, and others, who in turn became celebrities, were studying with him, took no fees whatever. His pupils were his disciples, his music-room their temple, Weimar the paradise of budding musical genius. We are not ripe yet for such conditions. But they indicate the relationship which should exist between teacher and taught. We cannot reproduce Weimar in Squedunk or Bird Center; but there hardly is in the United States a place so small that there are not in it men and women who are doing the right thing in music and proving their capacity to engage their pupils' enthusiasm and hold them loyally to their tasks. The likelihood that such men and women will be overlooked is what makes me warn parents against making cheapness the sole consideration in choosing a music-teacher. Discriminate between the moderate-priced teacher and the cheap one whose instruction also is "cheap." In the gradual commercializing of the arts in this country musical instruction has not yet reached the point where there are "parlors" where music is taught by laughing-gas or some other "painless" method, but sometimes it seems to me that we are precious near it.

Treat "Professors" with Caution

Let me throw out a further caution. Never engage as a music-teacher any one who prefixes "professor" to his name, unless you are sure that he has the right to use that title. Ten to one he is a charlatan. Unless the title has been conferred by a college with a well-established musical department, it is of no value; and, as likely as not, it is spurious. Some conservatories and colleges of music in this country have secured special charters from the State legislatures giving them the privilege of creating "professors" and of conferring the degree of doctor of music. But I should be sorry to have a child of mine taught by one of these "professors."

Also Pretentious "Methods"

Another fake—there is no better word for it—is the teacher with this or that "method." There are many "methods"—and in some branches of education methods may go—but in music there is only one correct method, and that is to have no method, but to consider each pupil as a separate individuality, according to talent, temperament, and flexibility of wrist, hands, and fingers. This is what Leschetizky, world-renowned as Paderewski's teacher, does. He has no rule or rote. His teaching varies with the individuality of each pupil. Of course his name is one to conjure with. Consequently there are teachers who never have been out of this country, yet who claim to use, by authority, the "Leschetizky method." Needless to say they are humbugs, for there is no such thing. One of the few pupils whom Paderewski himself ever has "taken on," tells me that the virtuoso, like his teacher, eschews method. At a lesson he has two pianos in the room. Seated at one, the pupil begins playing. If a passage does not go to Paderewski's liking, he calls a halt and plays it for the pupil on the second piano. This may occur several times with the same passage.

How Liszt Shoved Pupils out of Their Chairs

Liszt, one of the few great pianists who have also been great teachers, scorned "method." Often I have heard William Mason, who was dean of the American musical faculty, and who spent over a year with Liszt at Weimar, tell how that master imparted instruction. The pupil simply played, Liszt and the other pupils sitting about the salon smoking and listening. Usually Liszt would call out suggestions as to changes in time and expression; and occasionally he would grow excited, gently shove the pupil out of the chair and, seating himself, play the piece as he conceived it should be rendered. This was a lesson by suggestion, not method, and Mason said that from the first time Liszt interrupted him and played a passage for him he began to acquire that elasticity of touch which distinguishes the virtuoso from the piano-pounder. Under these circumstances Liszt's American pupil was quite willing to be shoved off the chair.

Such lessons sound too good to be true, and so they are unless the master is a Liszt. But the incidents noted show that the greatest pianist and greatest piano-teacher who ever lived, Liszt, and the most famous instructor in music to-day, Leschetizky, and his most famous pupil, Paderewski, regard a cut-and-dried method as futile. Most parents are obliged to engage teachers for their children in the locality in which they themselves live. But that is no reason why they should not discriminate, and bearing in mind what I have said, avoid the merely "cheap" instructor, the "professor," and the man with a "method."

Finger Gymnastics and Apparatus for Securing Dexterity—Practice Is the Only Legitimate Method

Some teachers have a system of finger gymnastics in connection with their lessons. But such attempts at securing greater pliability in the cords and muscles used in playing should be countenanced only with the utmost caution. In fact it is safer to forbid their employment by any teacher, however able in other respects, who has charge of your children's musical education. It was by gymnastics of this kind that no less a musician than Robert Schumann ruined his brilliant prospects as a pianist. He strained certain essential cords. An apparatus for hand and finger gymnastics was patented under the name of "chiro-gymnast" in London in 1842. I have seen the illustrated book which describes it, and the pictures remind one of a torture-chamber during the Inquisition. Still earlier in the century musical London had been torn by a dispute between one J. B. Logier, who had invented (about 1810) a so-called "chiroplast," for securing the proper position of the hand in playing, and a committee of the London Philharmonic, which reported adversely on the inventor's claims. Now it is regarded simply as a curiosity in musical pedagogics. That the only legitimate dexterity is that acquired by practice on the musical instrument itself may be set down as one of the eternal verities of music.

After the Teacher Has Been Chosen

So much for the chief considerations that should be weighed in the choice of a teacher. That choice having been made, however judiciously, there still remains much which parents can do to make or mar the musical progress of their children.

To begin with, there should be discrimination on the part both of parents and teacher between a child who shows promise of achieving celebrity in music and is to be taught accordingly, and one with whom music is to be but an added accomplishment in the circle of home and friends. An abnormally gifted child, thoroughly in earnest, is likely to practise too much, and to be encouraged in it by over-ambitious parents and teachers until a promising career may be ruined by the strain. Alexander Lambert, who has brought forward many concert players, will not allow even his most advanced pupils to practise more than four hours a day. He says significantly that a pupil who will not become a virtuoso on four hours' daily practice will not become one on six or eight hours'. Even the four hours of practice which he requires he divides into four periods, between which the pupil is obliged to rest or, preferably, take outdoor exercise. It is true that Paderewski often practises eight hours a day, but he is an artist of many years' standing and, in spite of his slender and poetic appearance at the piano, a man of great muscular strength, developed largely through his favorite method of exercise, swimming.

Giving Consideration to School Studies and Outdoor Exercise—Forms of So-called Systematized Exercise

The great majority of music-pupils are, of course, amateurs, and of these, in turn, the great majority are girls. It hardly seems necessary to point out that their health should be guarded most carefully, and yet the physical development of a child is often overlooked by parents and teachers ambitious to push the pupil unduly. The schedule of instruction and practice always should be arranged with careful consideration for the fact that there are school studies to be attended to and time for outdoor exercise to be provided. In New York many children spend their mornings in school and their afternoons at their music-lessons, dancing-class, gymnasium, or skating in a rink. The dancing, gymnasium, and skating are supposed to be systematized exercise, a term which to me seems to have been coined to ease the conscience of parents who are following the prevailing fashion of unloading the care of their children on others, so that it will not interfere with their own "society" engagements. For nothing indoors ever will take the place of outdoor exercise.

Lesson Periods and Practice Hours

A young beginner under a good teacher will progress satisfactorily with two or three periods each of three-quarters of an hour, and with an hour's practice daily between lesson days. Even that hour should be divided into two well-separated half-hours. There is a tendency nowadays, among people who can afford it, toward brief daily lesson periods and no practice, which amounts to the same thing as having the pupil practise under the supervision of the teacher. On the face of it this seems advantageous, but it is open to the objection that it prevents the pupil acquiring self-reliance. What is said here is of general application. Music-lessons may be begun any time between the ages of five and eight years, but with a child of five I should have even shorter lessons and practice periods than I have indicated—say three instruction periods of half an hour each a week, with from half to three-quarters of an hour practice on those days when no lesson is given.

Why Should Early Steps in Music Harrow the Listener?

Parents should not expect of children who are unusually bright at school the same rapid progress in music, which is largely a matter of temperament. A child may be quick in general studies, yet lack ear for pitch or tune, and limberness of fingers. Often the musical sense is latent and does not begin to disclose itself until after a fairly long course of instruction. For this reason, even with the brightest child, too much should not be expected of the teacher. On the other hand, progress should be observable. For I maintain that with skill and patience on the part of the teacher every child, even of the most ordinary intelligence, can be taught music and reach the point when his or her performance will be a pleasure to the home circle. In fact, is there any reason why the early steps in music should be harrowing to the soul of the listener? The great point is that whatever the child is taught to play it should be taught to play well. This is something upon which parents cannot insist too strenuously. In it lies the difference between good playing and "sloppy" playing, possibly all through life. A finger exercise, a scale, properly delivered—that is, clearly and accurately—is not disagreeable to listen to; and the little beginner's pieces, when well taught, may give positive pleasure. To hurry a pupil from one half-learned piece to another, which, in turn, will be only half learned, is a tendency of mediocre teaching. Nothing is more distressing than the playing of a child, or even of an older pupil, who, having learned much, yet has learned nothing.

I have spoken already of a proneness on the part of parents to judge a child's musical progress by the number of pieces it has learned in a given time. I did not mean by this that a pupil should, in the early stages of instruction, be restricted wholly to exercises and scales. Aside from the fact that the parents who pay the piper naturally want to hear the tune, it would be a pedagogic error. Montaigne experienced pleasure in learning Greek as a child because his father persuaded him it was a new game. So pieces awaken a child's first pleasure in musical instruction. Each set of exercises should lead up to a well-written little composition, thus illustrating to the pupil the relation between technique and the art to which it is a means—and, as I said before, the *only* means.

Vocal Studies—General Influence of Music

The great majority of music-pupils take piano-lessons, and I have written with this in mind. What I have said can, however, be applied to any instrumental instruction. The voice would require an article by itself. But in general boys should not have regular vocal instruction until the voice has definitely changed; girls not until it is definitely established, usually about the age of seventeen or eighteen.

Nothing has a more refined influence on the home circle than music. It is the most ethereal of arts and diffuses an atmosphere all its own. Parents, even if not musical, who have their children properly taught, can have but little idea, at the outset, of the paradise they are opening up, not only to the children, but to themselves as well. For they, too, will progress with the younger generation, until, so far as concerns taste and appreciation, the beauties of this divine art will lie before them like an open book.

CHILDREN'S SINGING IN THE HOME

BY

MYRTLE DOUGLAS KEENER

Be Sure the Songs Are within the Child's Range—Making Selections to Fit Conditions and Experiences

If singing for children in the home is to mean anything in a child's development, there must be first of all the careful selection of songs. So if mothers will select songs with words of educational value and the music, real music, not meaningless jingles, the child's taste for music will grow. The music must be written neither too high nor too low. It is safer for young children to sing from middle C to D, fourth line of the staff, rarely, if ever, going higher or lower, and then only a tone farther, either up or down.

To make the songs effective select them to fit the occasion. Let the day with its experiences, its weather conditions and so on, call forth songs expressing the thoughts of the day. When it rains, sing of the rain; when you gather violets, sing of their beauty and their modesty; if a child swings, a swing song, and if playing with dolls, then a song (there are many) of the "precious family." There is a song, I believe, for every experience in a child's life; for all he loves and understands.

Dusk Is the Best Time for Singing in the Home

Mothers will ask, "When and how shall I teach my children to sing? How shall they use their voices; and how can they learn words and music of so many songs? It is too ideal, and it is not possible in our busy days of practical things to find time for this singing in the home." It is *not* too ideal. Children need to have all of the beautiful, all of the ideal we can give them. And it is too important an element in a child's training to neglect. From a child's earliest conscious moment, this singing should be a daily experience and the ideal time is "between the dark and the daylight, when the night is beginning to lower." There is not, I know, in every home, "a pause in the day's occupations" at this hour, so the mother must plan for it and choose the time of day best suited to her duties, never selecting, however, the half-hour just after meals, for it is better not to sing right after eating.

Good Ways of Teaching Children to Sing Correctly

Children naturally breathe correctly and use the voice very well. Where these natural conditions have not been lost, let the child sing easily just like the birds, never allowing shouting, for loud singing strains the voice, and besides producing anything but pretty tones, often causes serious throat troubles. Play the melodies of your songs and sing them, having the children sing, at once, gently and quietly. Children learn so quickly by imitation, it is surprising how they get tuneful songs by just singing them. If there are faults in the child's singing, of course, he must be brought back to the natural way of using his voice, and if the fault is that of incorrect breathing that, too, must be corrected. Changing the character of the song will often produce the desired effect. For example, if the fault is straining the voice by loud singing, select quiet songs and light, dainty tunes, always using the bird as an illustration of correct singing, telling the child to observe how wide he opens his mouth and how easily he sings. It is as natural to sing as it is to talk, and children should sing with as little effort as they use in speaking. If the mother will lead her children from the beautiful lullabies that she should sing herself into the songs natural to their development, little training will be needed. They will learn to sing as easily as they talk. Children should never have lessons in so-called voice culture. Care only is required that the little voices are never forced, and that they are sweet and musical. What is more beautiful than a burst of song from a happy child trained to express the emotion that fills him!

Singing Improves the Speaking Voice and Strengthens Home Influence

Singing, too, improves the speaking voice and this alone is of infinite value to a child. Who does not acknowledge the charm of a musical speaking voice, but how rarely we hear one! Mothers can cultivate this charm in the home through careful singing with their children, and we will not then be a nation with unpleasant, nasal voices.

But over and above all, singing in the home, centered as it should be around the mother, strengthens her influence. Children love to sing. I know four little children who beg for it, and they sing, and the mother's influence grows stronger as they cultivate, through her, the love of the higher things of life. I hear some one say, That is old-fashioned! Well, if it is? Give us back the old-time home influence that is passing into history; let the mothers of America restore it by singing in the home of the sacred things of life; of all that is good and true and beautiful.

11. Social Advantages for Intellectual Development

CHILDREN AND AMUSEMENTS

BY

CHRISTINE TERHUNE HERRICK

CONSIDER for a moment the conditions which encompass a fashionable evening party for children. Late hours—these functions rarely break up early and it is midnight or after before the children are in bed,—indigestible food at an unusual time, unsuitable dress, upon which is expended an amount of thought and care by both mother and child which might better be bestowed somewhere else, the foundation of a love of excitement, the revelation of possibilities of competition and consequent vainglory or humiliation, the awakening in the breasts of the less wealthy children of longings for the boons enjoyed by those of more means—all the unhealthy cravings and aspirations which we sadly take for granted in the social gatherings of grown men and women are forced upon our younglings in the mistaken effort to give them pleasure.

It is not fair or kind to children to give them the opportunity for acquiring the sins of envy and emulation in dress and ornament. This will come soon enough, and, do what we will, the beginning of the fight with such sins cannot be long delayed. Why should we provoke the occasion for it earlier than necessary? Why not let our children confine themselves to the pleasures suited to their age instead of anticipating the triumphs, the joys, the miseries, the mournings of mature years?

The Need of Discrimination as to the Plays Children See

We do not force maturity upon our children only in their parties. The question of theater-going for children has now an importance it never possessed in bygone years.

The Biblical prophecy that a child shall be born a hundred years old seems in the way of being fulfilled in this day and generation. The contradictoriness of the modern education of children is nowhere more emphasized than when they are trained in kindergartens, which tend to prolong the period of childishness, and are taken to see plays far beyond their comprehension and in which it may be seriously questioned if they have real enjoyment.

Not for a moment would I be understood as wishing to deprive the children of all theatrical enjoyments! There are plays which it will do a child only good to see. The one which instantly occurs to the minds of all lovers of childhood is, of course, "Peter Pan"—a play every child should see. Would there were more like it! But there are other plays—not many of them, to be sure—that small children may go to. Not too small children, however. Early theater-going, like grown-up parties for infants, puts the child's capacity for enjoyment into a forcing-house. Left to himself, he would seek entertainment suited to his age. His toys, his picture-books, the amusements he devises for himself, later, sports outdoors and in, liberty to play with other children whose interests lie along the same line as his, or if they diverge, yet do so in harmony with natural childish instincts—such is the healthful development of a child's craving for pleasure. By accustoming him to more artificial excitements you deprive him of the capability of enjoying the amusements peculiar to his age and take from him at the same time the ability to enjoy later certain of the delights of maturity.

A Few Good Plays for Children

When a child is nine or ten years old there are plays he can see with benefit as well as with pleasure. Not only the simpler order of dramas such as "Rip Van Winkle," "The Cricket on the Hearth," "The Old Homestead," "Peter Pan," and the like, and some of the better musical dramas and spectacles; I believe that historical plays are of great benefit to a child in giving a living meaning to history. "Henry V.," "Julius Cæsar," "Macbeth," other historical plays of Shakespeare, or any good author, I regard as educational advantages, provided the child does not see them until he is old enough to have an intelligent knowledge of the incidents treated on the stage.

The Child's Need for Social Life

One side of the matter of party- and theater-going not to be overlooked is the association with other children. The child who goes to the "show" has an incalculable advantage over the child who stays at home, in the eyes both of the lucky one and of those deprived of the privilege. So, too, is it with social gatherings. There is a sort of stigma upon the child who neither goes to parties nor is permitted to have invited guests for merrymakings.

No one wishes to put upon a child an unnecessary burden which does the bearer no good. Certain deprivations may bring forth the peaceable fruits of righteousness to those who are exercised thereby, but I have never felt that social mortification was one of the beneficial chastenings. If a child's parents are able to take a child to the theater and to give her parties, and refuse to do so, they should provide her with some explanation of their course which is not only valid to her but is sufficient for her to offer to her companions. Abstract reasoning goes but a little way with a small child. If you deny her enjoyment permitted other children, be prepared to offer an equivalent.

We Must Substitute, Not Exclude

Let me illustrate. All the other girls—or boys, as the case may be—are going to attend some passing show. It is a trashy affair, perhaps, or even if good, you do not care to have your child see it. Or a schoolmate is giving a party where late hours will be kept, expensive clothing worn, and amusements offered which you feel undesirable for your child. Of course, a simple refusal, accompanied by the assurance that "Father and mother know best" ought to be enough. If the child is well trained, perhaps it is enough externally. But in the depths of a childish heart there are repinings, even if criticism is loyally kept down. Worse even than inward laments are the questionings and jeers of the other children who are going. The child may put them off with a show of indifference, yet there is suffering none the less.

But suppose that when you made the prohibition, you had accompanied it by the pledge of something in place of the pleasure denied. "I do not wish you to go to this party, but I am planning a treat with me which I think you would like better." Or the veto might be coupled with an explanation of the objections and the promise (to be rigorously kept) that a party or a performance really worth while shall be a recompense for the disappointment.

The White List of Plays for Children

Indorsed by Archbishop Prendergast, the Catholic Theater Movement has announced its "white list" of plays.

The announcement is made in the official bulletin of the movement, conspicuous on the title-page of which is a letter from the Archbishop calling attention to the importance of the work, and urging coöperation.

The purpose of the compiling of the "white list," which was in preparation for some time, is to advance the cause of clean theatrical entertainment and to provide a list of shows to which the Catholic laity may go with assurance that they will find entertainment worth while and at the same time not offensive to the finest desires and aspirations of the leaders of the Roman Catholic Church.

Protestants as well as Catholics will welcome this useful list, which although not intended entirely for children, enumerates only plays which are morally safe for children to witness.

MOTION PICTURES

BY

THE EDITORIAL BOARD

"The moving picture is not, and cannot be, truly educative." This startling statement was made by Ralph S. Pitts in a contribution to the "Colorado School Journal." Here is Mr. Pitts' indictment: "The very cheapness of these shows is a temptation to extravagance." The current events pictures should be highly instructive, but "most of those I have seen have been short and choppy and have succeeded each other so rapidly that I have retained only the impression that the management had tried to do something in order to quiet without satisfying the demand of serious-minded people." The historical pictures often "present only the flimsiest reproduction, when the action concerns great and noble characters, who are thus cheapened before young people and lose the lofty dignity history has ascribed to them." "The travel pictures are commonly woven into some idiotic romance." Into all subjects, even the most sacred, the writers of scenarios insist upon introducing the element of unwholesome romance. "The coarse, the banal, the cheap, the slush, usurp the place of the educative." As to the dramas, the writer indicts them as improbable, unreal and exciting rather than educative. In the so-called "moral" pictures, "the pictures of vice and of vicious places, of wicked men and fallen women, are acted so much more naturally and attractively than those of the virtuous that again the shocking and the wildly sensual stir the young" in ways which are thoroughly undesirable. The comics, he thinks, are usually beneath contempt.

The Limitations of Moving Pictures for Educational Purposes

Granting to the best of these films some instructive moral value, they travel too fast for the eye and brain to keep pace. "The actors rush me. The scenes crowd each other. The froth stays on my hands. The stream flows steadily by. My common sense chides me for spending precious moments in inattention or half attention." The result, he believes, is to intensify our American superficiality. "Reading is a lost art. The true cimematographite can sit still hardly long enough to see a 'movie' show."

"However, the cinematograph may be used in the schools, and there surely all these phantasms will vanish." The slides may be used more slowly and the strain upon the eyes may be largely removed. Even then the more restful lantern slides will accomplish approximately more results in efficiency. It does seem "as if educators might well pause before they plunge the human race faster into eye-mindedness than it is traveling of its own accord." "Under no circumstances," says Mr. Pitts, "can the moving picture cultivate any power of voluntary attention whatsoever." "When the whole story is drawn before you, with every bit of action fully represented, what stimulation is there to construct images of your own? There is no prompting of the imagination. Since the whole story is going to be depicted, why use the will at all? The joy of personal discovery is gone. Interesting? Oh, yes! Amusing? Of course. Educating? Most certainly not."

The Positive Values of Motion Pictures

H. W. Zirkle replied in the following number of the same magazine to Mr. Pitts' paper. To him, it seemed, on the contrary, that the possibilities of education by moving pictures are almost unlimited. "In the study of geographical facts motion pictures are to the pupil what dissection is to the student of anatomy. Here, instead of being left to the imagination, the eye beholds in almost living reality the world's pageant." There is vividness in the film which shows the processes of the great manufactories, the value of sanitation and hygiene. The motion picture is "distinctly a teacher of human life." "We are an eye-minded people and to us 'seeing is believing.'"

Mr. Zirkle acknowledges that there are many unworthy films, but he insists that the motion picture is with us to stay, and that the school has a great opportunity if it desires to serve millions of people by giving them something to satisfy their souls along emotional lines and at the same time give them something educational and uplifting.

Mrs. Harriet Hickox Heller has made the bright and original suggestion that motion pictures are of social and moral value, because they teach decent ways of making love. Many a youth would never know how courtship could be made the prettiest incident in human life if he had not seen it done on the films.

As to the influence of motion pictures in opening the minds of people to new experiences in the realms of knowledge and new ambitions, it must be enormous. It is having unexpected power in the direction of sobriety, since saloon-keepers find their business is falling off owing to the competition of the moving pictures, and that men who formerly went alone to near-by saloons are now taking their wives and families for an evening at the "movies." On the other hand, motion-picture shows are lessening the reading habit and competing against the good influence of the public libraries.

Learning to Know the Past and the Present

History under the skilful touch and dramatic genius of moving-picture artists may for all of us become a present fact. The school-boy of to-morrow may read his Cæsar with eyes fixed upon the soldiers of Vercingetorix, may watch the camp-fires along the Roman wall, may see Michelangelo building the defenses of Florence, may march with the bloody Alva through the stricken Netherlands, follow the fortunes of Hudson to the north, suffer hardship with Marion the Swamp Fox, or camp with Grant at Appomattox. History, a thing alive, will come to him out of the brains of scholars, a ray of prisoned light and a flickering procession of ghostly shadows thrown upon a whitened screen.

Gregory Mason gathers in "The Outlook" an astonishing variety of facts as to the educational use of moving pictures. In Vienna the city authorities teach the citizens the proper method of getting on and off street-cars, and in our own country a group of manufacturers have sent out a railway train fitted with a moving-picture theater in order to advance the "safety first" idea. Various departments of our government are fitting up special cars to instruct farmers, to develop commerce, to explain the work of the government and to exploit the army and navy. Prof. Hugo Münsterberg, of Harvard University, has used moving pictures to test the adaptability of young men to the chauffeur's profession. Hospitals and boards of health use them to throw light on the nature, prevention and cure of disease. In Spokane a civic cleaning-up included moving pictures showing the methods of city cleaning and beautifying. The American Bankers' Association has made use of the "movies" with its film "The Reward of Thrift." The New York State Reformatory for Women, at Bedford, makes use of films to carry a strong moral lesson, and the insane asylums utilize the same method for cheering up their inmates. Churches have already recognized the opportunity, and three educational associations have been formed for supplying films of a religious character. The only limitation to educational possibilities seems to be the neglect of those who desire to employ them in this way to get together and make a convincing demand upon the manufacturers.

Motion Pictures as a Help in Teaching Branches of Learning

Of especial interest to parents and teachers is what Mr. Mason says about the use of our motion pictures in the school-room and in vocational training.

"The camera is a useful adjunct in teaching any branch of learning. The student of English literature may see his favorite characters in fiction lifelike before him—John Silver humping along on his crutch leading his piratical crew on a gold hunt over the hills of Treasure Island, or Mowgli bringing the skin of the tiger to the wolf council; the lover of flowers may see them opening before his eyes on their stalks; the naturalist may watch the butterfly bursting from its cocoon, or, when the cinematograph has been reinforced by a microscope, he may almost count the grains of dust on the insect's wing. The pupil of history may see the minute-men driving back the British at Bunker Hill, the French crimping under the hail of English shafts at Agincourt, or Hannibal's army driving down the Alpine slope towards Rome; while the physicist, by a comparatively recent perfection of the motion camera, may follow the flight of a bullet through the air.

Industrial and Vocational Information

"One of the most significant and far-reaching uses of the cinematograph in the universities and colleges of America is being undertaken by the recently established Bureau of Commercial Economics, an association of 'the leading institutions, manufacturers, producers and transportation lines in this country and abroad, to engage in disseminating industrial and vocational information by the graphic method of motion pictures, upon the recommendation of the leading educators of the country.' The bureau, which is purely philanthropic, sends its reels and lecturers free to colleges, technical and agricultural schools, high schools, public institutions, etc., on the sole condition that the public be admitted without charge. On the films of the association are depicted all kinds of industries, from mining to sardine canning, with all of the important processes of each industry included. The direct advantage of possessing the knowledge that can be skimmed from these films is tremendous, but perhaps their greatest use in college will be to enable youths to decide what business they want to enter by showing them all the principal industries on the screen. As Dr. Charles W. Eliot, President Emeritus of Harvard University, points out, the bureau is proposing to 'do on a large scale what Benjamin Franklin's father did for his son, who was deciding on the choice of a trade. The father took the boy about Boston and showed him work going on in as many trades as were then represented in the little town. It was only after having seen the work done in the various trades that Benjamin decided to become a printer.'"

THE ART GALLERY FOR CHILDREN

BY

JULIA DE WOLF ADDISON

THE enjoyment of pictures is a capacity which ought to be cultivated, so that it may become educational; for, like any other enjoyment, the more intelligent the appreciation is, the more satisfying it becomes.

One person stands before a painting and the first question is, "What does it represent?" The subject is of primary importance to such an one. Another observer will say, "What a delightful composition!" and will not be at all concerned as to whether it represents a railway or a sunset, as long as the effect of the balance of values, light, and shade is harmonious. Color-schemes appeal to others, and so on.

The Subject of a Painting Is Everything to a Child

At first, I think, a child observes principally the subject. The pictures that appeal to little children are usually pictures of other little children. It is customary to hang in the nursery many pictures of children. Often one sees two little simpering Greuze heads, and a couple of the angelic Cupids of Bouguereau. These are all very well, but have you ever seen a nursery hung all around with little quaint portraits of children, selected from the various galleries of the world? Easily the most familiar is Baby Stuart. Equally sweet, though seldom seen, is the infant Prince of Urbino, by Baroccio, in the Pitti Palace. Stiff with gorgeousness, in embroidered and beaded satins, he lies on his side in a hard-looking velvet-covered cradle. I recall another little portrait in the same collection, of Prince Leopold de' Medici, by Tiberio Tito. The baby lies on its satin pillow, with a coverlet of golden embroidery thrown carelessly over him. He seems to be rather a stolid little person, with bare arms, and every appearance of nudity continuing under the gorgeous counterpane. His little bare feet protrude in a nerveless way, and the whole child suggests placid contentment. No little child will ever pass him by without an appreciative look.

While I am mentioning recumbent children of an earlier age, let me also call attention to a more modern painting in the Luxembourg, in Paris, "L'Enfant Abandonné," by L. Deschamps. Nothing could be more pathetic than those short, helpless, aimlessly quivering arms as the tiny figure lies alone in the outer world. And surely there is no need to put in a plea for the smug Dutch baby sitting on her little chair with a tray to keep her from falling forward, which greets one in the Antwerp Gallery. This picture is by Cornelis de Vos, and has much fascination for small children. So also has that erect little lace-trimmed baby in its nurse's arms, smiling so mischievously from the canvas of Frans Hals.

The Appeal of Infant Pictures

The value of all these pictures is first and foremost that they cultivate in children two attributes which are seldom sufficiently considered in education, but which I think almost as important as better-recognized virtues—the sense of humor and the appreciation of quaintness. A child does not know what gives it such joy in these little stiff portraits, but children are as tinder to the inexpressible message of the quaint; their love for the grotesque is well developed, and they only need to see these little naïve people to love them. The cultivation of both of these senses will afford unlimited enjoyment as the child grows older. Very young children can enjoy pictures with interesting qualities if their attention is called to them, just as well as they can the golden-haired, pink-cheeked cherubs on candy-boxes. So much for the earliest appeal of all.

We Should Show the Child the Great Madonnas

Perhaps the next step in a child's pictorial preferences will be for Madonnas—mothers with babies in their arms; usually there is also a slight awakening of the normal religious sense, which adds to the attractions of these pictures. Children always see many Madonnas. There are certain favorites that no child could escape. When a picture is so universal a favorite with young and old, it makes us look for the reason.

"The Madonna of the Chair," by Raphael, for instance, is the embodiment of the sweet, genial, cuddling relations between the mother and the child. The appeal is absolutely primal and instinctive. It is admitted to have all the necessary elements of a popular picture. But I think the impression made by the Sistine Madonna is more intellectual. Here the mother does not dwell so much on her own enjoyment, but holds up to the world an ideal—a child to inspire in other children a sort of hero-worship; a child whose starry eyes beam with nobility and dominant grace. I am glad when any child has a really good photograph of the infant Christ from the Sistine Madonna.

But these chief favorites will be seen in any case. Let us turn to the possibilities of some of the Madonnas that few children ever see. How many of us were early familiar with the fascinating Crivelli in the National Gallery in London? In this picture the very human little baby rests, sitting forward over its mother's arm; he is tired, and is taking a little nap and she is supporting his chin with one hand, while with the other she pulls a scarf up over his little rounded back. Every nursery reproduces this attitude a hundred times!

Find Hero Pictures in Your Art Gallery

As the children grow older, hero-worship asserts itself, and they develop a taste for historical scenes, battles, and pictures which illustrate brave deeds. At first there is a marked preference for children rescued by faithful dogs, followed by an admiration for representations of early deaths on battlefields, or drummer boys marching forth to war. The old picture of "Yankee Doodle," in Marblehead, is familiar to many children—the grandfather, father, and little boy, all going off to fight for their country. Hard would be the youthful heart which did not give an extra throb when the eyes met those of the gallant youngster.

But in many a picture less well known there is even more food for reflection and thought. I recall, in the Liverpool Gallery, the sweet figure of the little Charles standing before Cromwell, being questioned by the great general about his unfortunate father, the king,—"When did you see your father last?" is the question. The expression on the face of Cromwell is wonderful. He feels the cruel necessity of preying upon the innocent truthfulness of childhood, and there is an infinite compassion on his usually stern visage. The noble figure of the little boy, and the terrified women in the background, all contribute to the dramatic power of the scene. Any child will enter into the spirit of it at once.

Seek out Home Scenes for the Girls

While boys are delighting in patriotic and historic scenes, little girls are frequently more attracted by the charming pictures of domestic life. The somewhat sentimental and obvious charms of the pictures of Meyer von Bremen and many of the English artists of the Victorian period are often regarded as sufficient for this demand. Dutch pictures are particularly "cozy" in sentiment when they portray the home life of the Netherlands. There is an exquisite Pieter de Hooch in the National Gallery in London, representing simply a little paved courtyard, with a mother and child coming forward, talking together.

Another picture in which that welcome sense of coziness is felt, is the "Feast of St. Nicholas," by Jan Steen, at Amsterdam. The gleeful little good girl, and the weeping little naughty boy, who has found a switch in his shoe instead of a present, will cause thrills of sympathy in every childish heart.

Hunt for Idealism in the Picture Gallery

Idealism, too, is a strong factor in the tastes of children, and pictures that stimulate the imagination, instead of portraying facts, are high in favor. The painting by Richard Jack, "I do believe in fairies!" appeared in the London Academy a few years ago. Now it has an international reputation, and probably largely because no child failed to exclaim with delight upon seeing it. No selection that I can think of embodies this ideal element better than the "Pageant of Childhood," at Liverpool. The same cerebration that caused Barrie to write "Peter Pan" inspired the artist, T. C. Gotch, to paint this picture.

I wish every one who goes through Liverpool would visit the Walker Gallery. Besides the numerous examples of the best English art for persons of every age, there are many pictures there to interest children. For instance, "The Triumph of the Innocents," by Holman Hunt, is very interesting and imaginative. It is a scene in the Flight into Egypt, with the central figures surrounded by visions of the murdered babes, to whom the infant Christ holds out a little palm branch, he being evidently the only one of the three to see this angelic host. Then, if one is of an age to appreciate the higher sentiment, what more charming example could be presented than Henry Holiday's "Meeting of Dante and Beatrice"? "One of the Family," by F. G. Cotman,—the horse pushing his head in at the cottage window to join the family at dinner,—is amusing. One of the most interesting pictures in Liverpool is the "Finding of St. George," where the little child, lying in the furrows of a plowed field, is discovered, as told in the well-known legend.

Pictures in Boston and New York

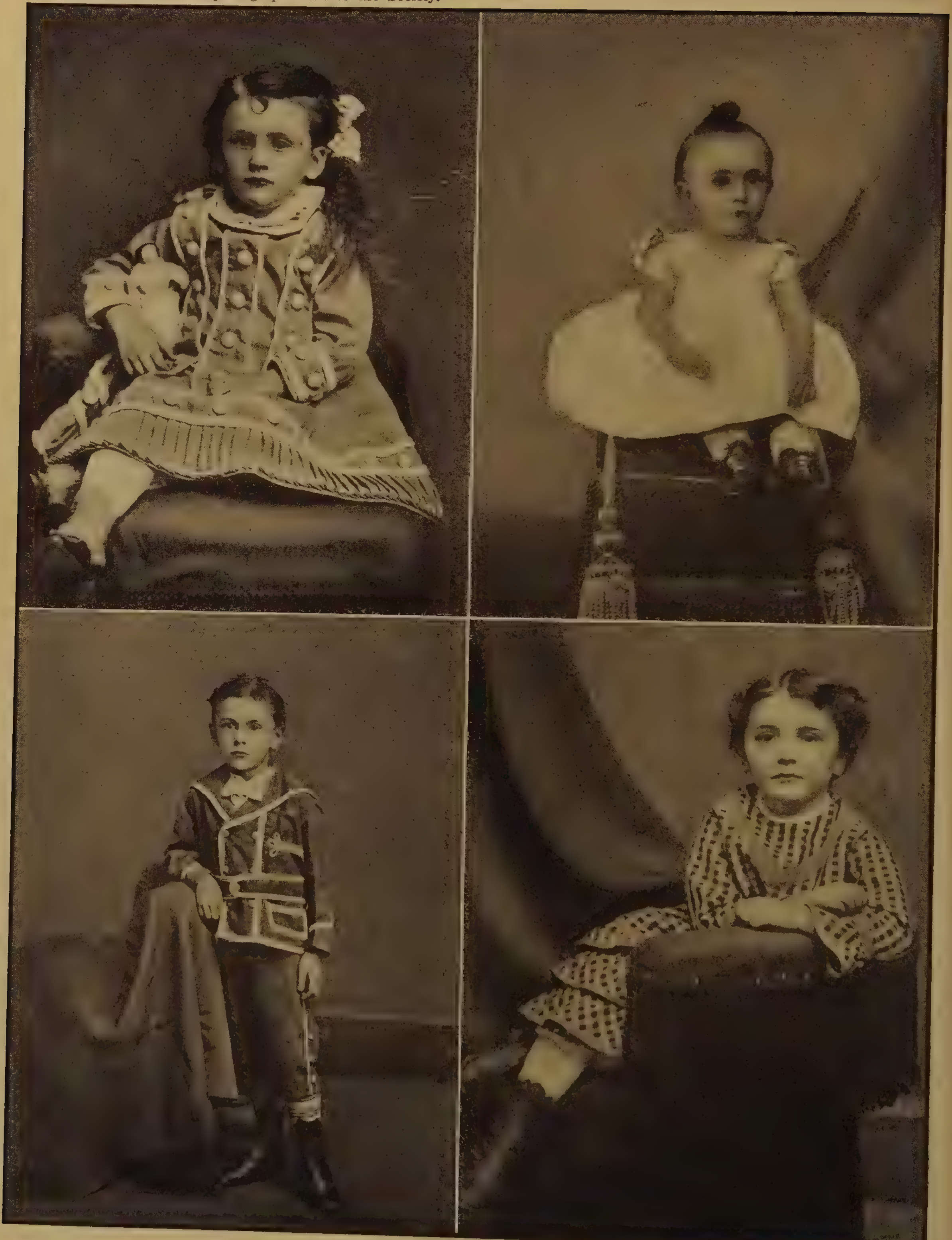
In the Boston Art Museum there are some pictures which every child in the city should see. The dear, serious face of Whistler's "Little Rose of Lyme Regis" is among these; and Velasquez's "Don Baltasar with His Dwarf" is equal to almost any picture in a Continental collection by this great Spanish genius. Nearer our own time is the "Family of Copley," also a great favorite.

The Metropolitan Museum of Art, in New York City, has many pictures which will interest children. Among them the following may be mentioned: Francesco Albani's "Children's Games," Correggio's "Head of a Cherub and Angel," Fra Bartolommeo's "The Virgin and the Child," Robert F. Blum's "The Ameya, or Itinerant Candy Vender," Bouguereau's "Brother and Sister," Coninck's "Italian Children at a Fountain," Gainsborough's "A Girl with a Cat," and Ostade's "Winter in Holland."

Seek the Greatness of Simplicity and the Simplicity of Greatness

It is hard to know where to stop in mentioning the thousands of pictures so admirably adapted to teach and suggest good things to children. But the few that I have had space to describe suggest the infinite possibilities in this direction, and I hope that all persons who are interested in directing the eager and easily gratified tastes of children may pursue the right paths, and find out for themselves how often the mind of the artist has agreed with that of the child. These two—the child and the artist—are living interpretations of the greatness of simplicity—and the simplicity of greatness.

From daguerreotypes and photographs lent to the Society.



OLD-FASHIONED CHILDREN—I

They were the boys and they the girls who shared my youthful play—
They do not answer to my call! My playmates—where are they?

SOCIAL LIFE AND PROBLEMS

1. Companionship and Social Life

GROWING UP WITH OUR CHILDREN

BY

CHRISTINE TERHUNE HERRICK

IF you are going to get the best out of your children and put the best into them, you should try to be born again with each fresh addition to the family!

Once upon a time the business of parenthood was a comparatively simple affair. You bore your children. You took care of them in infancy and childhood according to accepted methods. When they attained a certain age they went to school and when they had "finished their education," as the phrase then ran, the boys who did not go to college and into a profession, entered business, and the girls came home and led a happy social and domestic life until they married.

Was it Froebel and his kindergartens who changed it all? Or was it the spirit of the age and of the country, that made even infants in arms start up astonishing individualities? Whatever the cause, the parents of to-day have no such plain path ahead of them as lay before their grandparents when their children were young. We are like the dwellers in the Looking-glass Country. "In *our* country," said Alice, "you'd generally get to somewhere else—if you ran very fast for a long time, as we've been doing."

"A slow sort of country!" said the Queen. "Now *here*, you see, it takes all the running you can do to keep in the same place."

We parents have this conviction forced upon us all the while.

Everything and Everybody Gallops, and All Is Different from What Used to Be

We are told that there are no more old ladies, that the grandmothers who wore caps and sat in the chimney-corners have vanished. If you want to find grandmother to-day, you must seek for her at a board meeting or a political gathering if she is of a serious turn, at the theater or the opera or a fashionable party if she is inclined to frivolity. She finds it far more interesting at any one of them, than by the radiator or the gas-logs which have supplanted the old-time fireplace.

Just as grandmother has turned back the hands on the clock of time and has renounced age, so we of the generation below her must do in order to share with our children. A very good thing it is, too. If we don't keep up with the progressive procession we not only lose a lot of delight out of life, but we forfeit what is more precious than any amount of pleasure,—the ability to feel with our children, to enter into their pursuits and to win over them the influence which cannot exist apart from understanding.

You Must Sympathize with Your Child to Get His Confidence

Put yourself in the child's place for a moment. Suppose you are a girl to whom the first problems have just come. You long for a confidant, but it must be one who will comprehend your state of mind and sympathize with it. Will you turn as readily to a mother who is absorbed in the concerns of her own life and has forgotten the delicious foolishnesses of youth, as to one who can enter into your mistakes and can even see how you happened to make them, but from her more advanced judgment knows how to help you out of them?

The case is the same between father and son. The stern, unyielding parent may be a very fine example but he is not much good as a comrade to a wayward boy, unless he can appreciate the lad's difficulties and find a way of escape for him out of them through his close sympathy with youth.

I instance these young people to illustrate my point, not because I think that here is the stage at which you must begin to be of the same age as your children, but rather because the half-grown boy and girl are usually regarded as the most difficult problems the parents have to handle. Sometimes they are, but not as a rule, if their fathers and mothers have followed the advice of my first sentence—have been born again with every baby that came into the home and have grown up with it through childhood to maturity.

When Did You Lose Your Child's Confidence?

Does this seem too hard? I don't believe you thought so when your first baby was born. You have not forgotten how you were thrilled when he was laid in your arms, how supremely interested you were in everything connected with him, how wonderful it was when he began to walk and to talk, how absorbed you were in his progress as his individuality developed and you saw distinct traits of character coming out in him. All through those early years this intimacy and understanding lasted. When did it stop?

Was it when he began to go to school? Did it seem to you then that the nearness between you was at an end and that other companions and objects had entered his life which were strange to you? Did you take the trouble to become familiar with them? Did you still make yourself as much a part of his life as you had been in the habit of doing? Did you keep on sharing all his confidences, or did you feel that, now he was out of the house for so many hours a day, you would have leisure for other things; and did you let these things trespass upon the time you should have kept for him?

If you did that, you can't altogether wonder that the child slipped away from you. That was the point where you stopped growing up with your child and lost step with him. You lost step, too, just when you were getting where you were most needed. Any good nurse can take care of a young baby or a little child, but only a mother and father can meet the children's necessities as they grow older and have to encounter the world.

Be Self-Sacrificing, but Do Not Spoil Your Children

Of course it is not the easiest thing for you to do to subordinate your own interests and pursuits to those of your growing lads and girls. But what are you a mother or a father for, if you are not prepared to fill your profession? And what else in the world is as well worth doing as being the best possible kind of parent?

This does not mean that your children are to be spoiled to death and that you are to be their slave. In three families I know, where the most ideal relations of companionship and understanding exist between the parents and the children, strict discipline has always been enforced and friendly intimacy has not interfered with respect and obedience.

Illustrations of Happy Parental Sympathy

"Mrs. Jeffrey is the youngest-looking woman of her age I ever knew," I said to a friend the other day apropos of a woman of nearly fifty. "When I see her with those tall college girls of hers I can't believe they are not her sisters instead of her daughters."

"Her youthfulness is not confined to her appearance," said my friend. "She is as vitally interested in the occupations and friendships of those girls as if she were their age and class. She chaperons their dances and has a better time than any 'bud' there. She is invited to their reunions. She attends their games. She throws herself into everything that they care for, and has a beautiful time through it all. She is just about the age of her youngest child."

Other mothers are just as much interested in their sons. I know busy matrons with homes and cares to attend to who have bent their energy to mastering the intricacies of base-ball and foot-ball, of soccer and hockey, so that they can understand the sports which claim so much of their boys' time and thought. They are among those who have proved to me the possibility of being born again with each new child.

Some Illustrations of the Other Sort

The painful illustrations we have all seen of the opposite state of affairs emphasize the need of keeping in sympathy with our children.

"Father never understands!" "Mother wouldn't know what I meant, if I went to her about it!" Haven't you heard boys and girls make this complaint? I have—and never without a heartache.

"Father is too good," I heard a boy say pettishly one day. "To hear him talk you wouldn't believe he ever went swimming without permission, or took an apple from a tree that didn't belong to him, or played hookey, or was late to school. I don't dare tell him when I get into scrapes, for I know I'd just get a jawing and a drool of how different boys were when he was a kid! Gee! If I'd been alive then, I'd have lost a lot of fun!"

"Mother's too pesky proper!" This was a girl's lament. "In her young days she never had anything to do with fellows unless her father and mother knew their pedigree from the creation. It must have been horribly stupid. I have lots more larks than she did,—but I have to hold my tongue about them or she'd jump on me."

"But these children are not mixing with the right sort of companions," you may say to me. "If I found my boys and girls in such associations as that, I would feel I had to interfere, no matter at what cost!"

If you had lived with your children as you should have done, they wouldn't be in this sort of associations. You would have known their interests and their friendships and their habits from the outset.

The Old-Fashioned Parents Understood This

"My mother seemed wonderful to me when I was a small boy," a man told me. "When I used to go off for an afternoon with the boys and come home with my hair wet and my shirt on wrong side out, I never could understand how she guessed that I had been in swimming. She used to smile and get the alcohol and rub some of it on my head,—to keep me from catching cold, she said, and I have never forgotten how forlorn it seemed when I got too old to sit on her lap and tell her how much better diver I was than the other boys."

Great thought and study ought not to be necessary for a mother to keep herself in touch with her boys in such ways as this. It need not interfere with her other work seriously! And those recollections of intimate understanding are the bonds that hold a child's heart to the mother's when other ties fail. The boy who remembers his mother's tenderness as this man did, is not likely to slip into gross temptations without a struggle to hold fast to the ideals she made for him.

Concealing Youthful Follies because "Mother and Father Wouldn't Understand"

The thought that "mother and father wouldn't understand" is at the bottom of the biggest part of the troubles that young people get into. Sometimes it is true that the parents would fail to comprehend the conditions in which their sons and daughters have involved themselves; at other times, the love and the possibility of understanding are there, but the parents have concealed this or have left their sympathy unused so long that it has atrophied. Either way the result is the same. The foolishness or wrongdoing of the children is not confessed, because they are afraid of rebuke or reproach, and the harm works itself out to its logical conclusion.

"Of course I don't tell my mother and father when I do things of which they would disapprove!" said a young man to me one day. "They have old-fashioned notions about things—rather live in the mental backwoods, you know. They don't understand that when I am away at college and go about with the fellows, I am inclined to do as the Romans do. Honestly, I don't do anything wrong, but I take in a show now and then, and occasionally I drink a glass of beer,—nothing stronger,—and I smoke a pipe. But mother and father would think I was on the downward path if they knew I did any of these things,—so I keep it dark and spare their feelings."

This Sharing with Our Children Must Go Far

Compare this with a conversation I overheard a few days later between a widowed mother and an elderly man.

"I saw you at a cabaret show the other night, though you didn't see me," said the man.

"I hope *I* wasn't doing anything shocking," she answered, in mock terror.

"You were with your son, who was smoking and drinking a glass of beer, and you seemed to be enjoying your beer as much as he did."

"Were you horrified?" she asked. "Did you think it was dreadful?"

"Do you know what I thought?" he inquired. "I said to myself: 'If all mothers would share their sons' pleasures like that, fewer young chaps would go to the devil! When a boy's mother is a sport and takes part in his mild dissipations, he isn't likely to get into anything much worse when he is by himself.'"

Even though you may not care to go as far as this mother did, your conduct should be actuated by her spirit, rather than by that of the parents of my young college friend.

Are you not to hold your principles firm?

Surely you are; but examine them carefully to see if they are really principles based upon thought and conviction, or are only prejudices in which you have let yourself be gripped until you can hardly escape. Try looking at your principles with the children's eyes and see if modification may not be achieved on their side and acquired with profit to each.

As long as your children follow a line of action that they believe would meet with your disapproval if you learned of it, they are in danger of getting to the stage where they will confuse right and wrong. While they feel they can discuss questions of conscience with you freely, they are safe. Not until your severity or bigotry or failure to comprehend has closed up this avenue of expression, will they turn to other confidants and friends. When they do this, because others will understand and you will not, your hold on them is shaken if not broken.

Growing up with Our Children Pays in Many Different Ways

Incidentally, you keep your own youth, your own faculties for happiness, when you adapt yourself to the babies, the children, the young people. You cannot follow the current of present life with full sympathy and become a "back number," a "moss-back," a "has-been," or any of the other old-fogyish beings whose presence acts as a wet-blanket upon the enjoyment of your juniors.

"You and your father had a great time at the foot-ball game," I heard one lad say to another. "I saw him standing on his seat and cheering with the best of them when your side made a touch-down."

"Isn't dad a dead-game sport?" said the son, proudly. "He's the best fellow I know and he roots at all our games. I can go to him if I'm in a scrape, too. I tell you, he makes a dandy chum!"

What the praise lacked in elegance and refinement it made up in sincerity. I put it alongside of the comment a girl made on her mother in my hearing.

"Mamma is the youngest thing I ever knew!" she declared. "She keeps tab on all our fun and knows every friend we have. When we go to a dance she is so crazy to hear about our larks that she won't go to bed unless we promise to wake her when we come in and tell her everything that happened. She's the dearest ever!"

Of such parents as these there need be no fear that their children will ever say, "Father and mother cannot understand!"

COMPANIONS FOR OUR CHILDREN

BY

CHRISTINE TERHUNE HERRICK

WHAT sort of friends do you wish for your children?

Perhaps you have never bestowed much thought upon the matter. Your own associations may have been formed more or less by chance, and it is quite possible you have taken it for granted it would be the same way with those of your children. If you have never reflected on this subject before, it might be well to turn your attention to it now.

Run your mind over the children you know and think what your infants might gain from each one. Or if you don't care to take it in a way which may seem grasping, try to determine which one of those youngsters you would wish your own children to resemble. That puts the matter on a concrete and practical footing, for whether it pleases you or not, your children will probably be like the children they play with.

Now it is a melancholy fact that very few of us who are mothers would care to have our children pattern too closely after the children with whom they associate. We have this conclusion forced upon us as we bring the playmates into mental review. Such a one is a dear, sweet boy with nice manners,—but such a "sissy"! That girl is a fine, plucky, truthful creature,—but how we would hate to have a daughter of ours so loud and tomboyish! Another child is neat and clean and well-behaved in the main, but has deplorable table-manners. The majority of the youngsters are lamentably lacking in obedience and respectful speech to their parents and guardians. How will you manage to bring your own offspring to a higher standard than that of the other children you know? How will you guard and guide them in their companionships?

Start the Choice of Your Children's Companions Early

Well, in the first place, begin the direction of their associations in good season. As they grow older they will seek and make their own friendships, but you may do a great deal in the way of forming their future ties when they are still too young to have clear views of their own on the question. While the children are yet in the nursery, sketch your plan for their companionships and carry it out as closely as you can.

Of course you must sometimes take what you can get, but if you have a choice, I would advise you to be sure to select girls to play with your boys and boys to play with your girls. If boys play alone together, they are likely to become rough; if girls play without boys, there is a trend towards ultra-femininity. Even in infancy each sex needs something the other can supply. Your sons will have plenty of boy-friends a little later and your daughters will gravitate naturally towards other girls as they go out to seek their own companionships. Choose the other variety of associates for them while you can.

How to Have Helpful Relations between Boys and Girls

When little boys and girls play together it should be on a rational basis. There should be none of that foolish talk about sweethearts and beaux and lovers which so often destroys the enjoyment of children's companionships and awakens self-consciousness. There come to my mind two instances among many I have observed which illustrate the advantages of one system and the disadvantages of the other.

One is the case of a girl who had always lived in an environment where it seemed to be taken for granted that there was no such thing as simple friendship between men and women or boys and girls. Any association of the kind must have love-making as its end and aim. At least that was the effect produced upon this special child by injudicious talk she heard.

It was perhaps only natural that when she met a small boy who appeared to fancy her rather violently,—she was six years old and he a year older,—she should take it as a matter of course that he and she were "in love" with one another. Her affection was vigorous enough to outrun her discretion, and she could not restrain herself in Church from darting tender glances over her shoulder where he sat behind her and in other ways manifesting her devotion,—a devotion which was returned in kind. The mutual affection was commented upon by foolish elders who ought to have known better, and the elements of a mature attachment introduced into what ought to have been an entirely natural and childish friendship.

Does it seem absurd to say that the self-consciousness thus began affected the little maiden's later associations with boys and men? Absurd or not, it is a fact; and it took years of applied common sense to bring the girl to the point where she ceased to look upon every man who paid her the least friendly attention as a possible or probable lover. The early silliness deprived her of pleasant and profitable friendships that she might have had with men; and it biased her whole attitude toward the other sex.

The case on the other side is of a pair of small boys who were brought up on close and friendly terms with a pair of small girls. The mothers of both sets of children were sensible women. No talk of love-making was ever permitted. While the children were little, they kissed each other as sisters and brothers might; as they grew older, this custom fell into disuse, but self-consciousness did not take its place. Up to manhood and womanhood the easy and friendly association continued, giving benefit and happiness to all four. Yet a little initial foolishness might have robbed the companionship of its charm and of its possibility for natural and wholesome enjoyment. As it was, the boys learned consideration from the girls, the girls gained more robust qualities from the boys, and the habit of easy association with the other sex continued through later life.

Use Tact and Patience and Sympathy in Guiding Your Children to Choose Companions

Your selection of playmates for your children demands far more thought than is usually accorded it. Given two sets of playfellows, one with refined associations and good family traditions, the other lacking these characteristics, it may seem a trifle too obvious to say that the former should be chosen. Yet the child's preference sometimes declares itself for what is apparently the less desirable friendship. Here is where your power of veto may be exercised, but it should be put forth judiciously. There is often a perverse streak in human nature—especially in very young human nature—which inclines it to a wrong-headed loyalty to a friend who is not approved by the other members of the family. The child's interest in an unsatisfactory associate may sometimes be combated by the principle I once heard laid down by a wise woman to a mother who was distressed at the devotion of her only son to a girl of whom she heartily disapproved. "Don't say a word in criticism of her," was the counsel. "Just let him see a lot of her in your own home. Have her up to tea, and have her up to tea, and have her up to tea!"

In the same way outward good-will should be displayed to the child you would not choose as a friend for your children. By bringing the outsider in contrast with the conditions to which your own child is accustomed, endeavor to make the association fall to pieces of itself. Never make the mistake of opposing it openly and violently.

Reasons why a Child's Friendships Should Be with Those of His Own Class

Does it seem snobbish to say that so far as possible a child's friendships should be formed among children of his own class? Yet it is seldom wise for a mother to go outside her circle of personal friends and acquaintances while she is making her children's friends for them. After the years have modified manners and preferences, different friends will be chosen by the children themselves; but as long as they are young, it is prudent to bring them into touch with the sons and daughters of your own associates. The early years are the only ones you can count on for forming ties which will mold your children's thoughts and habits. Make the most of your opportunities!

THE BUSINESS OF BEING A FATHER

BY

REV. GEORGE HODGES

THE trouble is that most fathers have so much other business. They are not only fathers, but shop-keepers, lawyers, doctors, clerks or manufacturers. Even in the act of eating they are hurried in the morning and tired at night, while the noon meal is made as nearly instantaneous as possible. In the morning, either the children are not "up," or they have been brought to that position by paternal urging such as adds little to the amenity of the day. After dinner—or before, if the youngsters are very young—the children go to bed. If there is an interval between dinner and bed there are lessons to learn.

Help the Children with Their Lessons—Or Read Aloud to Them

We might, perhaps, begin a list of the duties of the father with this matter of school lessons. Let the children and the father gather about the evening lamp, and let him help them with their sums, and assist them to gather up the broken pieces of their German verbs. What sight more pleasant than this domestic quest of knowledge!

But there are difficulties. One difficulty is that this is rather hard on the father. He has been kept at it all day long and is weary, and ought to have a little fun. It is also hard on the mother. She is presumably fond of the father—having married him—and is desirous of his company. She has not seen him since he ran for the electric car in the early morning. She, too, deserves a little fun. And the children's lessons are pretty poor fun: partly because parental pride lends itself so easily to impatience, and any dulness of our children seems a criticism upon ourselves; and partly because the school-books are so different from those which we studied in our youth. These things seriously interfere with the evening-lamp business.

Reading aloud is somewhat different. Into this enterprise the father and the mother and the children will all enter together. Reading aloud is a means of family enjoyment which unites the household, keeps the boys and girls home in the evening, and gives the father a chance to contribute to the household something better than coal and shoes.

A Father's Part in Sunday Observance

Into every normal household there enters once a week a common day called Sunday. It may be the dullest of days, or it may answer fairly to its name and be the shiniest of them all. Of what sort it shall be depends in large measure on the father.

On Sunday morning it is the father's business to go to Church, taking his wife and children with him. Long ago the family pew was a domestic chamber within four walls, furnished with chairs and a table and foot-stoves for cold feet, into which the family entered and shut the door behind them. Then the square pew became a long bench, still retaining its high back and its door. The lowering of the back, the removal of the door, the giving way of the seat that was owned to the seat that was rented, and then the making of all seats free, represents not only an architectural but a social change. It means that the constituency of the Church is counted now not in terms of family, but in terms of the individual. It takes into account the presence in the community of a number of unattached persons, without any local family tie; and it recognizes in the family itself a certain exercise of private judgment in the matter of church-going.

"Team-Play" is a Good Thing in the Family

This situation, however, involves some serious domestic loss. It invades the unity of the family. Private judgment is an admirable quality, and the right of it is a privilege which man has gained by such hard strife that he is not likely to give it up; but it is by no means of universal application. For example, it is fatal to success in foot-ball. The secret of success in that particular part of the strenuous life is "team-play." The eleven men must have one heart and one soul.

By permission of Thomas Y. Crowell Co.

They must be united in one supreme purpose. This agreement is not so essential to domestic happiness. The family can get along with a good deal of individual eccentricity, and be the better for it. At the same time, a common domestic consent, a household loyalty, an unreserved participation in the large interests of life, and the habit of doing things together, are plainly in the direction of the family good. Under these conditions, brothers are more likely to love their sisters, and children their parents. From such a home boys and girls are more likely to come into strong, wholesome and helpful manhood and womanhood.

Sunday Brings His Great Opportunity

That is the father's business. The successful father is the man who accomplishes that result. Once a week he has his great opportunity. Sunday should always be a festival of domestic solidarity. On that day, at the beginning of the hurrying week, the family should be made aware of itself. It should see its face in the mirror of social religion.

I have in mind the attitude of the students at Yale toward the college prayers. Attendance at the daily services is a matter of obligation, but the men prefer it. They feel that it has to do not only with religion, but with the college spirit. Once every day the college sees itself. It is a pleasant sight, of which men in institutions where the prayers are voluntary get but a faint and passing glimpse. And just as the Battle of Waterloo was won on the playing-fields of Eton and Rugby, so college victories on the track, on the gridiron, the diamond, and the river are won in the quiet of the college chapel.

That is what I mean. The father who is attending to his paternal business takes his children to Church. As they walk along the street, as they sit together in the family pew, with the father next the aisle, and as they join in the acts and exercises and breathe the air of the place, the family spirit is maintained and strengthened. Quite apart from what is done and heard at Church, the assembling there of the whole family Sunday after Sunday is of social value. It makes a difference in the children.

This was true even in a generation which took religion hard and made it doubly hard for the children. Many of the children hated it; but the discipline, even in its rigor, was good for them. They grew up stalwart, self-respecting, and, for the most part, God-fearing people. It ought to be even more influential in a time when religion and the graces of life have again come to an understanding.

Let Him Make Companions of His Children

This friendship of religion and the graces gives the father another chance on Sunday afternoon. I will not attempt to add a chapter to the Book of Sports. That recommendation of good games for Sunday had as little success as did the subsequent prohibitions. On the one side and on the other, society has resented the imposition of details. Nevertheless, the principle that Sunday is a day which the Lord has made, and that we may be glad and rejoice in it, is now pretty generally established. Sunday afternoon, at least, is free and open for every kind of quiet pleasure. The father who is minding his business takes his children out to walk.

This he does, when they are little, to give their mother a rest. Otherwise most mothers are on duty seven days a week and twenty-four hours a day, and that is not fair: that is working overtime.

On Sunday, in the household that has a good father, the mother has an afternoon off. She sleeps or reads, and refreshes herself in soul and body. When the children grow up to a companionable age, the father takes them out for his own pleasure. He keeps acquainted with them, knows what they are thinking about, shares their confidences and their aspirations, and prolongs his youth by looking at the world once a week through their young eyes. If there is a museum, or a gallery of pictures, at the end of the walk, so much the better; but if not, the common world is good enough. At first the children hold the father's hand. After a while they get too big for that, but they never forget it. There has been established a relationship of sympathy and understanding which is a benediction, sometimes a salvation, to both the father and the child.

The Main Business of the Father

I have now considered the father's business hours, and what he may profitably do with them Sundays and evenings. But the truth is, that the main business of a father is not found in the answer to the question: "What shall I do with my time?" It is in the answer to the far more profound and important and searching question: "What shall I do with myself?" It is a personal matter, wherein the main thing is character.

There is, indeed, some basis for the paradox that selfish parents make unselfish children. It is, at least, true that children are sometimes spoiled by a parental unselfishness which disposes the father and mother to do all the work, leaving the sons and daughters all the play. Also, one occasionally finds total abstainers in young men who have seen intemperance, at close quarters, in their own fathers. And occasionally young women react from the frivolity of their mothers, and go to live in social settlements. But these are exceptions. Commonly it works the other way. The business of the father does not consist in setting his son a deterring example.

It means much that the father be a pleasant person to live with, able to enforce good manners without inconsistency, having a stout grip on his temper, considerate of the feelings of the family. It is highly desirable that he be able to make some allowance for the natural high spirits of youth, forgiving a good many negligences and ignorances, bringing into his admonitions a saving grace of humor, being a friend rather than a master. I would not have the children afraid of him, except when conscience makes cowards of them for their good. I remember that the Bad Husband, as he was depicted years ago in "Godey's Lady's Book"—or was it in "Graham's Magazine?"—was the man who came home and abused his tired wife because the roast was underdone. He belonged to that considerable company of disagreeable persons of whom it is said that instead of borrowing trouble they just go home and make it. That was a small detail, but a significant one. The Bad Father is one who has, among his other faults, a habit of getting mad at the wrong times; for example, when the arrangements of the household hinder his personal comfort. This is a contagious malady which immediately affects the children. At such times, even in houses which are admirably swept and garnished, the seven devils are invited in to breakfast.

He Should Keep His Family Well-Informed

This, however, though of great importance, belongs to a plane of morals on which the entire family dwell together. It does not touch the peculiar and characteristic contribution of the father to the domestic life. The father is different from everybody else in the normal home, in that he goes out in the great world, and at night comes back from it. He lives in the midst of affairs. He has his business interests and his civic responsibility. These are matters in which very little instruction is given to children, either in the public school or the Sunday-school. The newspapers do something at it, but mainly in the editorials, which children seldom read. The boys go into life with the ideas of business and politics which they have derived from their fathers; and that is a state of things which sometimes makes reformers discouraged. It is the business of the father to see that his sons, when they go out to stand beside him at the market or the polls, know what they are about, and carry with them a sense of honesty and honor which they have learned from him.

The Best Heritage a Father Can Leave

It is from the father that the family knows what is going on in the wide world. The prior of a Cistercian monastery once told me that all the news came first to him, and that he communicated whatever he thought fit to the brethren under his care. Something like that takes place in many domestic houses at the breakfast-table, where the father reads his paper as he drinks his coffee, and gives the children a lesson in contemporary history. What does he find of interest, and what comment does he make upon it? Which side does he take in the current controversy? Or does he keep this to himself, reading in abstracted silence and stuffing the paper into his pocket, to finish the rest of it on his way to town? If the father is to be marked for his excellence in the art of fathership, the time for the monitor to observe him is when he sits at the head of the domestic board. Of course, the family have a great advantage over the brethren of the cloister. They can find out for themselves. The point that I would make is that it is for the social good to have the events of the day interpreted to the family by the comments of a wise father.

The best heritage which any father can leave his children is the legacy of an upright, gentle and useful life. A man who will not lie or steal, even though he be permitted to do so by the looseness of the laws; who does his duty, though it be a humble one; on whom his neighbors can depend; who is a good friend of his friends, and is considerate of those who have few friends; who is devoted to his wife and children, and who lives in the fear, but far more in the love, of God—this man is a good father.

YOUR CHILD WITHOUT YOU

BY

CHRISTINE TERHUNE HERRICK

SHE was a slim little girl, perhaps ten years old, prettily dressed. Apparently she had been sent on an errand and had stopped on the corner to romp with a colored errand boy. As we passed them we caught a vulgar joke from him and a retort in kind from her.

"The sort of thing which would keep me constantly anxious if I had daughters!" said the friend with me. "I would be worrying about them night and day."

That a like solicitude does not beset the majority of mothers is evident from the untended, unwatched children who roam our streets and haunt our parks out of school hours and promenade two and three linked together until long after the normal bed-time for boys and girls of their age.

When we see the children of the very poor permitted this liberty, any censure we might be disposed to utter is checked by the reflection that the street and the park are their only playground, that the homes from which they come are often small, crowded, ill-ventilated, and that their sole chance for fresh air and diversion lies in public places. But the case is different with the household represented by the well-dressed girls and boys whose manners and morals are being learned among chance companions. Where are you, their mothers, and in what occupation are you engaged that is of such value as to warrant the neglect of your small sons and daughters? The question what you are doing without your children is of less importance than what your children are doing without you, but still it has an interest which makes it worth considering.

Changed Social Conditions Have Removed Our Children from Us

Once upon a time it was a simple matter to determine the whereabouts and employments of the mothers. You do not have to be very old to have had a mother who made all your clothes and most of her own, and did her own baking. We who are mothers now don't, as a rule, make our children's clothes. We think that we can buy ready-made articles to better advantage—they are cheaper in money outlay and the purchase saves time. The same is true with regard to cooking. Why bother to make bread when you can get good loaves from the baker; or to do up fruits and vegetables while standard grades of canned goods are cheap? We don't do these things, although there are so many labor-saving devices now that one would think we could do the things our mothers did in less time than they had to spend on them and still have more leisure to devote to our children.

Of course it is unnecessary to say that you don't teach your children. Why should you, with good private and public schools provided? Very possibly your mother taught you to read. My mother taught me my letters and sundry other beginnings of learning. But now the babies go to the kindergarten long before there is any idea of their reading, just as they attend Sunday-school and get their religious knowledge there while still infants.

You will tell me they are better instructed by professionals who have made a study of pedagogy and are up in the latest methods, and I dare say you are right in deputing lessons, as you have deputed making the children's clothes and cooking their food. I have no criticism to offer along any of these lines. I am trying to ascertain what you put into the time you save that is worth more than that time would be to the children. Is it philanthropy which fills your hours, or politics, or municipal or village improvement, or housework, or self-culture, or study clubs,—or auction bridge? What are you doing without your children?

What Children Miss Who Get Along without Their Parents

I have no trouble at all in telling what your children are doing without you. To begin with, they are missing out of their lives something no later experience can put into them,—a companionship, an example, an influence of such gravity that the Catholic Church does not hesitate to declare that if she has the control of the child during the first seven years of his life, she can give him an impression that will last to the end of his days. Your children are losing that blessed nearness which would serve as an anchor in temptation, as a safeguard against moral and spiritual danger; they are being deprived of something no other relation on earth can confer,—in a word, they are not being mothered! That covers their loss! Can you think of anything much worse?

This on the passive, the negative side. Much more space is required to supply even a suggestion of the active aspect of what they are doing without you.

One Illustration of What Happened to a Girl without Her Mother

Facts are worth more than theories. Here are a few for which I can vouch:

The first is what befell one small girl without her mother when she was turned loose in the "clean, sweet country" among country children. The place was a farm among the hills. The little girl was about six years old, and she and the farmer's young daughters roamed the meadows, played in the barn, and sailed their boats on the duck-pond, either by themselves or in the care of the black "bound boy" of seventeen, who was accounted so trustworthy by his master that the child's mother hailed this chance to enjoy country rest and let her child get along without her. Although the little girl came to no actual physical harm, she was not shielded from a flood of corrupting talk, from physiological details told in their coarsest and most perverted form, and from nasty tales and songs which were reeled off to her by the black boy and by the farmer's children who had previously been under his influence.

"A great deal of it I didn't understand," she told me, when she was a grown woman. "But it polluted my baby thoughts, it put ideas into my head that had no business there at that age, it cursed me with the knowledge of foul words and deeds. I was robbed of my innocence!"

Why didn't she tell her mother? For the same reason your children don't tell you of corresponding experiences! You and they are not close enough together for them to dare share with you what they feel, even vaguely, to be unlawful and wrong. We hear a great deal of the strange reticence of childhood. It seems impossible to exaggerate it. To overcome it the mother must live the child's life and be a very part of it, so that the girl and the boy will talk to her as they would to themselves. But you have to work to bring that to pass and most of you are too busy doing things without your children, to have the time to bestow yourselves so absolutely upon them as this.

Dangerous Social Life of Young People

You may tell me that the incident I have just repeated took place some years ago and that it is not up-to-date. Very well; listen to some things which are going on to-day.

Last summer I strolled one evening through the pleasant paths in the park of a pretty country town. Where the road overhung the river it was protected by a parapet which served as a roosting-place for knots of boys ranging in age from ten to eighteen. Most of them were supplied with cigarettes. From all of them were wafted to the passers-by snatches of profane or obscene talk, and this waxed louder and more energetic whenever girls in couples or in groups passed the boys. None of the girls looked over sixteen; a number of them were still in short skirts. Many of them belonged to respectable families: they were simply young girls whose mothers were too busy or too careless to look after them. Instead of shrinking from notice, they courted it by manner and speech, breaking into song occasionally, returning overture or comment by pert rejoinder or suggestive gesture. This was the sort of thing these special children—most of them were no more than that—were doing without their mothers!

On my way home I stopped in a drug-store. One side of it was given over to the soda-fountain, and the space about this was crowded with boys and girls, bantering one another and exchanging badinage with the clerks in charge. The sight sickened me, and I said as much to the cashier, a grave-eyed, middle-aged woman. She nodded understandingly.

"I can't see what their mothers are about," she said. "You wouldn't believe the things I hear those children say, the appointments they make, the revelations which slip out now and then. It may be dreadful to say it, but sometimes when I look at them and listen to them, the only thing I can think of is a basket of fruit that is rotten before it is ripe!"

The soda fountain and its appurtenances have made their way throughout the country. No longer is ice-cream soda or the ice-cream cone merely a city luxury. The small town, the little village have them; they are found in the general store of the hamlet. Everywhere the soda fountain serves as a magnet to the children and young people; always they cluster about it and bandy the same kind of coarse wit, varied only by locality and personnel. Do you mothers have any notion of the kind of talk which goes on over the "sundaes" and "college ices" and on the leisurely way home in the dark? Do you know the risks your children run, boys and girls alike, by this unchecked, unguarded freedom? And yet "God could not be everywhere and so He made mothers."

"I often wonder how we girls escaped contamination as we did," a college graduate said to me not long ago. "We went to a public school, and now that I am studying sociology, I can see what risks we ran. Yet I don't remember that bad words or dirty stories I heard at school made any impression upon me."

"One reason was because of your home," I rejoined. "Your mother kept in close touch with you all the time; she was your constant companion—I have always said she went through school and college with you—and it was instinctive for you to turn to the things of which she would have approved and to shrink from those she would have condemned."

"Yes," said the girl meditatively. "We never did anything much without mother."

The Importance of Parents' Guidance in Matters of Health and Sex

Do you think I am taking too black a view of the dangers surrounding the children who have to do without their mothers? I do not believe so myself, and I could reinforce my position by testimonies many and varied. Without going further along this line, look for a moment at some of the other things, less ghastly but still undesirable, that your children are doing without you.

In the first place, they are determining their future health of flesh as well as of spirit. Have you spared the time from other pursuits to instruct them adequately as to their physical development? What care have you trained them to bestow upon the nutrition and the sewerage of the body, upon the correct discharge of all its functions? What physiological details do they know, and how have they learned them? When experiences come to them that puzzle or bewilder them, when temptations attack them, is it to you they turn for enlightenment and counsel or to friends of their own age?

"I could curse my mother when I think what her reticence or her carelessness made me suffer!" a woman said to me bitterly not long ago. "She let me go off to boarding school, when I was a girl of fourteen, with no information at all about the physical changes due at that period, and all I learned about them I heard from silly girls of my own age. My want of knowledge and of care then have affected my health permanently. When later I reproached my mother with her neglect, she said she had taken it for granted that I knew all about such things! How did she suppose I had found out? My own opinion is that she was so busy with other things that she forgot it!"

A Deputed Education

Is this an exception? I am afraid not. I could parallel it with half a dozen cases, and they are only samples of many more. How much have you taught your girls and how much are they acquiring without you? What are your boys getting along the same line? If you do not keep them close to you, if you do not share in their thoughts, if you are not frank and honest and straightforward with them from the start, teaching them yourself the things they ought to know, even at the cost of giving up congenial occupations for the sake of their companionship, how can you escape blame if they learn wrong and do wrong? Who is responsible if they enter mature life with impaired health? Can you blame their carelessness along ways in which they have not been guarded, or your absorption in matters which have taken your time from the duties of motherhood and forced your children to get along as best they could without you?

Another thing they are doing is forming their general views of life, not for themselves or by themselves even but as the result of their associations. Are you willing to depute this as well as other features of their education?

The Mother Cannot Afford to Let Her Children Get Along without Her

When you send your children to school you virtually commit the molding of their characters to the bad influences they will find there, unless you devote yourself very sturdily to the task of offsetting these influences in the home. The school has a strong hold on the children, not so much through the instructors, potent as their inspiration may be, as through the childish companionships which make their appeal by the allurement of a common youth and common pursuits and enjoyments. The opinion of another child will often counterbalance not only rules and regulations, but also admonitions, arguments, and entreaties.

You who are the mothers have influence with your children possessed by no one else, in authority or out. You are the model, the standard, the measure for them of knowledge and power; and it lies with you to continue to hold this position and to entrench yourself strongly so far as pleasure and play and projects are concerned. Compare some of the conditions on which I have touched as they prevail with children who have to do without their mothers, with the case of those who are at one with the mother, and see if the attainment of such a state of affairs is not worth the self-denial and sacrifice it will cost. It may often be a sacrifice of worthy objects. Not all of you whose children are doing without you, are playing cards or giving yourselves up to fads or enjoyments. You may be engaged in occupations for the improvement and help of yourself and of others. Perhaps it is Church or charitable work which takes your time, or study clubs that you feel will fit you for the companionship of your children when they are grown, or care of the house and of the material comfort of the family, and duties which you declare you cannot possibly leave undone.

Stop a minute. See what absorbs your time and thought and weigh its value against a present knowledge of your children's whereabouts and interests and pursuits, their friendships and their occupations. Can anything you are doing for others or for the children's future or present benefit, make up for what they are losing by living without you?

THE GANG

BY

JOHN L. ALEXANDER

ADOLESCENCE marks the beginning of the period of social adjustment. Before adolescence, the boy is individualistic and selfish. Even his generosity is often an instinctive response to the wishes of his older friends, for he has naïve knowledge that such generosity will bring greater good. With the dawn of adolescence, however, the altruistic impulse is awakened in the boy's life. It is then that he begins to realize that "no man liveth unto himself and no man dieth unto himself." Adolescence, for this reason, marks the beginning of team work, and team work is only an expression of social cöoperation. From this time on, the boy rarely does anything singly or by himself, but as a rule joins his effort with that of the other fellow; and the path he marks out for himself is continually widened and extended in its interests. Thus self gives way to the gang; the gang to organized school, work or play life; and these to community, State, national and world-wide interests. The boy's direction throughout all this period of adolescence is towards an adjustment with the community consciousness.

The Gang Spirit a Preliminary to Community Consciousness

Just as the community life is complex in its nature, so the boy's social life is complex. Social activities, such as the "party" with its amusement and entertainment, now take on a new meaning. The boy gives as much as he gets, and in the giving and getting begins to create comradeship and fellowship or sociability for himself. Between twelve and fifteen years of age, the period of early adolescence, the social call is the mass call or the gang call. In this period he desires to do everything with his crowd, and the life of the gang to which he belongs is more real to him than the community life about him. This is so because selfishness is only slowly giving away to altruism, and the gang at best is but a little larger self to him. Between fifteen and nineteen, the period of later adolescence, there is a more conscious adjustment on the part of the boy to the life of the community. At this point he hears the specialized call that in a larger way is molding the community. It is now the "frat," the club, or some other organization that definitely appeals to him. His tendency is to make himself a member of larger and still larger groupings, the need of his life seeming to be a widening relationship to the things that surround him. Thus he makes combinations, new combinations, and still further adjustment to the organized life in which he takes part.

The Various Responses to the Social Instinct

From twelve to fifteen, the social effort on the part of the boy is of the grand-stand variety. The individualistic is only dying within him, and the achievement which he covets and attains is necessarily interpreted in the terms of his growing self. Between fifteen and nineteen, the interests of the boy's life begin to yield to one another, the lesser to the greater, with the result that he becomes less and less the individual, and more and more a part of the group life in which he is moving. Thus he begins to have an interest in government, beginning with the community politics and the local questions that are taking up the thought of the adult. It is rather remarkable that in all of this adjustment the boy is independently thoughtful concerning political and religious matters, but is not so along social lines. Rather consciously he begins to dress himself the way the others dress, to wear the same kind of collars, neckties, hats, shoes—in short, to conform to his community manners and customs.

By permission of the Association Press.

The Gang Is What We Make It

The social life of adolescence, in brief then, is not to be confused with amusement and entertainment and pink teas and such like trappings. The social life of adolescence is the conscious adjustment on the part of the awakening man to the relationships of the life about him and to the part that he must have in them. All the organized life of the community is to be sensed and understood by him in this effort on his part to become a man. The measure of his success will depend entirely upon the intelligence and help shown by adult members of the community.

THE AMUSEMENTS OF OUR YOUNG PEOPLE

BY

ALICE PERKINS COVILLE

AMERICAN city children, like the country itself, are old for their age. High-school boys imitate the vices of college students. The newsboy in a college town says, "Match you for a Sunday paper, sir—ten cents or nothing." Our girls are *blasé* at sixteen. Never do virtue and sin so struggle for possession, and never do they grow so rapidly. Are we losing the spirit of play with abandon? "Children are young because they play," says Gosse. "Men are old because they stop playing." Queen Elizabeth's maids of honor played tag with zest, and rehearsed the activities of their ancestors in every mood and movement, as do children to-day. Play is a school of ethics; but its first result is exhilaration.

Why Base-ball and Foot-ball are Worth-While—Coöperation

Savages are all in the adolescent mental state, and we must expect savage characteristics in the games of this period of youth. In response to tribal instinct the individual is now subservient to the whole. The foot-ball, base-ball, hockey, and basket-ball teams have captains and coöperate to some given goal. "What can I do?" asked a high-school boy of his father. "Professor —— says I can't graduate this year if I play football." "Graduate next year," was the laconic reply. Three years later, it was this boy who remembered, in the panic of the fraternity house fire in which seven lives were lost, where the ladder was; it was he who stood on the roof and captained the dazed, stupefied rescuers till they had rescued all from the narrow high ledge, and passed even unconscious ones down the ladder.

I heard a head-master say that he would rather have omitted mathematics than foot-ball from his son's course. But if youths are to play football they must have nose guards and the other proper paraphernalia. Then, as the surgeon said to the alarmed grandmother, "It is not as dangerous as sitting by the fire." The danger of organized athletics is in competition which eliminates the weak, instead of coöperation that calls the strong to the help of the weak—to emphasize the victory, rather than the struggle. But the schools are getting the boys off the grandstand into the play. If we could only get more girls off the piazzas on to the tennis courts, into basket-ball! To master rules and observe them is good training for mind over body.

The Value of Dance and Song

Dancing (which should be rescued from its present degradation) is pure play, the expression of rhythm, the greatest joy of life for least expense, because the movement is automatic. Rhythm makes work easy. Soldiers march to drumbeats, even toward the battle, with unconscious briskness; galley slaves stroked oars vigorously to rhythm; and college boys' throats seem tireless in the sustained enthusiasm of the yells which, they assure us, lead the team to victory (or, at least, to worthy defeat). This age of youth is the very springtime of rhythm. The girl asks for a mandolin, and the boy for a guitar. To accompany oneself (even off key) exhilarates; and to join a school orchestra inspires effort not to be despised.

The Fun and Wisdom of Picnics

The country child has a tremendous advantage over the city child. Golf, tennis, tramps, picnics, and shore lunches are so easily accomplished—if only it is every bit simple, healthful, wholesome fun, that boy and girl enter into normally together (as they should at this age and as it is their right to do). Let the girls manage alone the menu for the picnic, and it will grow simpler for each outing. Some "dogs" to make "hot" on pointed sticks, some ears of corn to roast, and toastable marshmallows, with sandwiches a plenty, make trouble for no one and play for all.

Don't Tell Children They Are Too Old to Play

Girls are influenced too suddenly to give up free girlish sports. I recall now the disappointment I felt when my older brother told me with dignity, not to be disregarded, that I was "too old to run." The whole of my last doll's outfit was made behind closed doors, though its destination was to be an ever remembered corner under attic eaves. The Wright brothers played with kites till they felt it "unbecoming their age," and thus learned some of the secrets of air currents.

Have Boys and Girls Take Their Fun Together Openly

Every possible opportunity for innocent mingling of boys and girls should be wide open, and every environment that makes for secrecy avoided. Long residence in a college town, however, crystallizes the conviction that a wise, *willing,* and companionable chaperon is more essential on a picnic than the lunch basket, as needful at a dance as music, and more important around a campfire than a story-teller.

Every Young Person Should Camp Out and Have a Pet

The secret of camping is that it fairly bristles with basic racial characteristics. It is some immemorial ancestor in us that likes to fish, another to paddle; some Adam in us that cares naught for clothing; while we must go farther still for the fascination of the most popular of all the sports of youth. The wise truant officer goes first to the swimming-hole. The youth revels in savagery, to cook in the open, to build secret houses in trees. "Since mother isn't going to camp with us, I can sleep in my clothes," exclaimed a prospective small camper.

The dog and the savage are inseparable in our minds. Psychology tells us that when the last word is said of the part animals have taken in the progress of the race, it will be a wonderful story. Man's development would have been very different without his dog, his cat and horse. So is the child's without pets. It is interesting to see a boy's attitude change toward his dog in his early teens. He boasts of his tricks, is proud of his wisdom, is a bit more imperative in his demands, and tells you his "points"; but he tells the dog himself that he simply couldn't live without him.

Children's Amusements as Preparation for Life Work

Often enthusiasm in recreation leads to a vocation. One of America's best-known botanists collected plants and flowers indefatigably as a child. When he first seriously announced his intention to be a botanist, his father asked, "Why, boy, can you make a living out of it?" The same botanist's small boys, when nine and ten, had two glass bee-hives on the upper balcony of their city home and slept but a few feet from these busy workers, whose honey grew before their eyes day by day as did the boys' bank accounts. A famous artist often played truant to finish drawing a bird he had procured on his way to school in the morning, with the aid of a South Sea Island blow-pipe. It was a dead bird in his pocket, but it was always a live bird, that could fly and sing, on paper. Yet his father tried his hardest to spoil as great a bird artist as America ever produced, to make a mere civil engineer. At this period the vocational motive must be present, or something is amiss. Every boy (and girl too) has some goal in mind. It may not be the same to-day and to-morrow, but it inspires both play and work.

The Special Amusement Problems of Girls

Girls between twelve and fifteen act and think and feel in cliques. They won't go anywhere alone, but always "stop in" for some one, and if they have to wait, they play bright melody or ragtime. They love to trade compliments, and are glad they aren't boys. Circumstances naturally separate girls from boys in the roughest games in which boys specialize at this time. They like many more games than boys; they like games of chance, cards, guessing games, fortune-telling, and many others which boys like only when girls play with them. They belong to clubs, with officers, badges, and—votes.

A girl's habits and principles are unsettled at this time. She can easily act any character, and delights, as do boys, in charades and plays. But she will select one in which feminine characters predominate, for the boys will shift scenes and take tickets more easily than they will take a part in the cast.

The Special Problem of Boys' Fights—Changing Belligerency to Ambition

One could scarcely talk of amusements for youth and avoid the agitating topic of "scraps." Forbush tells the boy to "turn both cheeks, but never his back; to be the last to take hold and the last to let go." "Boys fight," he says, "and that is the end of it. Girls quarrel, and it is not the end." Lessons in boxing and wrestling give a boy quickness and decision, and a confidence which scorns to bully little boys or run from big ones. After a few lessons in boxing a boy said to his mother, "I feel different inside now when Roland comes toward me," and he acts differently with others also in his new courage. Or, in re-reading many carefully-selected stories, the pugilistic boy may re-fight old battles of knights who fought for higher things than he, and so change belligerency into ambition—put the impulse into ethical form.

Amusements That Are Safety-Valves

Create compelling interests as safeguards against cravings for American excitement. A stamp album brings a boy or girl in touch with many lands and their history, and satisfies the collective instinct. A workshop and "tools to work withal," where model flier bobs, and electric toasters, even, may be evolved, is one of the best means to keep ahead of the "What shall I do?" of youth. "When resourcefulness in play as well as in work is developed, the battle of youth is won."

THE FINANCIAL TRAINING OF CHILDREN

BY

EDWIN A. KIRKPATRICK

UNDOUBTEDLY too much importance is attached to the possession of large amounts of money, yet so prominent a part does money play in our present civilization, especially in cities, that no child is prepared to face life himself without understanding the real function of money. He needs to appreciate that money is simply a means by which labor is exchanged for desirable things. Money is obtained only by labor on somebody's part, and it can purchase whatever can be produced by labor. Money is simply a medium of exchange by means of which labor in producing one article may be given for a thing produced by the labor of some one else.

Labor, though perhaps not the sole source of value, is the most fundamental and primary source, and one cannot go far wrong in presenting this view to children.

The Mischief of Wrong Ways of Dealing with Money

The above statements are rather general but they prepare the way for considering these very practical questions: "Shall I give my children an allowance?" "Shall I pay them for work?" "Shall I allow them to spend money as they wish?" or "Shall I keep them as far as possible from the knowledge and responsibility regarding money?" If the last question is answered affirmatively, the others need no answer.

It is true that children inevitably learn something regarding the uses of money by seeing others buy things, but they really appreciate those uses only by buying things themselves. It is a wonderful experience when a three-year-old finds that he can exchange a penny for a stick of candy, and interest grows as he finds that two pennies will get two sticks and that other things than candy can be bought with pennies, each requiring so many. Seeing other people call for something, and put down some money for it, means little more to him at first than any ceremony, such as bowing or thanking between older persons. If a child never buys things himself, he will very effectually be kept in ignorance of the real nature of money; so if you wish that condition, it is only necessary to let him have none to spend.

The next most effective means of keeping him ignorant of financial matters is to give or refuse him money as you see fit, and to direct him in every case in spending it. It is almost equally effective to let him have money whenever he asks for it, so that he spends with the certainty that he can get more when that is gone. By any of these means the child may be kept in more or less blissful ignorance of financial matters until he is grown and begins to do business for himself. He is fortunate if he does not then suffer severely for his lack of knowledge.

Some Mistakes in Handling the Money Question

Parents who admit that children should know about money matters, or those who have given no thought to the matter, may go to the opposite extreme of making money seem to the child the most important thing in life. He may feel that anything may be obtained with money, and that nothing should stand in the way of getting it.

He may be led to envy people who have money or perhaps to pity those who have little, and yet he may have no valuable financial training. He may regard getting money as chiefly a matter of luck or may think that the use of money is solely to buy at once whatever one most desires at the moment. In a home where money is thus viewed the child attaches an undue importance to money, but has little real knowledge of its use as a measure of values. He knows little of what money costs in effort, or of just how much it will obtain for the home in the way of permanent satisfactions.

In another type of home the child knows just how much money comes in as a result of the hard week's work, and he hears the exact cost of everything that is purchased. He listens to family councils about changing work and about which of several desirable things shall be purchased and for what purpose money shall be saved, until he realizes very distinctly not only that money is important but that so much money stands for so much effort given and so many articles of necessity and enjoyment to be secured. He realizes more fully what money costs when he himself becomes an earner. But it is only when he is allowed to spend as he wishes that he comes to appreciate the significance of money in relation to the satisfaction of his desires. In homes where the saving of money is especially emphasized, the result may be that money is regarded as of value in itself instead of as a means by which the good things of life may be secured. Often persons brought up in such homes become skilled in earning and saving money but never learn how to spend it so as to get the most out of life,—or rather to put most into life.

How to Give Children Early Lessons in Finance

For the intelligent parent who realizes that a knowledge of financial matters must be gained sometime, the question is: "When shall the child begin to learn and how shall the training be given?" It may begin as early as the fourth year or as late as the fourteenth. At the earlier age the child is ready to learn that he can buy things with money. As soon as he can count a little he is able to understand that there is a definite relation between the things that he can buy and the amount of money he has to spend. Progress in counting and in number combinations makes it possible for him to appreciate more fully the value of money; and asking about prices is a great stimulus to calculating.

In these earliest lessons in finance the child has the money he is to spend given to him. Later, in order to learn more of the real value of money, he must find that the supply is limited. He learns that he has not enough to buy some things, but must buy according to the amount he has. Then he realizes that the purchase of one thing will make it impossible for him to buy certain other things. If he gets enough to buy what he wants now and more when he wants something else, he is prevented from learning these very fundamental lessons.

Even a Little Child Ought to Have an Allowance

In the opinion of the writer, every child should be given a small allowance as early as five years of age, and this allowance should be gradually increased as he grows older. He should be free to spend this allowance as he pleases. The parent may advise but should never require him to spend it in any way. The child must learn by his own experiences the satisfaction that may be gained from spending money in various ways. One of the most valuable experiences a child can have is to buy something that gives very little or very brief satisfaction. If such an experience is preceded or followed by a purchase that gives a great deal of satisfaction, the lesson is likely to be of lasting value.

The Educative Value of Making His Own Mistakes

Having limited the amount a child is to have, it is a mistake to help him out of difficulties that he has got into through unwise expenditures. Only in very exceptional cases should money be lent or advanced to him.

The child may at first be inclined to spend for temporary satisfactions or merely to put the money away as he gets it. Neither of these things is desirable. The child should have the experience of spending a penny as soon as he gets it for something that gives immediate pleasure only; and also the experience of saving for a while and then buying something that gives much more lasting satisfaction. The parents should skilfully suggest what the child shall do, being careful that when he saves his money for something, he will be so well satisfied with his purchase that he will again deny himself little temporary satisfactions in order that he may get something worth while. This is not only good financial training but also the very best moral training. The will power gained in thus foregoing little indulgences and carrying out plans for future expenditures is of permanent value in every relation of life.

What a Child's Allowance Ought to Cover

The child should spend money not only for his own wants, but for birthday and Christmas presents to others. Within a few years he should also become financially responsible for his own acts. If he breaks dishes or windows or injures any property, he should pay the damage out of his own money. If this plan is followed, the parent should be very careful not to scold the child for the act. On the contrary, sympathize with him and encourage him to do the only proper thing,—make good the loss as well as he can. Work for some one who makes repairs that he is not capable of may sometimes take the place of paying money. Children as young as six years readily learn to understand financial obligations, and will repair or pay for damaged articles.

But a child should never be required to forfeit money for badness that has not in any way injured property, or if money cannot be used to make good a wrong.

The Value of Giving a Child Pay for Work

It is well for children from the time they are four years old to have certain little duties that they must attend to every day. But it is probably best for a time, or perhaps permanently, to have no exact correlation between the amount of regular work done and the amount of allowance. The child should receive an allowance from the family fund and should contribute some work for the good of the family. The allowance should not be regarded as wages in payment for the work done in the household. In most homes there are things done for which no one receives wages, and the same is true in social and public affairs, and the child should be prepared for this in the home. When he has failed in his duties it may perhaps be justifiable to withhold his allowance sometimes, but if this is done frequently the allowance will soon be looked upon as wages.

Wages or pay for work done should be on a different basis. Only by earning money can a person learn to appreciate that the money received is the result of a definite amount of effort involving self-denial and persistency in work that is perhaps not attractive at the time. Every child should therefore have the experience of earning money, either in the home or outside of it. In most cases the earlier experiences would best be in the home. But care should be taken that children do not expect pay for everything they do outside their regular work. It is a good thing for children to do some work, especially constructive, for the mere pleasure of doing it, but they can hardly be expected to engage in monotonous tasks from that motive. Either commendation or pay may make such tasks relatively agreeable. Learning to sew is fun and making doll's clothes may be very interesting, but hemming towels or wash-cloths soon becomes tiresome. A boy of four who wished to buy a brace and bit for boring holes earned the money to do so by the latter task. From this time on he often worked for pay in order to get something that he wanted, frequently tools or materials with which he delighted in making things.

Two Plans of Payment Contrasted

Care was taken, especially as he got older, to pay him just about what the work was worth as measured by the price that would have to be paid an adult for doing it. It was very interesting to note that when he wanted to buy something he was anxious for a job, but if there was nothing special that he wanted at the time, he was not inclined to take even very good jobs. He knew that money is sure to be useful sometime, but the vague "sometime" gave nothing like the stimulus produced by the idea of getting a saw or a toy pistol or a cart the next day, week, or month. His actions were somewhat like those of the uncivilized man who works only when hungry. It was necessary that the time required for earning a specific thing should not be too long; otherwise he got discouraged and gave it up or would not undertake it at all.

When about seven this boy earned five dollars to buy a second-hand bicycle, but a new one was purchased and he was permitted to earn the additional amount later. (To let a child have a thing before it is fully paid for is not usually a good thing, but in this case the boy was quite averse to remaining in debt.) In order to give him a good chance and also to give him a lesson in working whether he wanted to or not, a bargain was made by which he was to receive a dollar a week for doing whatever he was asked promptly and without complaining. After a time, especially when the tasks were small, he became more reluctant to work. He was reminded of the bargain that he was to work without complaint, but finally threw up the contract and returned to the plan of being paid for whatever jobs he did. This was much less profitable, and after a while he wanted to return to the plan of payment by the week. This was not permitted, for his parents wished the lesson of the value of faithful, cheerful performance to be made impressive and wanted him to realize that contracts cannot be broken and resumed at will. He was made responsible for the care of his bicycle and his other property. The next summer he left the bicycle out in the rain and sun once or twice, and the result was a warped rim. Sadly but without complaint he paid the two dollars necessary to have it repaired.

Children Should Never Be Paid for Doing What Is Merely Disagreeable

Should children be paid for doing unpleasant things that have no economic value, such as taking medicine or having a tooth pulled? My answer is most emphatically "No!" Money, except in the form of an allowance, should only be paid for things that have an economic value, otherwise the child cannot realize the real relation of work and money in the world. Almost equally objectionable is the giving of money for acts of politeness or kindness. These should be paid for in equivalent acts of politeness and kindness, and ideals of courage should be fostered in connection with the enduring of pain. Outside of the home money will not be received for enduring pain or doing kind acts, and to pay for such in the home is to give the child false teaching as well as a low ideal of courage and kindness.

As children grow older the financial training may be carried farther by giving them an allowance for necessary expenses, as school lunches and car fare, or for shoes and gloves, and finally for clothing and all expenses. This should be done gradually as the child develops judgment, and may well be accompanied by the keeping of accounts and the beginning of a bank deposit.

THE BLUNDERING BOY

BY

VIRGINIA TERHUNE VAN DE WATER

"Boys from twelve to eighteen years of age should be kept in a barrel and fed through the bung-hole!" declared a young girl. "They are without exception simply intolerable—big, blundering things!"

Thus spoke youth and intolerance. Even I cannot deny that the period the girl deplored tries the patience of those to whom the boy does not belong. Yet it is not the boy's fault. Those who have studied him appreciate that he is no more to blame for certain unattractive tendencies during this critical period, than he is for the fact that his voice changes, and ranges from a raucous bass to a squeaking falsetto, without his volition and in spite of his mortification at its erratic tendencies.

A transition period is always one of discomfort. You can sympathize with the Irishman who said that he did not mind being dead, but that it was the dying he objected to. Heaven may be very pleasant, but getting there is not always an agreeable experience—so far as we know.

So the boy who is no longer a young lad, and is not yet recognized as a full-grown man, is not having a happy time. He certainly does commit many blunders, and yet in spite of this fact the boy is self-satisfied or pretends to be. He is armored in a coat of mail composed of defiance and egotism. But he often wears it to conceal the struggles of his naked soul.

How to Help the Boy Correct His Awkwardness

No two boys are alike at the blundering period of their existence. The age attacks them all in a different way, like grippe and love. Some are loud and aggressive, some reserved and bashful; all are more or less conscious of themselves.

"Oh, mother," sighed a sixteen-year-old, "I wish I knew where to put my feet and hands when I go into company!"

Where indeed? No matter where he puts them they will be in his way and will flop about helplessly. Their owner looks with envy at his father when he drops into an easy chair and lets an arm drop gracefully over the back, as he chats with a caller. A few minutes later the son attempts the same thing, and his mother takes an opportunity to remind him, in an agonized whisper, that he "must not sprawl all over the furniture in that way." Somehow when *his* arm is thrown over the back of a chair it hangs in a clumsy mass almost to the floor, and his hand gets red and swollen, and he knows that he looks like a fool. And, worst of all, his parents inform him that he does.

"Hold your shoulders straight, my son!" admonishes his father, as the boy strolls to church or theater in front of his parents.

The lad straightens himself, instantly conscious that the parental eyes are upon him.

By permission of the "Pictorial Review."

"Dear," a few moments later from his mother, "I wish you would hold your head up when you walk."

The head is lifted and the neck stiffened until the owner feels like one of Madame Tussaud's waxwork exhibits.

"A Great, Clumsy Hulk"

"Lift your feet, my son!" says his father. "You scrape the walk with each step you take."

Then, when the boy, flushed and vexed, mutters that he is walking as well as he can, *paterfamilias* probably retorts:

"All right, sir; since you do not want to look like a gentleman, I will let you alone after this, and you can remain a great, clumsy hulk!"

" 'A great, clumsy hulk!' Just that," thinks the lad bitterly. He has felt all the time that he was awkward and ungainly, and now his father has confirmed his conviction.

I know boys must be corrected for awkward carriage and for shuffling gait; but surely there are times and places in which it can be done better than on the street! It is an error to correct awkwardness at the moment that it is committed. Wait until the walk is over; then remark casually:

"Dear, I notice that you are not as straight as you were. I should be sorry to have you spoil your back by a stoop. Try to remember to carry yourself erect."

That is enough for the time being. Digress from that point to tell of the training in military schools and of how the fellows are made to throw the chest out and draw in the abdomen. Relate laughingly the story of the man who bent over backward so far in his effort to stand straight that some wag said he looked like a crescent moon sailing down the street. Get away from the personal side of the topic. You will note that the boy has remembered the warning and you will have reason to commend his improved carriage, if you watch for an opportunity to do so.

And watch for it! If you would have the boy blunder less, commend him when he does the right thing.

The Sympathy of the Mother Is Peculiarly Helpful Here

Fathers are important factors in the training of boys; but I venture to assert that the average mother can manage a boy better than his father can. Of course there are exceptions to every rule; but observation has led me to think that the mother has more to do with forming the boy than her husband has. The ideal condition exists when both parents work together.

I fear the woman is often at fault when she and her husband do not agree as to the proper training of the boy. The mother flies to arms as soon as the father utters a rebuke. Even if the rebuke was unmerited, it is a mistake for her to resent it in the boy's presence. As soon as she does this she gives the lad the impression that he and she are leagued against the father. If she cannot agree with her husband, let her hold her peace. Later, when he and she are alone, she may express herself; but the boy should not hear her do so.

And what if the boy feels that his father is unjust, and tells his mother this? It is still possible for her to assure him that his father meant no injustice, and that if he was mistaken in his rebuke, he was acting from love for his son and from what he felt to be for the son's very best good.

Perhaps nothing increases a boy's tendency to blunder more than the fact that he knows he is a blunderer. This fact is called to his attention by the typical older brother, if he has one. As the emancipated slave is the most merciless of masters, so the youth who has only recently outgrown his own age of blunders in speech and manner is the most unmerciful critic of the younger brother.

A Society for the Suppression of Older Brothers

"Why don't you take the staircase with you?" he asks, as the lad stumbles in going up the steps. Or, "Why don't you sit on your hands to get them out of your way?" he queries, when he sees the blundering boy struggling to appear at ease. Surely a society for squelching the older brother should be organized in some households.

In all the trials and tribulations incident to his age, the boy should find his mother his unfailing confidante. He should feel that she always understands—even if all the rest of the world does not. The mother must keep in touch with the lad in all his experiences, though I do not advocate making a mollycoddle of him. She must keep herself close to her boy, rather than try to keep him close to her. She must set her own feelings aside and become interested in the things that interest him.

"Even foot-ball?" does some mother gasp?

Yes, even foot-ball! And I know whereof I speak and just what I am demanding when I say that a mother ought to force herself to go and see her son play foot-ball.

"If mother had only been here!" said a high-school lad to me, when I congratulated him on having made a touch-down. "I always wish for her when we have a good game."

"Does she never go to see you play?"

"Oh, no! She says she can't stand it."

Perhaps she cannot. I do not know. Only, if the lad "wished mother could be here," physical effort and nervous strain might not have seemed too great a price to the mother to pay to gratify the lad's wish. Hard? Yes, very hard; but it would have forged one more link in the chain that bound her son to her.

Sport and Discipline for the Boy in His Teens

If you would have a boy less of a blunderer, let him "go in" for all the athletics that he will, always supposing a trustworthy physician says that they are safe for him. Sports of this kind do more to make a fellow forget his arms and legs, and to become agile and graceful, than would a volume of maternal and parental reminders.

In all this I do not suggest that the parental control shall be weakened, nor that anything short of complete obedience shall be permitted. Frankly, however, I may well say that if a mother has waited until her boy has reached the blundering age to exact obedience from him, there is small chance now of her ever receiving it. She should have begun when he was a baby. If she did this, there will never be any question whether or not her son will do as she wishes. But if she would keep his confidence, she should not demand of him what is not fair to him now that he is a growing lad. The mother who forbids her son to go swimming, to skate, to play ball, is treating him unfairly and weakening her influence over him. Let her make him feel that she has always been just, and he will not protest against any of her reasonable claims.

The Adolescent Boy's Bark Is Worse than His Bite

The blundering boy is all right at heart, if his mother has done her part. Judge him by what you know he is, and not by what he seems to be. Sometimes he is a bit gruff, as when, for instance, he is teased about some girl he likes and admires. That very gruffness is an evidence of his finer feelings. He has not learned yet to laugh lightly and talk of something else, as his elder brother does under similar circumstances. But if they are nice boys, each is, in his own way, trying to keep the conversation from the girl whom he respects too much to allow her to become a topic for jest. Try to see the spirit of chivalry that lies behind the boy's gruffness, and help him change the subject. I know a mother who picks an especially fine bunch of roses from her greenhouse and says to her boy:

"Why not take some of these over to Molly? She is so fond of roses."

It is needless to say that her son talks to her freely of Molly and of the other girls whom he likes in the respectful, almost reverential way peculiar to the nice, blundering boy.

"I am glad I have no sons!" exclaimed a mother of daughters. "Of course I should be proud of them; but they are such a responsibility! Little girls are always sweet; but boys have such a long, blundering, uninteresting age!"

An uninteresting age! Well, I have known boys from the time they gave their first cry to the day of their graduation from college, and I have never yet found a year or a month or a day—no, nor an hour—when they were not interesting. Even the groups of boys on the street interest me. Girls may look at me as if I were an intruder if I ask them a question. Boys never do. Last week a group of lads stood admiring a small puppy. I joined the circle.

"May I see him?" I asked.

"Sure!" said the owner. "You can hold him if you like."

"How old is he?" I asked.

"Just three months. He is a thoroughbred bull terrier. Want to see his teeth?"

Of course I did, and the entire group proceeded to assist in the operation of opening the puppy's mouth and showing the tiny, sharp points that already looked capable of holding fast.

"I hope his hairs haven't hurt your dress," said the owner solicitously, as I handed his wriggling treasure back to him.

"No indeed!" I replied, and I went on my way happier for having been, for even a few minutes, one of a circle of awkward, honest, blundering boys. I wish I could have a dozen such near me always!

SOCIAL PROBLEMS OF THE HIGH-SCHOOL AGE

BY

ELAINE GOODALE EASTMAN

As we all know, the adolescent boy or girl is entering upon a period when social life outside the home becomes at once a necessity and a peril. The younger child, happily provided with a resourceful mother and a family of brothers and sisters not too far removed in age, needs hardly anything more; but now this child is transformed from a self-centered little individual moving smoothly in a very limited orbit, into a creature of far-reaching susceptibilities, and complex cravings for novel and uncomprehended satisfactions. This mysterious awakening of the soul and senses alike is closely synchronous with the high-school age.

The Problem of the New Interest in Dress

One of the first manifestations of the new era is a sudden and intense interest in matters of dress and personal adornment. With the boy this transition is especially abrupt: the average healthy boy, up to thirteen or fourteen years of age, asks little of his clothes except that they be comfortable, and displays a positive aversion to soap and water. The little girl who has been sensibly brought up, has normally scarcely more self-consciousness. But now there awakens in both boy and girl a passionate desire to look well in the eyes of others—a desire that may be frankly displayed or carefully suppressed, according to individual peculiarities or the force of circumstances.

A moderate degree of girlish vanity or of boyish conceit is rather to be desired than not. A reasonable satisfaction with one's appearance is almost a condition of efficiency. Even if this satisfaction appear fatuous to the middle-aged observer, it should never be ruthlessly demolished or held up to ridicule, lest a needed prop go with it.

The manly youth rarely develops inordinate love of dress, even for a brief season, and it is well to foster a dawning self-respect and regard for the proprieties by parental consideration of his taste in neckties and other articles of apparel. The girl, of course, has far greater opportunity and temptation to revel in extremes in the gentle art of self-adornment. The passion for finery and the slavery to fashion are feminine vices which have been systematized and commercialized like other vices, and they should be combated—but discreetly. The economic side of the question is best taught by giving the child a regular allowance, and requiring him or her to purchase, first, the minor articles of dress, and as soon as possible, perhaps at sixteen or seventeen years of age, the entire wardrobe.

Study Simplicity and Appropriateness in Dress

If the allowance be small, extravagances are at once placed out of the question; but if parental means and indulgence make it a liberal one, mothers should nevertheless insist upon simplicity as the keynote. The silks and jewelry worn by some young girls to school are absurdly inappropriate, and our daughters should know that sensibly-conducted boarding schools require the plainest possible serge frocks for everyday wear. The becoming "Peter Thompson" suit is ideal for the purpose. For evening wear, the traditional muslin, with modest round neck and elbow sleeves, is in better taste than elaborate chiffons for the girl under eighteen, and only the simplest ornaments are permissible.

The girl who is plain, or awkward, or for any reason lacking in necessary self-confidence and the natural vanity of her years, requires definite help and encouragement. If she is allowed to brood over her deficiencies, and to exaggerate them, lasting harm may be the result. Never, for one moment, permit her to suppose herself hopelessly unattractive, but tactfully help her to make the most of the good points which she will undoubtedly possess. It is essential, indeed, for both the pretty and the plain girl, as well as for the "average" girl who is scarcely the one or the other, to make enough of a study of her own style, figure, and complexion to enable her to appear at her best throughout life; and this is far easier to learn at the high-school age than later. Above all, the wise mother will seek to minimize as far as may be the tyranny of fashion, persuading her daughter to avoid the extremes of style which are often immodest, ridiculous, and unnecessarily expensive.

The Problem of Awkward Self-Consciousness

The art of behavior is closely allied to that of dress, the two forming a sort of outer shell of personality and an avenue of approach to the outside world. Strangers judge us by our appearance, our clothes, our bearing, speech, and manners; and it is surely desirable that all these should express our real selves truly and graciously. The parents of the growing boy and girl need infinite wisdom and patience, if this result is to be attained. For the moment the children are painfully self-conscious, either distressingly shy, uncouth, and brusk to the point of actual rudeness, or affected and mincing past all endurance.

The best cure for self-consciousness is a genuine and active interest in other people and in interesting things. Ridicule or sarcasm is scarcely ever admissible as a weapon used by the mature against the immature, but if it may ever be employed, the occasion is the annihilation of a deliberate "pose." Never allow a pose to become permanent, for it grows even uglier with advancing years. Try to impress upon assertive and bombastic youth that self-control and thoughtfulness for others are the foundation of good manners, which can never be "put on," but must always be developed from within. Having grasped this fundamental truth, he will gradually reduce asperities, discard affectations, and replace the crude desire to attract attention and win admiration, or even love, with the far finer wish and growing ability to give of himself in a way to add to the happiness of those about him.

The Problem of Pleasant Relations with Elders

Let us take, for example, that courtesy toward one's elders which is so true a test of good manners in the youth, and moreover so conspicuous by its absence in present-day circles. Such courtesy cannot be taught as a mere empty convention. The automatic rising to one's feet or the perfunctory salutation—how unsatisfying such things are to the elderly relative or friend of the family who really loves young people and wants to be met half-way on a genuine human footing! Not that he would care to relinquish that shade of delicate deference so becoming to both—not at all; but underneath it there must be the real respect for added experience and work accomplished—an indescribable mingling of fresh comradeship with tenderness, gratitude, and a touch of reverence.

The high-school boy or girl who craves exclusively the companionship of his contemporaries, who is frankly bored by the society of older people, who finds nothing to say to them and who can't conceive that they have anything to say that will really interest him, is sincerely to be pitied. Perhaps this feeling grows out of the childish notion that teachers in particular and grown-ups generally are natural enemies, to be ignored or outwitted. Perhaps it is in part a result of the common practice of either excluding the young folks from family table-talk, or of abandoning it to them altogether, and of separating the various ages in social gatherings. I am in favor of parties of mixed ages, where two or three generations may mingle as naturally and pleasantly as in the home itself, each learning of and enjoying the other.

The Problem of Young People's Social Organizations

The social life of young people in their teens falls chiefly within two classes: club life with those of their own sex, and somewhat more formal association with those of the opposite sex. Both are needed for all-round development, and both should be controlled and safeguarded rather than belittled or suppressed.

Probably no better form of club life has been devised for the average boy than the Boy Scout organization, which encourages and develops a manly physique, resourcefulness, initiative, courage, loyalty, comradeship, and, indeed, all the fundamental virtues. A national and international society, it is big, democratic, and inspiring, and provides for that wise leadership without which the boys' club is apt to degenerate into the irresponsible "gang." There are also the school athletic clubs, which are excellent when they do not unduly stress mere physical prowess and the competitive spirit. It is better for the boy to learn to coöperate than to compete, if he is to get in line with the spirit of a new age.

The parallel organization for girls is the Camp Fire Girls of America, a younger but equally helpful, sane, idealistic movement for the inspiration of women and the rehabilitation of the home. The emphasis upon out-door life is new and valuable, and the ideal of service is a noble one. The ordinary social or neighborhood club of girls might well resolve itself into a Camp Fire, with its Guardian, its definite aims, honors, ceremonials, songs, and symbols, all skilfully adapted to the needs of aspiring girlhood.

Dramatic and musical activities, either within or outside these organizations, are always educational, but one must avoid the error of belonging to too many clubs, which will surely detract from the solidarity of the home. The secret societies are quite generally recognized as undesirable in high schools, because they are undemocratic and because they lead to various extravagances not readily checked.

Church Organizations for the Young Are Too Often Money-Making Schemes

Nearly every Church has its semi-social, semi-religious junior league or auxiliary, sometimes for girls alone, sometimes for both girls and boys. Frequently the main object of these societies is filling the Church coffers, and to this end there is a constant succession of entertainments, fairs, and suppers. Except perhaps for very small and unsocialized communities, I think it better to separate social, commercial, and religious activities; not that religion should not pervade all life,—for of course it should,—but because there is little or no spiritual uplift in this perpetual appeal to the lower motive. Young people, especially, need to sacrifice something for their ideals, and might better deny themselves some luxury, or shoulder some bit of real work for the cause in which they are interested, than slip out of responsibility and self-denial and have the fun of private theatricals or of selling cake and candies manufactured in the home kitchen. Moreover, there is much wasted energy and a great deal of self-deception about these amateur schemes for "raising money."

Either the Church or the home should help them to form during these critical years the habit of direct and personal service to others—the kind of simple, human relationship that gets as much as it gives. A "shut-in" or a sick neighbor to visit regularly, or a less-favored child to think and plan for, means more to the boy or girl than an enthusiasm for foreign missions, or for any far-away, impersonal benevolences.

The Problem of Social Calls and Dancing

At what age should our boys begin to "make calls" upon their girl friends, and the girls to receive callers? It is impossible, when the children have grown up in neighboring homes or have gone to school together all their lives, for the intimacy to continue into maturer years without a noticeable break. But more often the young people re-discover each other after a period of comparative indifference, and there is a distinct flutter when Tom, who has coasted and skated and picnicked with Alice since kindergarten days, rings the door-bell for his first formal call.

In the country and in small towns evening calls are paid at fifteen or sixteen or seventeen years. There can be no serious objection to the custom, provided the young girl is found in her family circle and under the wing of a tactful mother, who arranges for music and games and conversation in which all may join, or at most for a degree of seclusion in a connecting room with the doors open. Both parents should greet the young man on his arrival and take pains to chat with him for a few minutes in the course of the evening, which must, of course, end at an early hour.

Apparently the favorite diversion of our boys and girls, if not of their parents and grandparents, is still the dancing party, and the "new dances" seem to have won their cause in the face of much protest. Doubtless they may be danced with as much propriety—or impropriety—as the older waltz and two-step. It is safe to say that the high-school dance should be confined to Friday evenings in term-time, that it may not interfere with either sleep or study-hours. An understanding among the mothers on this important point is highly desirable. It is best to restrict the invitations to a limited circle so that no undesirable acquaintances may be made, and the party should be over early, at ten or eleven at the latest. Let the dresses, the decorations, the refreshments, be simple and unostentatious, and always bear in mind that young folks between fourteen and eighteen are still just boys and girls, not make-believe men and women, and that the more childlike their pleasures, the safer their future happiness. The girls should be called for after the party by father, brother, or maid, and not left to the escort of their youthful swains—a custom not sanctioned in the best society.

The Problem of First Love Affairs

If I were to observe an incipient "affair" between two very young people in whom I was interested, I should treat it simply and frankly as a boy-and-girl friendship, carefully avoiding the sort of open opposition that provokes secrecy, but combating a too particular interest with other interests and other agreeable friends. It is astonishing to find many older people willing to tease children about their "sweethearts" and by their thoughtless trifling actually encouraging the growth of precocious sentiment. No doubt there are passionate and early-ripened natures that burst into premature blossom in spite of all precautions, but I believe that the average, well-brought-up American youth or maiden can be safely guided to maturity by wise and watchful parents. It is well to have a prudent oversight of correspondence, and especially of the use of the telephone—that very informal and sometimes dangerous adjunct to modern social life.

Parents Should Exercise a Wise Dramatic and Literary Censorship

Of course no careful mother will send her young daughter unchaperoned upon a picnic or sleigh-ride, still less to the theater, to which she should never go unless the nature of the performance be known beforehand. Such plays as "Peter Pan," "Little Women," "Rebecca of Sunnybrook Farm," "The Blue Bird," "The Passing of the Third Floor Back," and some others produced in recent years, are not merely innocent but positively good in their influence. Many other plays could be named which are at best harmless, and many more which must inevitably coarsen and harden and vulgarize the sensitive spirit. The same may be said of novels; and no parent has done his full duty who fails to supervise the young son's or daughter's reading for pleasure, and to see that they are supplied with interesting and charming and helpful stories, and that, if possible, their curiosity is not aroused concerning those which poison the springs of thought and hang evil pictures in the halls of memory. Such books may sometimes be found on the library shelves or even be presented to the young people by unthinking friends, who probably have not read them, and in such a case a really pure and unvitiated taste may usually be relied upon to reject then at once.

Finally let me say that I earnestly believe in the true home as the center of our children's lives and the soul of their activities until the time when they leave us forever, in its sanctities and loyalties as their best protection, and in the memory of them as their talisman through life.

THE BOY SCOUTS

BY

ARTHUR R. FORBUSH

In Philadelphia there is a watchman at a railroad crossing who is crippled. Every evening it is a part of his duty to place a lighted lantern on a high post and to take it down again in the morning. Because of his physical condition it was a painful and risky bit of work. A Boy Scout passing by one day noticed the old man's difficulty, and took the lantern down for him. He has done this every day since, feeling it was his duty as a scout to be helpful.

Near Worcester, Mass., one winter the scouts distributed more than four tons of grain so that the wild birds who were not able to get through the snow to the ground might be able to secure food. In the town of Nyack, N. Y., the scouts keep the firemen supplied with coffee during their battles with fire in the winter.

How Boy Scouts Help at Home

A few examples of good turns reported to leaders are as follows: "I buttoned Mary's dress, because mother was busy." "I wiped the dishes for my mother." "I saw a dog that was hungry and I fed him." These are all little things, but when it is remembered that there are over three hundred thousand scouts in the country, and that each one is doing a good turn every day, it will be seen that the total value is too great to be calculated.

This spirit of helpfulness directly affects, in probably a greater degree than any other one thing, the home. The Boy Scout who helps his mother at home is not doing a "sissy act"; he is merely doing his duty. If he washes the dishes, takes care of the baby, or helps in the many other kinds of work about the house, he is not "tied to his mother's apron strings"; he is living up to his oath in the best way possible.

How Scouts and Schools Work Together

Scout work means a different attitude toward the boy's school work. A mother of one of the scouts in my jurisdiction came to tell me that her son was regularly playing truant from school. I knew the boy. He was a lovable little fellow, but simply bubbling over with energy. This energy had no natural outlet, with the result that it was running into mischievous channels. The boy was put in a scout troop, and within eight months he had become a first-class scout and had won eight or ten merit badges, a truly remarkable record. During the summer he went to the scout camp and improved so rapidly there that his mother could not understand what had come over him. When one of the great boarding schools of the country offered three scholarships worth $600 a year, to scouts who could meet the very rigid requirements, one of these scholarships was offered to scouts living east of Pittsburgh. In this territory there were more than 100,000 scouts. This boy—so recently a truant—won the scholarship.

How the Scouts Protect and Save Life

Knowing how to give first aid to the injured in case of accident is required in both second- and first-class scout work. There are at least 100,000 first- and second-class scouts in this country who are prepared in case of an accident to bandage wounds, fractures, burns, etc., and this, in a great many instances, means the saving of life. More than 10,000 injuries from accidents are treated by scouts each year. More than one hundred lives have been saved in the five years of the existence of the scout movement by scouts who were ready to do their duty, and if necessary, sacrifice their lives for others. The scout commissioner of Toledo while in camp one summer with more than one hundred boys, lost his life and another scout sacrificed his, in a vain attempt to save their friends. A number of the boys were swimming in Lake Erie and the rest of the boys were watching on shore.

One of the boys who could not swim had been wading near the shore; suddenly he stepped into a swift current and was carried out into very deep water. Another scout, without hesitation, plunged in to aid his friend, seized him, and was bringing him back to safety, when he was seized with cramps and went down. The scout commissioner, though fully dressed, plunged into the lake and swam toward the two boys, but the icy cold water cramped his muscles, and he sank. Another scout, who had also plunged into the water seized the commissioner and held him up while a dozen of the other scouts swam out to the rescue, knowing that the water, which was practically melted ice, might cause them to lose their lives. Eight of the boys, in extreme danger, were saved by the promptness of the other scouts in forming a human chain, and were brought back to shore after a great struggle. Four of the boys were unconscious, and were revived by the skilful application of artificial respiration by their trained comrades.

The Scouts as Citizens and Patriots

In these days one can hardly read a newspaper without learning how the Boy Scouts of some city or other combine to do a good turn for the community as a whole. At the fiftieth reunion of the Grand Army of the Republic on the field of Gettysburg, 800 boy scouts did work which brought forth commendation from all over the country. One of the Philadelphia papers said: "If there ever was any doubt as to the usefulness of the Boy Scouts, all of it has been dispelled by their activities at the Gettysburg reunion. Seldom has any organization, either juvenile or adult, excelled this youthful organization in discipline, usefulness and helpfulness."

A Harrisburg paper said: "Let it be inscribed in capital letters that the Boy Scouts have made good with a bang. In a great many instances the old men have not known what to make of such courteous treatment from such small boys. More than once they have been seen to offer tips, but of course taking tips is strictly against the scout code, and the boys politely refused them."

That the chivalry of the ancient knights is not altogether lost, was shown by the work of the Washington scouts at the time of the great suffrage parade. A thousand of these boys were on duty helping to keep the crowds back from the line of parade. The police of the city were absolutely inefficient, and it was nothing but the work of these brave little fellows that kept the women from being torn to pieces by the hoodlums who were storming the lines. Time after time the boys were swept off their feet, only to get up again and charge ahead in an endeavor to protect the women. Any one who is doubtful as to the value of scouting should read the report of the Congressional Committee which investigated this affair. Page after page of testimony praising the boys is given.

Cities all over the country are recognizing that a scout is different from the ordinary boy, and are offering special medals for their knowledge of the city and services to it.

Unfavorable Criticisms of the Scouts Based on Misunderstanding

There have, at times, been two criticisms of scout work made by people who do not understand the organization. The first of these is that the scout movement is military: that is, it trains boy soldiers and in some vague, indefinite way is an adjunct to the army. This is absolutely incorrect. Its purpose is not to train soldiers but citizens. The boys are expressly forbidden to drill with rifles, and in fact no marching of any kind is taught except the simple evolutions necessary to move a group without confusion. A uniform is worn to emphasize the spirit of democracy. No distinction is ever made between the rich and poor or because of sect or creed. Every boy stands on the same footing.

Another criticism is that it costs too much to keep up the scouts. This criticism is not just, for two reasons. In the first place, no equipment of any kind is required. It is not necessary that the boys purchase uniforms, flags, or anything else. If, however, they wish to do this, they are required to earn the money themselves. That is, they are made to feel that they must be independent; they must not rely on their parents. They are not allowed to accept any part of the scout equipment as gifts from their parents or friends. This encourages thrift and self-reliance.

A Simple Appreciation of the Scout Movement

Many men have written about the Scout Movement. Many have told its value, but never have any given me as good a reason for the existence of the Scout Movement as did a little newsboy the other day. He stopped me as I bought my evening paper. "Say, Mr. Forbush, I wanta be a scout." "What makes you think so?" I asked. "Well, I see dat de kind of guys I goes with ain't getting nowhere and I wanta. Dem Boy Scouts know every ting dey is. Dey's always on de job. Dey's wise guys and my bunch don't know nuttin'. I wanta be a wise guy."

Here is the answer. The Scout Movement is teaching boys useful knowledge and giving them a good time while they learn, and the training they get will make them more efficient and worth-while citizens fifteen years from now.

The Conditions the Scouts Seek to Restore

In one of the chapters of his book on "Child Life and Education," Dr. G. Stanley Hall has given a picture of his life as a boy in Massachusetts forty years ago. In this chapter is summed up all the motives of the Boy Scout Movement, because it gives an outline of the life and activities of the boys of that generation, and these activities are what the Boy Scout Movement is trying to bring back to the boys of to-day. It is manifestly impossible to reconstruct the living conditions of that period; therefore in order to have the same high ideals taught to our modern boys, it is necessary that some new system of activities be devised. These are found in scouting. The Boy Scout Movement—for it is a movement rather than an organization—is intended to make the boys of to-day self-reliant, independent, and manly, as were the boys of the past generation who were not contaminated with the enervating influence of city life.

The General Activities of the Scouts

The activities of the scouts have been carefully thought out, and every requirement has solid value behind it. For instance, before the boy can become a member of the organization he must learn the scout oath, motto and law, and must be able to tie at least four knots. Parents frequently ask what the value of tying knots is. Careful thought will show that it is without doubt one of the best methods to teach the mind and hand to work together. In other words, it teaches coördination.

The high ideals of the scout program are shown in the scout oath and law. Nowhere short of the pledge taken by the famous Knights of King Arthur were ever such ideals held before the boy as in this oath and law. The boy entering the organization promises: "On my honor I will do my best to do my duty to God and my country, and to obey the scout law; to help other people at all times; to keep myself physically strong and mentally awake, and morally straight." The scout law which he swears to uphold is as follows: "A scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent."

The Tests a Second-Class Scout Must Meet

As I said above, the whole plan of the scout organization is to make the boys who take up scout work independent, self-reliant, manly—prepared in every emergency to do the right thing at the right time. This is done through the agency of the requirements for the higher degrees, those of second- and first-class scout. As incentives, there are badges awarded when he has successfully passed the requirements. It is seldom that a boy will not work his hardest to win the right to wear these badges.

After the boy has become a member, he is called a tenderfoot, and takes up the requirements for the next rank, that of second-class scout. He must serve at least one month as a tenderfoot:

> Learn elementary first aid and bandaging; know the general directions for injuries; know treatment for fainting, shock, fractures, bruises, sprains, injuries in which the skin is broken, burns, and scalds; demonstrate how to carry injured, and the use of the triangular and roller bandages and tourniquet; know elementary signaling; know the semaphore, or the international Morse alphabet; track half a mile in twenty-five minutes, or, in town, describe satisfactorily the contents of one store window out of four observed for one minute each; go a mile in twelve minutes at scout's pace—about fifty steps running and fifty walking alternately; use knife and hatchet properly; prove ability to build a fire in the open, using not more than two matches; cook a quarter of a pound of meat and two potatoes in the open without the ordinary kitchen cooking utensils; earn and deposit at least one dollar in a public bank; know the sixteen principal points of the compass.

The Tests a First-Class Scout Must Meet

After he has completed these tests and won his second-class badge he starts out to win a higher rank, and again a series of tests is laid before him, calculated to make him "physically strong, mentally awake and morally straight." Before he can become a first-class scout he must do the following:

Swim fifty yards; earn and deposit at least two dollars in a public bank; send and receive a message by semaphore or international Morse alphabet, sixteen letters per minute; make a round trip alone, or with another scout, to a point at least seven miles away (fourteen miles in all), on foot, or rowing a boat, and write a satisfactory account of the trip and things observed; know the methods for prevention of panic, what to do in case of fire and ice, gas and electric accidents, how to help in case of runaway horse, mad dog, or snake bite, treatment for dislocations, unconsciousness, poisoning, apoplexy, sunstroke, heat exhaustion and freezing, and treatment for ivy poisoning, sunburn, bites and stings, nosebleed, earache, toothache, inflammation or grit in eye, cramp or stomachache, and chills; demonstrate artificial respiration; prepare and cook satisfactorily in the open without regular kitchen utensils, two of the following articles, as may be directed,—Eggs, bacon, hunter's stew, fish, fowl, game, pancakes, hoecake, biscuit, hardtack, or a twist baked on a stick—and explain to another boy the methods followed; read a map properly, and draw from notes made on the spot an intelligible rough sketch map, indicating by their proper marks important buildings, roads, trolley lines, main landmarks, principal elevations, etc.; point out a compass direction without the aid of a compass; use an ax properly for felling timber, or produce an article of carpentry made by himself and explain the method followed; judge height, distance, size, number and weight within 25%; describe fully from observation ten trees or plants, including poison ivy, by their bark, leaves, flower, scent, or fruit,—or six species of birds by their plumage, notes, tracks or habits,—or six species of native wild animals, by their form, color, call, tracks or habits; find the North Star, and name and describe at least three constellations of stars; furnish satisfactory evidence that he has put into practice in his daily life the principles of the scout oath and law; and enlist a boy trained by himself in the requirements for a tenderfoot.

The Highest Honors a Scout May Attain

After he has become a first-class scout there are many other honors which he can win. Fifty-six different merit badges are awarded for special proficiency in various lines of scoutcraft. These cover every activity which he might possibly take up. They include:

Agriculture
Angling
Archery
Architecture
Art
Astronomy
Athletics
Automobiling
Aviation
Bee Keeping
Bird Study
Blacksmithing
Bugling
Business
Camping
Carpentry
Chemistry
Civics
Conservation
Cooking
Craftsmanship
Cycling
Dairying
Electricity
Firemanship
First Aid
First Aid to Animals
Forestry
Gardening
Handicraft
Horsemanship
Interpreting
Leather Working
Life Saving
Machinery
Marksmanship
Masonry
Mining
Music
Painting
Pathfinding
Personal Health
Photography
Physical Development
Pioneering
Plumbing
Poultry Farming
Printing
Public Health
Scholarship
Sculpture
Seamanship
Signaling
Stalking
Surveying
Swimming
Taxidermy

One of the features of scouting is the requirement which states that every scout must do some kind deed for others every day of his life. Doing these good turns, as they are called, has a most remarkable influence on the boy's character. It is not supposed that they necessarily will be big things; they may be very small, such as picking up from the street a piece of glass that might puncture an automobile tire, or kicking off the sidewalk a banana skin that might cause an accident.

THE KNIGHTS OF KING ARTHUR

BY

THE EDITORIAL BOARD

In this organization the activities are according to the native ability of the leader and not according to a set plan. Some of our popular boys' clubs require of the leader an elaborate technique, and even need schools of training before he can be successful. This is well, for the things taught are worth while. But many men must begin just where they are, must use what they can do best, and will succeed better with the hobby they already love than with one they have to learn.

What the Organization Is and Does

It is a fraternity, private but not secret, self-governing and under the control of the local Church. It is based upon the oldest English

Christian legend, that of the Round Table. The value of this legendary material, so President G. Stanley Hall says, "is almost unparalleled for boys in the early teens." It is a revival of the nobler side of medieval chivalry. The thought is to fulfil the prophecy of King Arthur that he would return to reëstablish a kingdom of righteousness, honor and service. The boys collectively are a Castle. Each boy takes the name of some ancient knight or of some hero, ancient or modern, and tries to represent his knightly traits. He starts as a Page, and undergoes a humorous, harmless but instructive initiation. The keynote in this stage of the boy's fraternity experience is Obedience. It is intended to take some of the conceit out of him and to give the adult leader a chance to watch him for his possibilities, while he, in turn, is learning how he will like his new relationships. After a season, when he has manifested evidences of the possession of the right spirit, he may be advanced to the rank of Esquire. The keynote of this stage is Habit. The Esquires constitute usually the working body in the Castle, who are learning to live nobly and fraternally together. In order to become an Esquire, each boy must have had suitable instruction regarding the discipline of his body and concerning his personal ideals. He must also be able to give a short biography of his chosen hero. Still later he may be elevated to the rank of Knight, usually after he has become a member of his Church. The keynote of this stage is Service. Each boy is expected to begin his life in this degree by a "quest" for others. This rank focuses a boy's religious ideals and makes them practical, and adds to Church membership an abiding poetic touch. It is usually especially helpful in relation to the impending going away of the boys to school or to work. All of these ranks are open to every member who fulfils the required conditions of entrance.

Office-Holding, Initiations, and Meetings

In the Castle Hall there is a "Siege Perilous," which may be occupied only by such as have performed some worthy deed, recognized as such by the boys, and who thereafter are honored with the title of Baronet. Other higher ranks are open to all members who conform to the requirements. The boys themselves fill the various Castle offices, from Sentinel to King. The adult leader represents King Arthur's hoary counselor, Merlin.

There is a form of conducting Conclave, including all business, and giving a place for such kinds of entertainment as may be arranged. There are initiations for each degree, extremely interesting to all the boys. There are passwords, signs, signals, grips, etc., but no secrets from parents, teachers and pastors. All meetings are open to adults. There is much emphasis on handicraft, athletics and camping out.

The Life of a Modern Castle

The Order gives a multitude of suggestions for carrying on a Castle, but no Merlin is obliged to follow them in detail. Each may select, modify, adapt, amplify, as he sees fit.

As in ancient days, each Castle has a life of its own. There are rituals and ceremonials of all possible forms and special festivals connected with installations, visitations and anniversaries. All these produce a beautiful fellowship which, in after years, is frequently looked back upon much as the college graduate looks back upon his fraternity. The legendary basis makes almost unlimited opportunity for individual reading and dreaming and planning and execution. The dreamer will read and dream, the doers may plan and do. Both are satisfied.

There are, of course, many Castle activities. There is always the spirit of play. Sometimes the Castle adopts some of the features of scouting, uses a gymnasium, engages in drills (not military), and organizes according to season its own athletic team. Debates are not unusual. The preparation of regalia and adornments for the Castle Hall calls forth an attractive variety of handicraft, and a number of Castles have even built themselves separate halls upon the Church grounds. The dramatic element is so plainly present that the majority of Castles give a King Arthur play, hold a public Conclave, or have some other dramatic event as a culmination to their season. There are usually occasional meetings with the affiliated society of girls or with the girls of the parish in general. These, because of the chivalric tinge in the Castle itself, are always occasions in which courtesy and wholesomeness are characteristic. As springtime comes, the Castles go on hiking trips, hold "tournaments," or play games, and a great many of them conduct summer camps for their members. They often show their loyalty to the Church by attending in a body, either upon anniversaries or as often as once a month. The Castles engage, both individually and collectively, in a variety of Church activities and often constitute practically a boys' missionary society in a parish. As they grow older, they often take a pleasing interest in the younger boys, individuals becoming Sunday-school teachers or Castles being patrons for the juvenile organizations. As the boy thinks of himself as a champion of the needy, so he conceives of his Castle as a league for chivalrous service. This leads naturally to committal as a soldier of the army of God.

What the Order Has for Girls

It is not usual for girls to be organized with boys in this fraternity. There has grown up, especially adapted to their needs, a very beautiful organization called the Queens of Avalon. It may be organized parallel to the Castle of the Knights or entirely independently. The same ingenious reproduction of chivalry is worked out here with entirely new adaptations, and especial emphasis is laid upon maidenliness, housewifely arts and the grace of ministration. The plan is very poetic and is especially useful to counteract certain coarse and unwholesome tendencies of the day. The religious ideal is central.

THE CAMP-FIRE GIRLS

BY

HARTLEY DAVIS AND MRS. LUTHER HALSEY GULICK

ONCE upon a time, not many years ago, a very wise man—he was a German—did a great thing for the world, and especially the world of boys and girls. He discovered the value and use of play.

There was a time when we thought it was almost wicked. You remember the familiar and oft-repeated saying:

> "Satan finds some mischief still
> For idle hands to do—"

and we made no distinction between idleness and play. It is a very different world we live in to-day.

One of the things that every one who knows and loves young people is trying to do for them is to provide new opportunities and to discover new kinds of play. This perhaps is not due to any great extent to the wise man I have referred to. We have learned from other sources that play is wholesome and necessary. In every city there are individuals and organizations seeking to multiply the number of playgrounds and encourage parents and children in all sorts of games and sports. Particularly they are insisting upon games and sports that take boys and girls out into the open and bring them in contact with air and water and the whole world of natural living things.

Still, the man who discovered the real meaning of play performed a valuable service, because he gave us a principle by which we are able to determine what sorts of play are the most natural and the most desirable.

The Psychology of Young Folks' Play

For one thing, he called attention to a fact with which we are all familiar—that young people like to imitate in their play the things that their fathers and mothers did or are now doing. More than that, they like in their play to go back to the primitive and simpler forms of life, which they are able to understand, and dramatize them in their games.

For this reason boys love to play at being hunters and trappers, and girls love to play at housekeeping. They like to play with dolls, with little children, and pretend that they are nursing and teaching and caring for them. In doing this they are simply rehearsing and, in a way, preparing themselves for the things that they will be called upon to do in after life, all of which this wise man insisted is a good thing for boys and girls to do.

Living over again and recapitulating in this dramatic way the life of the race, they are simply giving healthful expression to the fundamental instincts of life. It is one of the ways in which, by a sort of prevision, they learn the duties and develop the fundamental virtues which will be useful in after life. All kinds of play, when they are well planned, may be made lessons in social existence.

Now, if we go back as far as we possibly can in the life of the race, we come to a very primitive time when human life centered about the camp-fire. This primitive hearth was, and still is, the center of family life, and the symbol of all the homely, wholesome activities out of which civilization has been built.

The Social Significance of Fire

And now it is around the fire that the family and friends gather. It is fire that gives warmth and cheer to the home. The day's work is begun with fire. When the fire is out the home is cheerless. Fire stands for home, for the community circle, the "new patriotism."

By permission of The Outlook Company.

Parents are sometimes disturbed by their boys' obvious fondness for fire. They make the mistake of supposing that this fondness is always due to a destructive impulse, or to a natural inclination to incur physical danger. It may be doubted, however, whether a normal boy really thinks of either the destructiveness or the danger of fire. In fact, it seems more probable that he is strongly attracted by its beautiful aspects, and it may well be—though of course he is not likely to be aware of this—that it appeals to one of his natural and primitive instincts.

It was also in the primitive days that the first grand division of labor was made. The man, the provider and defender of the family, went out into the wilderness to hunt, and the woman stayed at home and kept the fire burning and the pot boiling. And that division, with all the consequences that it entailed, has remained to a very large extent, in spite of all the changes in social life, until this day.

This primitive division of labor, which began away back in the history of our race, seems, therefore, the natural division for the sort of play which shall develop the social instincts.

It is a very interesting fact that some years ago, when the Boy Scout movement was first started, it began with the camp-fire. No doubt one reason for its popularity was the fact that it gave the boys the opportunity to play what was fundamentally the man's game—that of hunter, trapper, and soldier.

Boys may be scouts; but girls are going to keep the place to which the scout must return.

Now a movement similar to the Boy Scouts has been started for the girls. It started also with the camp-fire, and the organization thus formed is the Camp-Fire Girls.

How to Become a Camp-Fire Girl

It is not at all difficult to become a Camp-Fire Girl—that is, to become a Wood-Gatherer, the first of the three degrees. All that is necessary is to learn and repeat the law:

Seek beauty.
Give service.
Pursue knowledge.
Be trustworthy.
Hold on to health.
Glorify work.
Be happy.

Of course it is quite impossible for any one really to live up to this law. If it were possible, nothing more would be necessary; but every one can try. Because there are two higher degrees, it is naturally human to want to achieve them. But the Wood-Gatherers are manifestly very useful. They are privileged to wear the ring, which is the symbol of their degree, and the blouse of the Camp-Fire Girls with its emblem embroidered on its left arm. This blouse is a modified "middy," but those who wear it agree with the designers that it is a great improvement. They hold it to be more trim and *chic*. Even the Camp-Fire has its fashions.

The obligations upon the Wood-Gatherer are not many; but it is far more difficult to become a Fire-Maker. It requires at least three months' preparation, unless the candidate lives under conditions which permit her to give her whole time to it. To learn the song of the Fire-Makers is easy. This is the song:

As fuel is brought to the fire,
So I purpose to bring
My strength,
My ambition,
My heart's desire,
My joy,
And my sorrow
To the fire
Of humankind.
For I will tend
As my fathers have tended,
And my fathers' fathers
Since time began,
The fire that is called
The love of man for man,
The love of man for God.

The Thirteen Definite Requirements

But the other requirements are not so simple. The practical things become an important factor, and it takes more or less imagination to see the romance in them. But the spirit of adventure does enter, and, besides, there is the incentive of accomplishing something for a definite end. There are thirteen definite requirements, some of which have subdivisions. They suggest a civil service examination in that some of them appear absurdly easy and others far too difficult for the average individual. And they do cover an amazing range, as you may read for yourself:

To help prepare and serve, together with the other candidates, at least two meals for meetings of the Camp-Fire. Two meals prepared in the home without advice or help may be substituted.

To mend a pair of stockings, a knitted undergarment, and hem a dish towel.

To keep a written classified account of all money received and spent for at least one month.

To tie a square knot five times in succession correctly and without hesitation.

To sleep with open windows or out of doors for at least one month.

To take an average of at least half an hour daily outdoor exercise for not less than a month.

To refrain from sodas and candy between meals for at least one month.

To name the chief causes of infant mortality in summer. Tell how and to what extent it has been reduced in one American community.

To know what to do in the following emergencies: Clothing on fire; person in deep water who cannot swim, both in summer and through ice in winter; open cut; frosted foot; fainting.

To know the principles of elementary bandaging, and how to use surgeon's plaster.

To know what a girl of her age needs to know about herself.

To commit to memory any good poem or song not less than twenty-five lines in length. Know the words to "America."

To know the career of some woman who has done much for the country or State.

There is certainly variety enough to give interest, and the candidate who lives up to these requirements in spirit as well as in fact certainly has accomplished a great deal. But even more is demanded, for the candidate must present twenty elective honors, at least one of which must be won in each of the seven groups. The honors have to do with very practical things, and they are dramatized, imbued with the adventure spirit, to make them interesting. The honors are symbolized by beads, which bring us back to the primitive idea. With the exception of Home Craft, not more than five honors may be presented from any one group. Here is the symbolism of the color of the beads for each of the seven groups:

"For Health we have bright red. These are the bright-red corpuscles.

"For Home Craft we have orange—flame color.

"For Nature Lore we have sky blue—we live under the blue sky.

"For Camp Craft we have wood brown.

"For Hand Craft we have green, because green is the color of creation.

"For Business we have black and gold, because business is both sordid and gilded.

"For Patriotism we have red, white, and blue."

Of course no Camp-Fire Girl would be contented to remain merely a Wood-Gatherer, and after one is worthy the distinction of being a Fire-Maker, the advance to the rank of Torch-Bearer is not at all difficult. This is the Torch-Bearer's desire:

> "That light which has been given to me
> I desire to pass undimmed to others."

But the honors are open to all degrees, and the beads which are the insignia of these honors are highly prized. Each girl may win seven chains of beads. In Home Craft it is possible to win a necklace of fifty beads. Of course each Camp-Fire Girl is encouraged to secure as complete a chain of honors as possible. In after years they are likely to become her most cherished possessions. Maybe she will show them to her children and her children's children, explaining how she won each bead and telling the story that belongs to it. These stories will be far more interesting and significant than those that girls like to tell about the strings of buttons they have collected.

The Most Effective Form of Organization

It is obvious that a Camp-Fire is really a club, and of course it must have a head, who is known as the Guardian of the Fire, and who, before starting a fire, must send to the National Headquarters for her license, which establishes her fitness for the office. Like any other club, it may vary indefinitely the ways of doing the things for which it stands. Of course an ideal way is to have a real summer camp in the woods, where the romantic side can be developed to the fullest. There the girls can have each night a real camp-fire; they can wear the picturesque Indian costume; the awarding of the honors and the bestowal of the beads can be attended with elaborate ceremonies; and all the while they can be learning and living the practical and the finer things for which the organization stands.

But, after all, the permanent summer camp in the woods is not the most effective, and it is doubtful if those who are able to enjoy that ideal life can know the keen pleasure to the workers when they can make their occasional trolley excursions to the country. Maybe they can have a whole day, possibly only an afternoon that can be prolonged into the evening. A tramp through the woods, when possible, gives the Torch-Bearers—a Torch-Bearer is one worthy to lead other girls—a chance to direct them in nature study. Many photographs are taken, and there is friendly rivalry in that for honor; and the selection of the place for the camp-fire is always exciting.

What Is Done at the Indoor Camp-Fires

The Wood-Gatherers perform their office sometimes solemnly, as befits a ceremonial occasion, or joyously, like children at play. But the Fire-Makers are always more or less serious, for the starting of a camp-fire has a deep significance. The preparation of the meal is of importance. Bacon fried over the fire, with bread and butter and a leaf of lettuce, makes a delicious sandwich. And the rivalry in making these is very earnest, because honors may be won. Then, when they have eaten, the camp-fire becomes the council-fire; and it is a very great occasion when it can be prolonged after nightfall. Some of the girls recite poetry, maybe original verse. The imaginative ones fall easily into the rhythm of "Hiawatha." They sing songs, especially the beautiful words of "Fiona Macleod," who was really William Sharp, which have been set to music for a morning and evening hymn of the Camp-Fire Girls:

> "Lay me to sleep in sheltering flame,
> O Master of the Hidden Fire;
> Wash pure my heart and cleanse for me
> My soul's desire.
>
> "In flame of sunrise bathe my mind,
> O Master of the Hidden Fire,
> That, when I wake, clear-eyed may be
> My soul's desire."

But some of the most successful camp-fires have been held indoors in the winter time, with candles taking the place of the blazing sticks. A woman in New York started a very successful group about three candles, which she named "Work," "Health," and "Love," and those are the things the Camp-Fire Girls stand for. Many a girl in this group was astonished to find out how many an honor credit she deserved without being conscious of it—credits for cooking, for making a dress for herself, for helping mother, for taking care of younger brothers and sisters, for earning wages in the factory or the store.

This is one of the very best things about the Camp-Fire Girls' organization. It always gives credit for the valuable things that have been done and stimulates its members to earn still greater honors.

There is one excellent thing in favor of the indoor camp-fire. It interests the mothers and encourages them to become active helpers. It is very much easier for them to understand the Camp-Fire idea when they can be a part of a council than when they merely hear about it.

In many ways the mothers can lead the girls. Supposing there are twelve girls in a group. Three, six, or more of their mothers can get together and plan what each can best give to the girls. One mother excels the rest in cooking, another is good at marketing and keeping of accounts, another has the best way of taking care of her house, another is expert in sewing—each one can give the best she has to these girls. By keeping this up for years, each girl will have all the good ways of doing things that all these mothers have learned through experience. Going to the different homes will teach the girls many things simply through observation. No laboratories in our schools could compare with these homes.

The Genesis of the Camp-Fire Circle

If you are eager for bald facts, know that the Camp-Fire Circle is an organization of girls between the ages of ten and twenty. Some idea of the demand for it is shown by the fact that in one Western State eight thousand girls were ready to be organized before the plans were completed. These plans have been in process of development for a considerable time; after September 27, 1911, a committee, of which Dr. Luther Halsey Gulick was chairman, met at least once a week. Among the members of this committee were Miss Mabel Cratty, at the head of the National Board of the Young Women's Christian Association; Dr. Anna Brown, in charge of the physical work throughout the country; Mrs. Mary Schenck Woolman, who started and carried on for years the work of the Manhattan Trade School; Miss Elizabeth Dodge, and others.

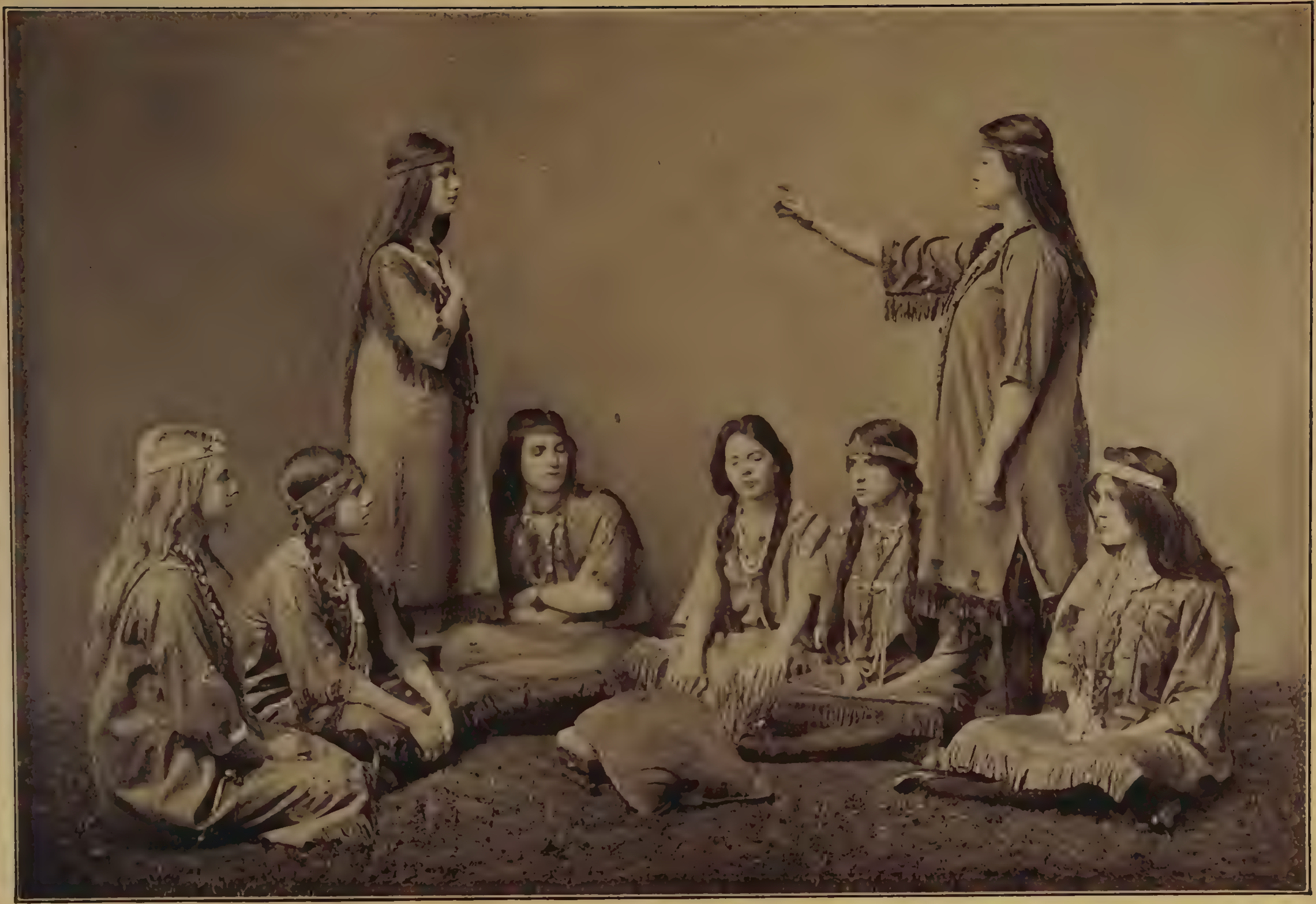
Before presenting the Camp-Fire Girls' idea to the public Dr. Gulick insisted that $1000 a month must be assured for six months to finance the work. This money was raised, and there were additional gifts. A national headquarters has been established in New York City, under the charge of an able secretary.

The plan was tested and it was found that the evening gathering around the council-fire was the most perfect time for talk with girls. The ease with which ordinarily homely activities were made attractive and interesting to girls was really astonishing.

There is not only a great demand for this organization, but a great need for it. One of the directors of the Child Welfare Exhibit in New York made a tabulated list of the organized work for boys and girls. She found that twenty times as much is being done for boys as for girls.

We give our boys a chance to rehearse the old instinct of combat in their athletic feats and games. We insist that it is necessary that they should go through these stages of development or miss being men.

It is just as necessary that we should do the same thing for the girls; that we should provide for them an opportunity to develop the racial instincts by rehearsing the history of racial life. Women love to do the things they do well. The reason a woman dislikes housework is because she has let it master her, let it become humdrum; she has let the spirit of discovery and romance go out of it. Instead of making her mind bend to this, she has gone into other things and let the home go. The girls of this generation must have a chance to learn the household tasks of cooking and sewing and care of the babies in the same spirit in which the boys rehearse the life and activities of men. Girls cannot grow to the most complete form of womanhood without these experiences.



AN INITIATION CEREMONY OF THE CAMP-FIRE GIRLS

How a Girl May Earn Honors

Boys receive honors and medals for doing manly things. We must give our girls honors and medals for doing womanly things. In the plan of the Girls' Camp-Fires, it will be provided that the girl who trims a hat and does it well will receive an honor for it. A Camp-Fire Girl may learn how to care for hardwood floors, or describe and select six cuts of meat, or make ten standard soups—five meat soups and five vegetable soups—or make a useful household invention, or entertain three or more children for two hours a week for two months, or learn five folk-stories and tell them in an entertaining way to children in her neighborhood. For doing any one of a number of such things a Camp-Fire Girl will receive an honor. Besides, each of these represents a definite achievement. There are upwards of two hundred of such definite pieces of work for which the Camp-Fire Girls will receive distinction and honors of various sorts.

The Camp-Fire Girls follow the principle discovered by the wise German—his name was Groos—who discovered the real meaning and value of play.

[To the foregoing article we are enabled to add the following information on the conducting of camp life, taken by permission of the publishers from the "Camp-Fire Girls' Book." Further information on the general subject may be obtained by addressing the headquarters of the organization.]

ORGANIZATION

Name

THIS organization shall be known as Camp-Fire Girls. Local groups shall be known as Camp-Fires.

Object

Its object is to add the power of organization and charm of romance to work, health, and play.

Membership

Any girl may join the organization by applying for membership to a local Camp-Fire, and by signifying her wish to comply with the law of the Camp-Fire.

There is no age limit. Some of the activities are suited to younger and some to older girls, but in general the activities are adapted to girls in their teens.

Local Camp-Fires

Each local Camp-Fire shall choose a special name—*e.g.*, "Hudson River Camp-Fire," "Aloha Camp-Fire," "Sonagetahee Camp-Fire," etc. The size of these Camp-Fires is not limited in any way, but small groups of from six to twenty girls of about the same age and maturity will be found most successful. Where the Camp-Fire is large a Guardian may divide the group into smaller sections, each with its own name. In general, however, a Guardian should not have more than three Fires.

Meetings

The local Camp-Fires meet every week. The Council-Fire—that is, the ceremonial gathering at which admission of members, awarding of honors, and acquirement of rank take place—is held at least once a month.

Ranks

First, when a girl joins she becomes a Wood-Gatherer. The National Headquarters gives her a silver ring on which is a bundle of seven fagots, representing the Seven Points of the Law. This ring is her membership token and typifies the spirit of the organization—coöperation and comradeship with other girls. The ring cannot be bought and must not be sold nor given away. It may belong only to a Camp-Fire Girl. The attainment of membership and rank is completed upon report by the Guardians to National Headquarters in accordance with the established forms for permanent record.

A Wood-Gatherer is entitled to wear on her right arm the emblem showing the logs laid ready to kindle.

On fulfilling certain requirements the Wood-Gatherer becomes a Fire-Maker and is entitled to add to the Wood-Gatherer's emblem the blue, green, and orange which represent the flame. She may also wear the Fire-Maker's bracelet.

On fulfilling certain other requirements the Fire-Maker becomes a Torch-Bearer and is entitled to add to her emblem the touch of white which represents smoke from the flame. She may also wear the Torch-Bearer's pin.

Signs and Symbols

Fire is the symbol of the organization. For decorative purposes it may be represented by the rising sun.

The symbol of membership is the standing pine. It means simplicity and strength.

The watchwords are "Work, Health, and Love." The first two letters of each word are combined to form the word "Wohelo."

The hand sign is made by flattening the fingers of the right hand against those of the left. This indicates crossed logs. From the first position the right hand is raised, following the curves of an imaginary flame. This sign was used by the early American Indians. It may be abbreviated by placing the fingers of the right hand across those of the left, with the forefinger slightly raised.

Guardians

The head of a local group is called the Guardian of the Fire.

Chief Guardians

When several Camp-Fires have been formed in one institution such as a school, summer camp, Y. W. C. A., playground, or settlement, a Chief Guardian may be appointed. It is her task to unify the activities of all Camp-Fires under her jurisdiction.

Appointment of Guardians

A Guardian must be a woman over twenty-one years of age. In order to receive appointment, she must fill in an application blank, which may be secured from National Headquarters, and forward it together with twenty-five cents' registration fee. Upon vote of the Board of Managers, she is appointed Guardian of her local Camp-Fire and receives a certificate of authorization. Appointments hold for one year. No ring will be furnished to members of groups where the Guardians have not been officially appointed. A Chief Guardian must be nominated by the head of her organization. She fills out an application for Guardian of the Fire, inserts the word Chief before the word Guardian, and states whether she herself has a group.

When the Guardian is to have charge of a group within some organization where there is a Chief Guardian, her application must contain the endorsement of the Chief Guardian.

Qualifications for Guardian

In age, character, and attainment the Guardian must be a woman who is a natural leader. It is important that she have the out-of-door spirit and be somewhat familiar with the out-of-door life and activities; and that she understand the meaning of the home and the opportunities for doing important things in the home in an interesting way. She should be a woman who wants to be with girls because she enjoys it, rather than because she merely thinks it her duty. The work requires real devotion and enterprise on the part of the Guardian, and the greater her enthusiasm and health, the better; the more natural her leadership, the better. The character, power, and enthusiasm of the Guardians of the Fire are more important than anything else in the whole organization. All the rest is machinery for the purpose of bringing the right kind of women into contact with the girls.

Duties of the Guardian of the Fire

The Guardian of the Fire shall meet with the girls once a week; plan the work; see that proper preparations are made for the meetings; select those who shall perform the different duties; supervise the acquirement of honors; conduct the exercises for the initiation of new members; and in general be responsible for all the activities of the Camp-Fire. She need not herself know and do all the things that are put down under Elective Honors, but a Guardian should be able to do some of them herself, and to find women in the community who will help with others. For example, mothers or teachers may club together under a leader to teach the different activities. A Guardian should know how to find and refer to books and magazines containing helpful articles. When possible she should take the girls on tramps or out-of-door expeditions.

The Guardian shall be responsible for the maintenance of the required standard within her group, and shall be the final authority as to whether a girl is entitled to an honor she claims. She shall be free to conduct her Camp-Fire as best fits her needs, shall use her own judgment as to what the girls shall do, how the meeting shall be conducted, to what extent the ceremonial shall be adopted, and other similar matters.

No Guardian shall have the right to set aside the conditions of membership or the specified requirements for attaining different ranks; introduce new ranks or new honors, except with the consent of the National Body; or make any other change in the general character of the organization. If a Camp-Fire has some special attainment for which it wishes to receive an honor, the matter will receive careful consideration by the National Body.

Awarding of Honors

When a Guardian is satisfied that a girl has fulfilled a requirement or won an elective honor the Guardian shall award her that honor at the Council-Fire. Honors may be won in seven crafts, each craft symbolized by a different-colored bead. The beads are strung on leather thongs and become part of the ceremonial dress. If desired, beads of different colors may be strung separately and in this way a necklace of seven strands may be acquired.

Fees

No fees are required by the National Organization except the twenty-five cents' registration fee of the Guardian. If a given group of girls wants to require a fee, devoting this money to some common good or to do some special piece of work in the community, there is no reason why it should not do so. Whatever money is contributed by the girls should be spent as they desire.

THE COUNCIL-FIRE

(Monthly Meeting)

Each Camp-Fire shall select or arrange the program and way of carrying on its own meetings. It will add much to the interest to have each Camp-Fire have some original ceremonies. The meetings may be conducted in the usual way, with a chairman, secretary, etc., or some more picturesque form may be chosen. The following ceremonial form is not required; it is intended to be suggestive:

1. **The Preparation of the Fire**

   The wood and kindling are brought to the hearth by the Wood-Gatherers. (Where a fire is not possible, candles may be used. Even one candle may symbolize the fire.)
   The Fire-Makers arrange the wood for lighting or place the candles in order.
   The Fire is lighted by a Torch-Bearer appointed by the Guardian, or by the Guardian herself.

2. **The Gathering of the Girls**

   When the hour has arrived and all is ready, the Guardian calls the girls to gather around the place of the Fire. This call may be a song, a chant, or a call on some musical instrument.

3. **The Lighting of the Fire**

   When all are seated around the place of the Fire, a Torch-Bearer or the Guardian lights the Fire. This may be done with matches, but better still it may be started with the rubbing of sticks. If directions are carefully followed it is not difficult to learn this method of starting a fire. After the Fire is lighted the ceremony is completed by the group repeating the following ode in unison:

ODE TO FIRE

Oh Fire!

"Long years ago when our fathers fought with great animals you were their protection.
From the cruel cold of winter, you saved them.
When they needed food you changed the flesh of beasts into savory meat for them.
During all the ages your mysterious flame has been a symbol to them for Spirit.
So (to-night) we light our fire in remembrance of the Great Spirit who gave you to us."

4. **Roll-Call**

   In some Camp-Fires the girls win or are awarded new names. Suggestive and descriptive names of any character, from any language, may be used or artificial names constructed—*e.g.,* Swift Foot; Wawa (duck); Sunbeam; Wap-o-Me-o (happy bird); Song Flower; Arnak (woman); Hiatini (desire of accomplishment); Akre-let (light on toe).

Camp-Fire Count or Official Roll

Each Camp-Fire shall have an official roll in which shall be recorded all the official doings; elections and initiation of members, new names if any are given, special attainments of individuals, the names of those who have been given honors, and the individual honors and ranks awarded. If there is an artistic girl in the group the book may become one of the most treasured possessions, for in it can be illustrations of various doings and attainments. It may be written in poetic form. There may be photographs and decorations, and a cover on which the symbol peculiar to that particular Camp-Fire may be worked out in conventional form.

5. **Reports of the Girls**

   Report of the last Council-Fire and of the weekly meetings. This is written by the girls in rotation. Sometimes it is written in rhyme or verse. Each girl is to tell of some kind deed which she has seen done since the last meeting. She should also state in what way if any she indicated her appreciation of the act. New or unfinished business; suggestions.

6. **Awarding of Honors**

   Initiation of new members, bestowal of new names.

7. **The Fire Story or Talk**

8. **Ceremony, Songs, and Toasts**

9. **The girls then rise and repeat in unison:**

   "Burn, fire, burn!
   Flicker, flicker, flame!
   Whose hand above this blaze is lifted
   Shall be with magic touch engifted,
   To warm the hearts of lonely mortals
   Who stand without their open portals.
   The torch shall draw them to the fire
   Higher, higher
   By desire.
   Whoso shall stand by this hearthstone,
   Flame-fanned,
   Shall never, never stand alone;
   Whose house is dark and bare and cold,
   Whose house is cold,
   This is his own.
   Flicker, flicker, flicker, flame;
   Burn, fire, burn!"

10. **The Fire is extinguished and the hearth left in order.**

THE SOCIAL VALUE OF BOYS' AND GIRLS' CLUBS

BY

ALLAN HOBEN

It is a recognized fact that among boys the gang is the first expression of citizenship and that a boys' club is only the gang turned to good account. The impulse to get together and to do things by joint effort underlies citizenship and government, and this desire is dominant in most boys from the age of ten or twelve, upward. This social impulse, which cannot be fully satisfied in even the best home, is not only the beginning of democracy but the natural school in which progressive training in government and social control is carried on. Through this experience, rightly directed, the boy becomes measurably a citizen—a constituent member of a group seeking a common as distinct from an individualistic end.

The Civic Possibilities of Boys' Clubs—Training in Self-Government

The fact also that the club is not a club unless officers are elected and organization effected through expression of the common will means that the members must learn citizenship by the practice of its cardinal requirements rather than by submitting themselves as targets for such civic instruction as may be fired at them. To think in terms of the common weal, to express one's opinion on matters having to do with taxing (or dues), or with the aim and undertakings of the group, and to abide loyally by the action and policy of the club, is good primary training for civic duty in a republic. Thus the first and inalienable civic value of the club consists in the fact that by its very existence the members have training in the art of self-government.

On the other hand, if voluntary organizations of boys are left to run wild and do not have the friendship and counsel of a responsible adult, they constitute a civic menace, since they usually find expression in violation of peace and property and in lively opposition to government, especially as it is embodied in the policeman or other officer of the peace.

The Club Should Cultivate the Highest Virtues

There is a great deal of crookedness and cynicism among our youth, and especially among those who have been most pampered and who know how their own fathers and other prominent business men "got there." The club which will cultivate honor, and is not ashamed of idealism, which makes public service a sacred obligation and a glorious opportunity, is the kind of club needed, for we probably have plenty of clubs bent only on pleasure and fripperies, and are altogether too easy with the rising generation. We need clubs which will produce clusters of great men, and we cannot have them by stupidly ignoring the profound spiritual appeal which should be made to youth. For this reason club life should be made rich in association with the great public servants of the past and present, and clubs should be addressed from time to time by representative statesmen of sterling worth. And we may count on the ability of youth to respond to the least priggish of all forms of altruism, namely, good citizenship.

The Splendid Spirit in Some Clubs of Immigrants

In most of the foreign quarters of our great cities you will find clubs of young people, and of adults, too, whose faces are alight with the love of freedom and who are solemnly preparing for citizenship in the great republic. I have seen them by hundreds in the Ghetto and they look like the gift of God to our sordid civilization. But those who come from American homes of luxury and are all unconscious of what they owe to the past or to their own people and their own city by virtue of its investment in them through a long and expensive dependency, what about them? Have they a cause, or any shrine, or any obligations to the common life, or any vision of America?

Unless we utilize the club instinct to bring our native life to the threshold of franchise with high spirit and intelligence, we stand condemned in the very presence of the latest arrival from Russia. Clubs! certainly, clubs and more clubs —but not more of those dedicated to superficiality or flunkyism and in which we hardly dare to mention or promote life's noblest interests and the imperial claims of the human spirit! Let us have more civic clubs and let us have them for young women as well as for young men.

A Few of the Things That Civic Clubs Can Accomplish

Let them investigate the most immediate and concrete civic things about them. What do they know for the most part of any single phase of city government? When they are full grown they will be too busy to learn or care. Water, fire, streets, garbage, police, jails, courts—it makes little difference—start your club on the trail of any one of them. Get reports. Present complaints to proper authorities.

Let them be militant. It is a good cause. Anything rather than the usual stupor and the continued aloofness from the second of the two great concerns of life—religion and politics. Then that ideal civic club, of which I think, graduates its members finally into the State. They appear in court and take the solemn oath without which they are not enfranchised, and the club duly celebrates with no little pomp and circumstance and with full social zest the great event—the entrance of its candidates into the full life and responsibilities of the nation.

This, it seems to me, is the rational way, and the club is the logical group, in which to make adequate preparation for this final step. It is better that the thing should be done formally and impressively than that these young people should dribble into politics, escorted by some petty politician who encourages them to the first use of the franchise with the mean promise of some favor or the intimation of the use of "pull."

LOVE AFFAIRS OF BOYS AND GIRLS

BY

CHRISTINE TERHUNE HERRICK

I STRONGLY favor friendships between boys and girls. The boy, if he is the right sort, benefits the girl by supplying her with an entirely different point of view from that which she holds herself or secures from her girl friends. Even in his callow days he is a man in the making, and holds a man's views, more or less. She cannot help deriving advantage from seeing and knowing in a measure his side of life, even if she is constitutionally unable to sympathize with it.

On the other hand, the girl is as much needed by the boy, who is a gainer by his association with her. She softens and gentles him, and friendship with her encourages him in consideration for women. He wins chivalry and courtesy from the contact. He learns also her ideals of life and conduct, and although he probably regards her opinions and some of her interests with good-natured contempt, and is dazed by her attitude toward many things, it does him no harm to know that there are other worlds than his and that they are inhabited.

Many Young People Include Love-Making in "Puppy Love"

But as to "puppy love" I am inclined to believe that many young people include in it what is usually understood as "love-making," with all it involves of familiarity and fondling—that "license of touch" against which I heard so many warnings in my childhood and early youth. I fancy the "puppy love" in mind is the sort of free and easy, semi-engagement, "best girl," "keeping company" conditions which are only too common among boys and girls from fifteen to twenty, in school and out of it. And with this I am forced to say that I have no patience whatever.

If this is what is meant by "puppy love," then I cannot content myself with merely laughing at it, as some older persons have a way of doing. To me laughter seems too mild a treatment. I disapprove of that sort of relation entirely, as I do of anything else which by masquerading as love, leads young people to think too lightly of what should be one of the most solemn and wonderful things in the world—the love which leads to a true marriage.

Early Engagements Are Dangerous

As I have said, I am informed that such "perfectly natural impulses" are very commonly felt and indulged. We lament the lax views that are held of marriage, the wholesale indifference to divorce displayed throughout the country. Can we afford to refuse condemnation of anything that leads to a light view of love between boys and girls or between young men and women?

But I shall be told that sometimes these early love affairs do lead to marriage.

Yes, I know they do, and in many cases it would be much better if they did not. Once in a while one hears of an early love, that beginning in the schooldays continues through young manhood and womanhood and results in a happy marriage. I am fortunate enough to have known two or three such cases myself. But many more have come under my notice where the marriages have been failures in one way or another. Very early engagements are a big risk. Many a girl would marry a man at sixteen whom she would find wholly unfitted to her five years later. When they are boy and girl it is youth and propinquity that draw them together and a community of superficial interests. Both are unfinished products. Later the man matures and the woman does not, or vice versa. The interests of one differ totally from those of the other. They cease to be in sympathy—and unhappiness, if nothing worse, is the outcome.

Boy and Girl Friendships Should Be Free from Love Talk

I have already said that I approve of boy and girl friendships, but I would have them established on quite another basis than that of "calf and puppy love." I would have them sensible, comfortable relations, free from all love talk or demonstrations.

To insure this I would not, in the first place, encourage a certain popular form of comment upon boy and girl intimacies, even in early youth. I would not dub a girl "Johnny's sweetheart," nor would I have Johnny known as "Ethel's beau." There will always be plenty of ill-advised persons who will do this sort of thing, but I would at least discourage it in the family. Having begun thus, I would go on in the same way. I would foster friendship between boys and girls just as I would between girls and girls or between boys and boys—taking care, as a matter of course, that proper discretion was exercised in the choice of the companionship.

Parents Should Keep in Touch with Their Children's Acquaintances

Further than this, I would take for granted intimate friendship with the parents. I would have the mothers and fathers know the boys and girls who were the friends of their children, and I would have as many good times as possible go on in the homes of the boy and girl friends and in the presence of the fathers and mothers. If the elders take part in the jollifications and enjoyments of their children there is little danger of too much familiarity. If a party of youngsters goes off on a merrymaking expedition, some older person should go along, not as a wet blanket nor as a "hold-back horse," but as a jolly companion who is yet experienced enough to act as a helper and adviser in any difficulty.

Does this impose a burden upon parents who have already their full share of cares? Far be it from me to add to the work and the responsibility of busy fathers and mothers! Yet is there any division of the parental duties much more important than acquaintance with the associates of one's children? I do not hesitate to say that if a mother has to choose between her club and her children's friendship, even between Church or philanthropic work and the task—if it seem a task—of meeting and knowing her children's friends and sharing in their recreations, the latter should have the precedence, if one has to be crowded out. The club and the Church and the charity may have her efforts later when the nest is empty and home occupations lacking, but the children's time is now!

From photographs by Byron and copyrighted by Underwood and Underwood.

(1 and 2) Open-air Callisthenics. (3) Children's Gardens on a Vacant Lot. (4) Hall-exercises in a Children's Home. (5) A "Protective Association" Ready for "Clean-up Day." (6) A Public-school Pupils' Convention.

2. Vocation

VOCATIONAL SUGGESTIONS IN THE WORK AND THE PLAY OF YOUNG CHILDREN

BY

MARY A. LASELLE

MANY thoughtful parents begin to discover tendencies in the healthy, normal ten-year-old boy or girl which seem to point towards certain vocations; and the question often asked is, "What importance should be attached to these tendencies in planning for the child's education and general training?"

First Develop a Sound Intelligence

It cannot be too strongly stated that more important than scrutinizing the child's acts in order to detect possible vocational tendencies is the necessity of developing a sound intelligence in the boy and the girl. It is extremely necessary to remember during these early years that there is in every normal child a certain amount of latent ability which is of more importance than the particular or supplementary powers or talents that may arise from it. This underlying mentality is greater than any special talent. It is what, if rightly expanded, brings to the boy or the girl a well-rounded life. The "level-headed" man or woman is the one in whom this deeper mentality has been developed and expanded by environment. Every opportunity for widening the child's experience, by giving him a knowledge of noble lives, of processes and occupations, and of bringing many interests into his life, should be grasped, and every help in the formation of good habits should be seized upon, in order that an efficient, successful type of mind may be the instrument with which the child begins his work in life. The will-power, which is absolutely indispensable to success in any vocation, must be made strong. High ideals must be presented, if we wish our boy or girl to be anything more than a mere money-catcher, a society butterfly, or what is worse, a cynic to whom all life is cheap and sordid.

Leaders in Abstract Thought Generally Do Not Manifest Themselves Early

For convenience in considering the special vocational tendencies that have manifested themselves in young children, we will divide all vocations into five groups: professional, commercial, industrial, agricultural, and household. It is evident that if the calling of our boy or our girl is to be in the realm of abstract thought in which little technical skill is involved, the tendency to that work will not be discernible at an early age.

"The thoughts of youth are long, long thoughts," and it would be impossible to say that a ten-year-old boy will become a philosopher, a psychologist, a mathematician, an orator, a lawyer, a doctor, a minister, a historian, a novelist, a poet, an educator, a discoverer, or a statesman. His conversation may reveal a keenness of intellect and flashes of insight that cause the mother and the father to look hopefully towards the future; but biography proves conclusively that many of the greatest men in the above-mentioned vocations have not been classified or labeled until years of maturity had been reached. In fact, many of them ranked among the dullards in childhood and in youth. Among these persons who gave little promise in early childhood we may mention at random: George Eliot, Von Humboldt, Heine, Hegel, Newton, Wordsworth, Scott, Irving, and Lowell. The power that determined their genius did not lie upon the surface in childhood.

Talent in the Arts Has Often Been Recognized in Young Children

On the contrary, great talent in painting, music, and sculpture will manifest itself at a very early age, and the young genius will come to the front, even if he has to come alone. The picture of little Mozart at the age of four as he sat perched upon a piano stool, playing before a delighted audience, comes before the mind. We like, too, to remember the little Mendelssohn as he read the most difficult music at the age of eight; and Beethoven as he practised on the harpsichord before he was four, or sat at the court organ at the age of fourteen. As we hear the wonderful Bach fugues, we think of the tiny Sebastian at nine years of age, composing upon a little old clavichord in his brother's home. We remember little Händel as he stole away to the garret to practise surreptitiously upon the old spinet that he had secreted there; and Haydn at the tender age of six going away from his home to study music.

In the lives of painters, too, we often find the words, "at an early age," in connection with the manifestation of genius. Among these are the names of Raphael, Titian, Rembrandt, Michelangelo, Velasquez, Landseer; and of young Benjamin West, who, in the absence of any other implement, painted the picture of his baby sister with a brush made of hairs pulled from the cat's tail.

The inventors and persons of great ability in construction have often given promise at an early age. One immediately thinks of the train-boy Edison, whose chemicals nearly burned the train, and of the work in early years of Stephenson, Eli Whitney, Marconi, and the Wright brothers.

But How about Our Average Children?

But it is not the boy or girl of great talent in whom we are specially interested. It is with the little Tom and the Alice whose talents are possibly not large, and may even seem fleeting and superficial, that we are most greatly concerned;—whether Alice's care for her sick pets indicates that she should become a nurse; or whether Tom's drawings of air-ships prove that he should be a civil engineer or an inventor, are the matters in which we are particularly interested at present.

No decisive judgments can be formed in these cases; but if Alice continued to care assiduously and intelligently for her sick pets, and to cure the imaginary illnesses of her doll, for a considerable length of time, and if she showed the observation of details and the habit of obedience that are so imperative in the life of the nurse, and if she continued *for several years* to say with emphasis that she wished to be a nurse, it would be wise to plan the last years of her school life with reference to special work in preparing for that vocation. It is a noteworthy fact that the girls who say they wish to become nurses usually adhere to that desire and accomplish their purpose. A case in point is that of a young girl in a small rural neighborhood, with no advantages that would help her towards a nurse's career; and yet, by taking a nurse-maid's position in a Children's Home, she was finally enabled to enter an excellent hospital where she is now in training.

Ways of Studying the Motor-Minded Boy

There are many ways of detecting the "motor-minded" boy, even at the age of ten. He is the boy who loves to construct;—yes, and to tear down. He draws boats and air-ships and electric cars, and builds bird-houses, and new and wonderful kinds of kites. He tries to repair the kitchen clock, and all the electrical appliances of the house are understood by him. He constructs in every hour of play, sometimes to the weariness and disgust of his less active playmates. He does not like poetry or many fairy-tales, and he is not a great reader; but when he does read, his choice of a book is one treating of electricity or boat-building, or some other form of constructive work.

It would, of course, be absolutely impossible to prophesy as to the exact calling that this type of little Tom will follow in later life, but we may be *almost* sure—not *absolutely* sure—that he will not be a doctor, a lawyer, a minister, or an author. To give this kind of small boy a good general education in the elementary schools, and then to send him to a vocational or a technical high school, would seem to be the wisest course to pursue.

What about Our Young Poets?

"My little girl likes to write poetry, some of which has been published. Would you consider this writing of poems an indication of her future vocation?" inquires one anxious mother.

A young child's poems should not be taken very seriously, and they certainly should not be published; for the result of their publication would doubtless make the child self-conscious, and so lose any power of spontaneous expression that may be possessed. It has been wisely said that a poem written at ten should be published at forty. By that time the writer will be ranked as a poet if he is going to be one, and the childish poem will be an interesting exhibit of precocity. By publishing the earliest efforts of the young child, a sacred gift may become so enmeshed in the veil of self-consciousness as to be hidden forever. It would be wise to keep the little poems treasured carefully until the growing talent breaks all bonds and unmistakably reveals itself to an unprejudiced public.

The Young Trader and the Young Farmer

The commercial instincts of the boy are shown in the trading of knives, balls, pets, and any of his possessions. The "trader" likes to play store, and always wishes to be the owner of the goods. If little Tom persists in making his bargains in this manner, and if he keeps his little bank filled with pennies, one may imagine that he is destined to become a merchant; but his actions would have to be observed for a period of years before one could decide that point.

If, on the contrary, Tom loves best to work in the garden and will give his last penny in exchange for hens and chickens, for a calf or a lamb, and if he will take good care of his stock, after he has secured it, one may think of his becoming a farmer; although few boys of ten years will admit that they wish to attempt farming as a vocation.

Reasons Why Early Promise Is Not Fulfilled

It may be mentioned here that the words of children in regard to the vocations upon which they wish to enter are of little importance as compared with their actions while at work or at play. After an impressionable girl has heard an interesting chapter from the life of Florence Nightingale, she will declare that she wishes to become a nurse; but, take her to visit a kindergarten, and she will say that she will be a kindergartner. Little value is to be placed upon these statements of young children. It is by their often repeated acts that the tendency toward a vocation is shown, and not by their words.

Now, the question arises, "Why do so many young persons fail to enter the vocation which their early tendencies clearly indicated?"

Tragedies witnessed each year by many teachers are the dropping by talented pupils of difficult studies which are necessary for the carrying on of the special work for which these pupils have great natural ability. Boys who should become civil engineers drop the courses in mathematics that are necessary in order to acquire the knowledge of that work. Very many instances might be cited to illustrate this fatal weakness of will-power,—of work-power, and of character, which causes the promising boy of ten to degenerate into the unpromising youth of twenty.

The story of a young electrician will be given to illustrate this point. This boy had always been extremely interested in everything pertaining to electricity, but he had never been trained at home or at school to apply his will-power to any subject that he did not like; and he did not like any of his school studies. As a result, he had a very limited knowledge of the most elementary subjects at the age when he should have been nearly through the high school. The parents were advised to take him from school and place him at work in a large electrical plant in which there was a great opportunity for advancement. The boy jumped at the offer, and began work with great enthusiasm. In the course of a year, however, he had seen his mistake. Boys who were better educated were promoted, but he was left at his work as a common hand in the shop. After thoroughly digesting the reasons for this, the boy returned to the grammar school, and is now working his way steadily through the high school, where he studies faithfully the English, the mathematics, and the sciences that he needs to make him an expert and a leader in his work.

The Necessity of Direct and Thorough Preparation

Tom—yes, and Alice, too—must be taught "to endure hardness as good soldiers," if they are to win success in any vocation. Let us emphasize the fact that many boys and girls do not develop the talents of which they showed evidence while young children, because they have not been trained in such a manner as to build up the mental and moral fiber that can stand the strain of the thorough study necessary for the development of their gift. Weakness in the home or in the school is responsible for most of these failures. Little ten-year-old Tom and Alice must be trained to be brave, intelligent, and faithful workers. In regard to special treatment, it may be said that Alice should be trained in skilful home-making, even if she exhibits unmistakable evidences of other talents to be developed later. Tom should be given tools and lumber, a little patch of ground for a garden, plenty of books that he enjoys, and a ball and a bat; regular tasks to perform, and plenty of time to play.

It is an encouraging thought that the environment of Tom and Alice counts for much more than their heredity. If their environment stimulates the intellect, strengthens the will, and makes the heart true and pure, Tom and Alice will in later life perform the tasks of their chosen vocation, which may or may not be the one suggested by their childish work and play, in such a manner as to enable them to say with Stevenson: "I know what pleasure is, for I have done good work."

THE CHILD, THE SCHOOL, AND THE JOB

BY

JAMES S. HIATT

THE solution of the problem of the relation between the school and industry must begin with those now leaving school to enter industry. In its fuller development vocational guidance must have a vital influence upon even the earliest years of school training as well as upon the broadest preparation for the learned professions. But the immediate question is how to aid those boys and girls who each year drop out of school as soon as or before the law permits, to begin their life of toil.

If a bridge is to be built between the school and the occupation, we must know not only the groundwork given in the school but the nature and requirements of the field entered by those who cross and the compensation received.

Two fundamental questions must be kept in mind. First: are the occupations in which the boys and girls are employed of such a nature that they will train for a competence in later life? And second: is the immediate wage received of sufficient importance to counterbalance the tremendous loss of power in those who face mature life unprepared?

Those questions relate particularly to the immediate situation in the school and the workshop, but in their broader implication they are a part of the great problem of the conservation of the child-life and the welfare of the community.

Study of Child Wage-Earners between Fourteen and Sixteen Years of Age

An attempt has been made to find the answer to these two questions, as they apply to the children of Philadelphia, who, though under sixteen years of age, have left school to make an individual struggle for self-support in the various fields of industry.

Of those reported as legally at work, 50.15 per cent. or 6,891 were boys, while 49.85 per cent. or 6,849 were girls. This is, therefore, not alone the problem of the adolescent boy, dissatisfied, restless, wandering, but of the girl who is or thinks she is forced to add her earnings to the family income, or as in the cases of 1,638 who are engaged in housework without pay, merely to stay at home to help, regardless of the future. Nor is this only the problem of the immigrant child, forced to work before his time; for 6,904 of these child workers are of American parentage. Though this number forms only six-tenths of one per cent. of the total white population of the city, it is over 50 per cent. of the total number of children employed.

Child Workers Considered in Groups

The occupations listed were taken from the industries employing the largest number of workers in the city. These occupations were classified into eight groups. This grouping is not specific, and shows nothing of the real nature of the work being done by the child. It may, however, suggest further lines of study. If the history of any one of these children were taken, it would probably be found that he jumped from job to job, and then to idleness, but the study made gives a cross-section of the occupational history of the group at one given moment.

All but 6 per cent. of the workers studied have been found to be employed in the classes of occupation selected. Forty-three per cent. of both boys and girls have been found to be at work in the factory, where the positions are largely mechanical and require but short time in learning, little responsibility, and great specialization of processes. These positions offer an initial wage which is alluringly high, but hold out little incentive for growth and but slightly advanced wages for the experienced operative.

Twenty-nine per cent. enter the store and the office, where a few may advance to higher places, but it is evident that a majority must hold low-grade positions which require little preparation or skill. Four per cent. become messenger boys or enter the street trades, which hide insidious dangers even more real than the unguarded machine. Only 3 per cent. enter the skilled industries which promise to lead to a recognized trade. One per cent. enter service, which has been taken to mean working out in domestic service for pay, and 13 per cent. housework, that is, employment in the home with no wage return.

The Employments of Boys and Girls

A comparison of the employments of boys and girls is illuminating. It shows not only the difference in the nature of the work that is usually chosen, but also that there is no kind of work that either boys or girls cannot and will not do.

Boys predominate in the store, the office, in messenger service, street trades, and skilled trades, while girls have the largest number in the factory, in service, and in housework. Only 38 per cent. of the boys enter factories, while almost half, or over 49 per cent. of the girls, work here. In stores, as cash boys, errand boys, bundle wrappers, the boys are more numerous than the girls, being 28 per cent. as opposed to 13 per cent. It is notable that twenty-five girls are exposed to the dangers of street trades—selling papers, attending fruit stands, et cetera; and that one hundred and eighteen boys are taken from school to do housework at home without pay.

Comparison of Fourteen- and Fifteen-Year-Old Wage-Earners

That not all the child workers leave school at fourteen to enter industry, but that some wait until they are a trifle older before they begin to earn their bread, is shown by the fact that of the total number recorded as being employed, 5,460 are fourteen years old, and 8,280 have passed their fifteenth year. What motive actuates those who leave after they are fifteen is yet to be shown. Investigation would prove whether with this older group it is desire to gain, hope for greater personal freedom, or mere distaste for school as at present organized, rather than economic pressure which forces the family to demand a money return from the child at the earliest possible day.

The temporary nature of some of the employments is shown by the fact that a much larger per cent. of boys and girls are employed in the factories at fourteen than at fifteen years old. Forty-seven and five-tenths per cent. of the fourteen-year-old workers are in factories, while only 40.7 per cent. of those fifteen years old are so employed. Nor does this loss mean an equivalent gain for the skilled trades, for only 1 per cent. more at fifteen years old are engaged in skilled trades than at fourteen years old. A parallel gain in street trades shows a possible shiftlessness and desire to secure more freedom and the excitement of the street. In every occupation except in factory and messenger service, there is a slight increase at fifteen years of age.

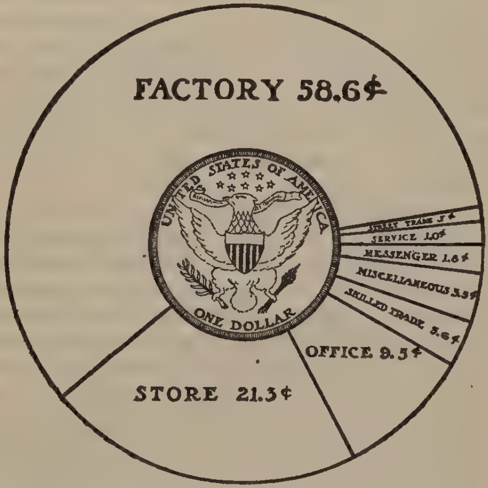
The Pitiful Wages Paid Boys and Girls

To secure a square deal from industry, a boy of fourteen should have one of two things: either, first, a sufficient wage to render him self-supporting and to give him something to lay by for the future, or, second, if enough merely to aid him in self-support, a training sufficient to assure a competence later in life.

On the question of training while in industry, this study has nothing to say; but whether the wage received is sufficient to give self-support, let alone additional aid to the family, can be judged from the results given.

Of those receiving a known wage, 22.2 per cent. receive between $2 and $4, 36.9 per cent. receive between $4 and $6, and 5.2 per cent. receive $6 and over.

HOW $1.00 IS EARNED
by
13,740 Children between 14 and 16 Years



WHICH?

The $ To-day or Competence in Later Life

The largest numbers are found in the group receiving $4 to $4.50, while approximately equal numbers are found in the groups receiving $3.50 to $4 and $5 to $6.

The difference between the wages of boys and of girls is marked. In the case of girls, 42.2 per cent. are found in the group whose wages are unknown or zero, as against 28.4 per cent. of boys in the same group. For both boys and girls, the largest number of those whose wages are known is found in the group which receive $4 to $4.50. With boys, the second largest group receive $5 to $6; with girls, $3.50 to $4; while with both boys and girls the third largest number receive $3 to $3.50. The average wage of boys whose wages are recorded as between $2 and $6 is $4.25; that of girls, $4.19.

Increases of Wages of the Fourteen- and Fifteen-Year-Old Groups

A first condition of citizenship and of self-respect is the power of self-support. It has been said that those who enter industry through the doorway of the juvenile job reach their maximum earning power by eighteen or nineteen years of age. If this be so, the advancement in the first few years should be rapid and substantial. Particularly should this be true since a majority of the positions entered are such as require youth, quickness, delicacy of touch, and easily acquired skill in a few processes.

The average increase, between fourteen and fifteen years of age, of all the workers noted is thirty-seven cents. It is even much less in certain industries. Do such a slight return and such a meager raise pay for all the loss of mature power, as well as for that efficiency which might be gained by longer continuing in the proper kind of training?

The largest group receiving any one wage is that earning $4 to $4.50. This fact holds true in store, office, factory, and skilled trades; in street trades and service the greatest number receive $3 to $3.50, and in messenger service $3.50 to $4. Since housework has been defined as service at home without pay, this group makes no showing in the consideration of wages.

It is a notable fact that the largest numbers receiving under $2 are in service, messenger service, and street trades, and that the largest numbers receiving over $6 are found in skilled trades, office, and factory. The most uniform low wage is found in service.

Conclusions Drawn from the Study Made

As a result of the general study made thus far, we may be warranted in concluding:

1. That the problem of the working child is not an immigrant problem, since over 50 per cent. of those reported as at work are of the second generation of American birth.

2. That this is not the problem of the boy alone, since over 49 per cent. of the workers are girls.

3. That the vast majority of children who leave school at fourteen to enter industry, go into those kinds of employment which offer a large initial wage for simple mechanical processes, but which hold out little or no opportunity for improvement and no competence at maturity.

4. That wages received are so low as to force a parasitic life.

5. That but slight advancement is offered the fifteen-year-old over the fourteen-year-old child worker.

The Superintendent's report of last year shows that Philadelphia has in her public high schools 13,039 boys and girls. These are the children of parents who are able to send them on to school. At the same time there is a slightly larger number of boys and girls—13,740—who have been allowed to drop out of school at fourteen years of age to fight their industrial battle alone. For the former group, who are really more able to care for themselves, the city pays $1,532,000 per year for further training in citizenship and preparation for life. For the latter group it pays not one cent. Is this a square deal? Is it economy on the part of the city to permit these child workers to go out untrained into industry, to give their lives before they are mature and then to become a burden upon the community?

CAREERS FOR COMING AMERICANS

BY

E. W. WEAVER

The larger part of the surplus incomes of our average Americans is invested in the sons and daughters whom they have reared and towards whose education they have contributed.

The comparative value of investments made in different kinds of training may be determined by an examination of the industrial and commercial records of representative wage-earning young people from the different groups into which those from any city block or from any country or village community of about the same age arrange themselves.

The Career of a Boy Who Entered Business after College

We will let the father of our first study tell the story in his own way.

"Twenty-four years ago I was fairly well started upon a professional career with a salary but little more than enough for the modest requirements of two. One evening while considering the merits of various forms of investments which could be bought on the instalment plan with my surplus earnings, a nurse brought to me, not for my consideration, but for my acceptance, a small but very red bit of humanity. The merits of a baby as a profitable form of investment were not set forth, neither were the terms of payment nor the amounts specified, and no alternative was given to the investor. I did what was expected, accepted the obligation and for twenty years, some fat and others lean, cheerfully paid all the instalments as they became due, receiving during that period no report of the financial promise of the investment.

"Inasmuch as during all this time I was regularly employed on a salary and as the whole of my earnings were spent for the maintenance of my family and for providing insurance for their protection, it is easy to estimate the cost of the investment in one boy at the end of twenty years. In computing the investment I am not considering the many sleepless nights, the anxiety of the father nor the unremitting labors of the mother. For our present purpose it is sufficient to consider that the same instalments paid upon other investments involving like conditions of risk would, at the end of twenty years, have amounted to seven thousand dollars. There was to the credit of the investment, one boy ready for the labor market. It should also be said that the community had invested for the instruction of the boy in the elementary and high school and in college over and above what his father paid in taxes and in tuition fees, sums which at the age of twenty would have approached with interest near to one thousand dollars.

The Character of This Boy

"Before considering the returns from the investment it may be well to examine into the character of the boy. He was not an extraordinary boy. In school he earned the good opinion of his teachers, but no special distinction. He caused his parents some trouble, no little anxiety, but fortunately for him they were too much occupied otherwise to spoil him with over-much attention and too poor to permit him to acquire those extravagant desires which so often lead young people to underestimate the legitimate rewards of honest labor. He grew up in a social circle in which it was considered the accepted thing for a boy to go through school and if possible to complete a college course; in which the belief prevailed that the schools were good and in which school privileges were appreciated. He was expected to attach himself to the Church and to accept her traditions and to look forward to the time when he should acquire his full freedom, but only by earning his own living.

"At the age of twenty he had his college degree, some knowledge of a trade and some experience in business, which he acquired during his school and college vacations, in which he was compelled to earn his own spending money.

"At the end of his college career, though without any special training, he had a choice of several openings and these opportunities did not come to him through the aid of any outside personal influences. He accepted a position which might have been considered a blind alley, but he had the grit and the energy to scale the barriers at the end of the alley and to place himself in a line of promotion on a salary schedule which will mean an average income over and above his maintenance and the cost of sufficient insurance to protect the investment made in him, of over a thousand dollars for the first ten years of service, twice as much thereafter, and a possible productive period of forty years."

In financial terms the amount of money invested in the rearing of this kind of a boy brings returns equal to those which could be secured by the investment of nearly three times as much in an annuity payable for life to a person twenty years of age. Such records can readily be duplicated by those who are willing to acquire the social and intellectual training and the necessary preliminary experience for executive positions and in the newer business professions.

The Career of a Boy Who Entered a Profession

Selecting out of the same elementary school class the record of one who at the time of this study was of about the same age as the young man whose record was given before, and presenting the story as given by his vocation counselor, we will note that the returns in the old-time professions to properly prepared persons is about the same as in the business professions.

"Dr. Brown, I remember well. He had gone through the high school, aiming to prepare for college, but found that he could not afford to do that. An analysis of his record at that time showed that he averaged well, but excelled in no one subject. He seemed to me very immature at the time, although he was eighteen years old. He was fond of outdoor life but was not especially interested in any particular kind of sport, he liked to read and seemed to read with intelligence, and in his home had done a good deal of work with tools.

"In going over a list of possible occupations for which he could afford to make preparation, he made some special inquiries about dentistry. He was permitted to look over records of some young dentists and was told how to investigate the requirements in the way of preparation, and how to meet the legal requirements for practice, and a letter of introduction to a young dentist was given to him. This young man helped him to estimate the probable cost of making the preparation and told him the cost of an office equipment.

"By the time he was twenty-five he had repaid the cost of his professional education, had nearly paid for his dental outfit, and he was estimating that in a few years his average net income from his practice would exceed twelve hundred a year."

The Career of a Boy Who Entered Business without Going to College

The third record is from the same group. The young man was raised in the same neighborhood as the other two, had the same teachers in the elementary schools and studied the same subjects, but he lived in a family in which it was the accepted tradition that boys should go to work after completing the common schools.

He entered the office of a public service corporation by which he has been employed for ten years. His father estimates that the cost of his rearing and education did not exceed four thousand dollars, and that after sixteen he was self-supporting. The atmosphere of the office was such that he was influenced to continue his studies in the evening school so as to prepare himself for a man's job by the time he had outgrown the messenger work at which he was first employed. His promotion was regular and at twenty-five years of age he estimates that he had reached about the full earning capacity for a man of his equipment and that his net return from his labor is not more than three hundred dollars above his maintenance and that there is little if any assurance of permanence in his position.

His father had little fault to find with his work nor with the pay, but he recognized that there was little in the routine work of the large store or the office which, as in former times, provided a sufficiently wide range of experience to make it possible for a worker to take up a business of his own, and that it seemed almost inevitable that the worker who was under direction through his formative years should lose his power of initiative without acquiring the courage later to undertake work on his own responsibility.

The Career of a Boy Who Learned a Trade

Going through the list of this same class which graduated from the common school at the average age of fifteen, we find one who at the time was apprenticed to a skilled trade with one of the few employers with whom the old apprenticeship system survived, and consequently he learned his trade under favorable conditions. The boy's school record was good and the standing of his family was on a level with those of the other families whose sons have been considered. The father had learned a trade, served as a journeyman and afterward established a business which prospered. He believed that his son could do the same in a different trade.

The young man served his full time at his trade, although he was frequently discouraged because his hours were longer and because he could not earn as much as those of his associates who were engaged in office work. After having served his time, it required several years of work as a helper at low wages before he could secure his union card. During all these years the trade became so well organized and so completely controlled that it seemed hopeless for him ever to expect to command the means for establishing himself in a business of his own. Counting the irregularity of employment, and his contributions to labor organizations, he finds that his full earnings at twenty-five years of age rarely exceed a thousand dollars a year, and that on account of the specializing tendencies in his trade, and the fact that most of the higher grades of work is done by technically trained men, his prospects for increasing his labor returns are not encouraging.

The Careers of Some Unskilled Boys

In going over the industrial histories of the other members of his class, this skilled tradesman gave the history of some of those who took up factory work. He told me of his neighbor who went out at sixteen to look for the best-paying job. Employers in the skilled trades offered him only four dollars a week, office boys commanded about the same, while a factory job offered him a start at six with promise of an early increase to eight. At twenty-five years of age he is doing somewhat better than the average of his factory with his eighteen dollars a week when he is making full hours, but that his possible yearly earnings do not exceed eight hundred.

In other words, the returns which this factory worker gets are but little above what is considered necessary for the reasonably fair maintenance of a worker, and as long as the land is full of people who are thankful for the privilege of working for their bare living, the pay for these easily learned jobs will not be likely to increase.

"Of course, he might have done worse," says the skilled worker who has kept in touch with his old schoolmates; "there are Blank and others of his kind."

"I want to hear about Blank."

"Blank's school record was up to the average, but he showed no special inclination for anything when he was a boy. He was allowed to do pretty much as he pleased, and as soon as the law permitted he sought a job, continued to live at home, and to spend his own earnings upon himself. He always had a better time than the rest of the boys.

"He took a job, beginning at the bottom, expecting to be pushed upwards, but he soon became impatient with his boss, tried several things in rapid succession, irritated and disgusted a score of employers in the four years during which he drifted about from one thing to another. He acquired expensive habits more rapidly than he increased his earnings. Between jobs he made himself a nuisance to his neighbors, with whom he was in evidence more than any of the successful boys of his block, and succeeded in getting himself arrested for rowdyism, after which his deterioration was rapid."

The money invested in such a boy is no more likely to bring profitable returns than is money invested in badly managed real estate or in neglected business enterprises.

How to Estimate the Probable Returns upon Investing in a Boy

The relative returns which are accorded to workers with different kinds of training, male or female, in any community may readily be determined by any parent who is willing to study this problem with the same care that he gives to the consideration of other business problems which are forced upon his attention.

Even a slight consideration of this question will convince an inquirer that the enormous losses which are due to unemployment, and the discontent and industrial unrest which grow out of under-employment, are the natural penalties which are invited by our lax and indulgent handling of children in the home, the one-sidedness of our school training, and the unscientific handling of the recruit in business and in the industries, and that by the use of ordinary judgment in planning for the employments of their children parents will be sure of large returns from the money which they spend for their training, and in addition be able to provide for themselves the best possible insurance for their own old age.

SHALL OUR DAUGHTERS STUDY KINDERGARTEN?

BY

KATE DOUGLAS WIGGIN

If there ever was any one thing upon which God might set His seal of approval and which men might agree to bless and be thankful for, it is the increasing attention which is being paid of late years to the study of childhood and the fuller consecration of women to its service.

Friedrich Froebel, in a private letter, written in 1847, says: "All progress depends on that of education; and no education, least of all that of infancy, can dispense with the active coöperation of women, who should have a full comprehension of their natural calling—the care of childhood. Women are not as yet acquainted even with the preliminaries of the education of man, which ignorance causes them to expect that the superficial educators of youth should make good again what the mothers have spoiled. The results of education undoubtedly depend on its beginnings, and these are in the hands of women."

If any one fears that "higher education" of any sort—college training or any advanced study, addressing the dry bones of the intellect rather than the spirit—will unfit women for the duties that inevitably lie before most of them, he will see in the attempt of the kindergartens to unite broad mental training with gentle heart-culture a certain corrective, if any be needed. (Men are so anxious lest women should be too "strong-minded." I wonder it seldom occurs to them to worry lest they be too weak-minded.)

Higher Education Has Not Yet Reached the Depths of Girlhood

It is not enough that divine ideas—man-begotten, so they say—should exist in the world;

there must be the necessary devotion, endurance and self-sacrifice to carry them out, and this is the task of women. We are training our girls too much like celibates at present, and if I had the eloquence to prove that every woman should finish her education by one or two years' contemplation and study of childhood and its needs, I should feel that I had done an inestimable service to humanity. Herbert Spencer says truly that almost the only vocation for which woman is seldom wisely fitted is the one which she generally assumes, that of the child's first educator.

"Is it," he asks, "that this responsibility is but a remote contingency? On the contrary, it is certain to devolve on nine out of ten. Is it that the discharge of it is easy? Certainly not; of all functions which the adult has to fulfil it is the most difficult. Is it that each may be trusted, by self-instruction, to fit himself or herself for the office of parent? No; not only is the need of such self-instruction unrecognized, but the complexity of the subject renders it the one of all others in which self-instruction is least likely to succeed."

Wherever I go I am constantly meeting anxious mothers who want my advice as to what they shall do with their daughters, and almost every mail brings me a sheaf of letters asking similar questions. The truth is, most sensible women feel that the education of the girls is not to-day, and never has been, an entirely satisfactory one. Even now that a higher education for women is an established fact, that higher education still leaves many tracts of feminine nature unexplored and uncultivated. It does not give a complete and full development of all the powers and faculties; it needs supplementing by some course of training which shall address the heart and soul as much as it does the intellect. To all these anxious mothers, then, I answer: "Let your daughters study kindergarten, for, as the wise Elizabeth Peabody said, it is the highest finish that can be given to a woman's education."

Understand me, that I am not now discussing the relative values of the various means of livelihood open to young women; that I am not advocating the kindergarten as the highest or most lucrative branch of teaching, or the profession which offers most opportunities to dawning ambition. I am not looking at the work in any of these lights, but am merely considering it as an education and as a development, as a training of the heart and soul and mind which prepares for any and every vocation in life, and which need not and, in fact, cannot be given up, whether your daughter marries or remains single. Kindergarten training, when rightly given, is true culture, and as such becomes an integral part of the whole woman. It is not veneer of accomplishments or varnish of superficial knowledge; it is rather a divine touch, which changes the water of life into wine.

Let Us Listen to Froebel's Message for Young Women

Froebel cannot be said to have discovered a new fact, or even propounded a new theory, when he hailed women as the true ministers of the great work of reformation which he undertook. He only strove to give a new direction to the old activity, and to make manifest the true ground on which it should proceed. Pestalozzi, and Rousseau before him, had made public appeals to women; but Froebel renewed them with fresh force, calling upon the mothers, wives and maidens of the German nation to undertake their natural task, that which love and necessity equally bound upon them, but to undertake it with a wider and more conscious purpose. The stress which Froebel lays upon early child-culture shows the immense value he attaches to this formative period of life, and explains the lofty ideal he invariably sets before the kindergartner. He seems to have descended deeper into the well of truth than any previous educator, and to have brought up a gem of inestimable value, when he urged the necessity of studying the earliest manifestations of childhood.

He was the great pioneer of the modern system of child-study which seems destined to revolutionize our methods of teaching, and as such he deserves our high regard had he no other claim upon the recognition of the world.

It is at once evident that when women are appealed to as ministers of education, it is intended that they should make education their last and highest study, and that they should acquire all knowledge requisite for assisting the mental, moral and physical development of children during those years which prepare the course of future life. They need culture, accomplishments, breadth of view, cultivation of the logical faculty, besides all their natural purity, patience and devotion to make ideal wives, mothers and teachers; yet these vocations are commonly the only ones for which they receive no training.

In a True Sense Every Woman Is an Educator

Dr. Seguin says: "If one sex needs more education (I do not say information) than the other, it is the woman; because, when the man is buying, selling, manufacturing, etc., the woman has the problem before her of educating her children. This problem," he says, "demands from women, besides the matters of the intellectual and physiological curriculum, an extensive knowledge of hygiene and a clear idea of the legislation, history and philosophy of her sex and of childhood."

We have long blindly relied on the natural instincts of woman in these matters, but it is time this instinct should be trained and developed into reason.

The office of educator is a woman's in the very nature of things, irrespective of whether she have children of her own or not, or of whether she takes up education as a salaried profession. Should the latter be her choice, she will have noble prototypes, if she afterwards relinquishes it for marriage—for Cornelia, mother of the Gracchi, and Aurelia, mother of Augustus Cæsar, had both been governesses of other women's children before their own sons were born.

It is certain that the results in child-training, for which Froebel hoped so much, can only be obtained if the system is interpreted according to the principles of the discoverer. The fact that it is so easy to counterfeit it, or rather, so difficult not to do so, without very close and discriminating study, explains the many pseudo-kindergartens we see everywhere around us—institutions which do much to prejudice thinking people against the real thing, and which could not exist did women in general understand what a kindergarten should really be.

Every Woman Needs Training in Child-Culture

If your daughter, then, is to be a wife, a mother, a teacher, a governess, a kindergartner, or none of these, but a thoroughly developed woman and a helper in the world's work, then, in view of the nature of her responsibilities, she needs a definite and systematic training in child-culture, and it is my belief that she can get this nowhere so well as in a good kindergarten training-school. Can she not take it up by herself, you say, at odd moments, and by following out a course of reading? No, my dear madam, "odd moments" will not do for such a work as this, and, though a course of reading in the history and philosophy of education would be most desirable for her or for any other woman, yet it would never give her such a knowledge of the kindergarten as she could gain in a class of earnest young women united by a common aim and guided by a teacher whose life has been spent in the working out of Froebel's principles. And, more than all this, in studying by herself she would lack the companionship of children, the opportunity to translate her theories into practice, and this part of the training is, perhaps, more valuable than any other. If, then, you desire that your daughter should add this crowning glory to her education, let her take up the study earnestly and systematically, and under the best training-teacher you can find.

She will then learn, first, the technique of the Froebel system; she will become familiar with its every instrumentality, gifts, occupations, recreative exercises, use of stories and games. She will also learn the practical management of children according to their physical, mental and moral needs, and this will include, among other things, the secret of discipline, of leading, not driving, of living *with* children, not for, above, beyond or instead of them.

She Will Learn Thus the Happy Art of Oral Teaching

A happy method of thus disciplining and guiding children is no easy thing to learn, but hardly less difficult to the ordinary person who has been educated entirely from text-books, and instructed, rather than harmoniously developed, in the mastery of the art of oral teaching, and this must be learned if your daughter is to be among children. She must come before them, not with the printed word to inspire questions and verify answers, but with the subject clear and complete in her mind, ready to adapt it to the immediate needs of all. She must learn to "think on her feet"; to come to the right conclusion quickly; to see the child's natural need when it arises and meet it at once; to teach what is vital and necessary and not waste time on mechanical iterations and useless facts; to make the child a discoverer of knowledge instead of being herself an instructor. She must learn to seize upon the salient points of a subject and throw so bright a light upon them that the blindest may read and comprehend; to make herself interesting and charming to children; to be able to impress the same idea in more than one way, or with more than one set of terms. And for all this teaching she needs a trained voice, clear and musical, to be used with ease, natural inflections, perfect articulation and pronunciation, for "faults of tone, modulation and manner are propagated by the teacher, as well as false syntax and incorrect pronunciation."

She Will Learn Also How to Teach with Tact and Imagination

To do thoroughly skilful educational work, however, not only implies a mastery of the art of oral teaching, but a knowledge of the laws of mental science; of what to teach, when to teach it and how. Your daughter must learn to know what kind of forces she is developing, and understand how to develop them. The science of education is the science of nature and the science of man, and it is this which she is to study. It will carry her into regions of thought which, perhaps, she has never entered before by any previous experience of her life, even if she has acquired a great deal of book knowledge. It is the psychological part of Froebel's plan that gives it power and value—those principles which, seen at first "through a glass darkly," unfold and grow in one's mind day by day until they seem to explain the universe. Only when they are fully comprehended will she see the real spirit of the system and realize that its chief significance lies just there, and not in any cut-and-dried formalities or petty details.

And yet this is not enough. There is that stiff, unwieldy imagination with which most grown people are afflicted. We are very wise, it is true; but we are also blind, cautious, incredulous, dull, prosaic and unreceptive. Children see at a glance analogies and spiritual relations which are beyond us. They really live more in the spirit and less in the body than we of a larger growth. Your daughter must fit herself, then, to enter this world of the child, to become playmate, friend and companion; for no woman can afford to let the poetry and gaiety of life fade away from her even when grief threatens to eclipse the sunshine, and experience casts a shadow over the full joy of living. To become "as one of these little ones" may be a difficult thing to learn; but if it is the only way to the kingdom of heaven, it is just as much the only way to the perfection of the child-gardening. It is growing to be childlike, not childish; for there is a heaven-wide difference between the two expressions. In the telling of stories, repeating bits of appropriate verse, framing of simple tales from picture books, entering into the spirit of the symbolic games and songs of the kindergarten—in all these things a lively imagination is needed, and a truly fresh and child-like spirit.

She Will Get a Real Approach to Real Problems

Nor can the student of Froebel afford ultimately to restrict herself merely to an understanding of the proper education of children between three and six years; for be assured, she will neither be able to conduct nor to superintend that first teaching well, unless she is also fitted to do more. "It takes much universal knowledge and wisdom," you know, "to be able to impart the right little, successfully."

Every woman should certainly take an interest in the problems of heredity; she should understand the importance of pre-natal influences as well as of nursery training, and if this is necessary, should she not also be broad enough and sufficiently well-informed to take an intelligent view of the higher education for which, whether properly or improperly, she is preparing every child under her care? If the kindergartner, then, does not see what the effect of every step which the child takes is to have upon its future development; if she does not clearly distinguish between entertaining him and educating him; if, in short, she has not something of a view of the entire educational field, if her work is not conspicuously philosophic, it is likely to be a positive injury.

All these topics which I have touched upon are important enough; but, as I have already noted, perhaps the most important of all, in its relation to life and growth and character-building, is the daily practice in the kindergarten itself, studying the child nature, and observing and practising the varied ways of management and discipline necessary in individualizing each child.

The Delicacy of the Busy Mother's Problems Demands Preparation

The office of the true kindergartner is one of the most delicate and exacting in the world; for though the mother herself is expected to regulate the moral and intellectual atmosphere which her children breathe, and to be the fountain of justice, wisdom, love and sympathy to which they naturally turn, she has not always the time nor the intelligence to attend to her duties properly, and they are thus relegated to the kindergartner.

In many busy households, with their flocks of little ones, the weary mother has an endless round of duties to perform, in which too often the child, with his hourly wants, his intellectual hunger and ceaseless questioning, is either ignorantly censured or impatiently brushed aside as troublesome. How good a thing it is, then, when he can be removed to a new world, where he can expand morally, intellectually and physically; where he can enjoy the society of equals and live in the companionship of a new and charming being, half mother and half teacher.

In proportion to its vast importance, then, is the task of the first teacher of childhood a most delicate one. A mother has such an instinctive and thorough understanding of her child, if she has kept his care in her own hands, that she knows his good possibilities and can balance them against the evil ones better than any one else; and thus, if she is a true mother, she is her child's best educator. The teacher must learn all this theoretically before she is fit to take the mother's place, and only by learning it theoretically is she prepared to add to her knowledge by experience. But here let me say that no amount of abstract book knowledge or scientific experimenting can compensate for the lack of that subtle something which we call maternal instinct. "One who is a mother only to her own little ones is not one of God's mothers, she is only a woman who has borne children," says George Macdonald.

Love and Learning Are Both Required

Learning may make a pedagogue; it will never of itself make a kindergartner. On the other hand, she can do nothing without it; it is love and learning combined which she needs in her vocation, for a loving heart is the beginning of all wisdom. This it is which opens the whole mind and quickens every faculty to do its fit work.

The ideal kindergarten is a republic; the happy leader of that republic is, or should be, a child among the children, merrier than the youngest, but able to guide them all. The soul of a wise and loving mother, the mind of an earnest woman, the heart of a little child—that comprehends the personality of the ideal kindergartner; and that is what, heaven helping her, your daughter must strive to be. She must learn how to guide the children watchfully and understandingly. Obedience must be hers, though it must never come from terror, but from an innocent, trustful, never disappointed love. She should be the child's confidant, helper and adviser; she should seem to him a compendium of knowledge and wisdom, a playmate who knows just what he desires, a friend who never fails. He will be sure of her, and she, on the other hand, will be equally sure of him, if she is mistress of her art.

It May Be Hard, but It Is a Happy Training

Do not fear, dear mother, that you are setting your daughter's feet in too rugged a path. If the kindergartner is in sympathy with her vocation, she is the happiest woman in the community. She is surrounded with bright eyes and rosy cheeks, with merry looks and ringing laughs, or with pale faces that touch her very heart. She is helping willing fingers and busy brains to begin their bit of the world's work, and, though she does not always see harmony, yet great is her joy when a glint of it begins to appear here and there. Yes, take all the professions, singly or in a mass; take all the good cheer of a physician who has saved his patient, the complacency of a lawyer who has cleared his client, the ecstasy of an artist who has wrought out his ideal, the joy of a preacher who has led a human being from error to truth—there is nothing in any of these more beautiful or satisfying. But she who desires to feel this beauty and know this satisfaction must learn how to work with intelligence, and must have undergone deep and earnest preparation in the philosophy and preparation of Froebel's system.

Now, all that I have outlined of what the kindergarten student is to learn, and the lofty ideal which she must set before her, may appear a formidable summing up of the subject, but it is not, in fact, at all exaggerated. It is possible, in the ordinary course of training, and with the preliminary culture and experience which your daughter will bring to the work, for her to do just this—perfect herself in the management of a kindergarten and in the entire technique of the Froebel system and make herself mistress of the art of oral teaching, if she has some natural ability, and if not, receive a training that will in the course of a year's experience show tangible fruits. It will be the same with the various arts of expression, illustration, story-telling, singing and gesture; much depends upon talent, but much can be developed from moderate abilities, if the student is earnest and intelligent.

After the Kindergarten Training-School Comes the School of Life

Of the science and history of education and of the laws of mental science she will learn as much as possible in the allotted time, and the amount of time she gives will be absolutely dependent on her receptivity. If she keeps the ear of her heart open all the time she can listen advantageously and begin to develop almost instantaneously. Many things, however, must be left for her future study; in some departments of training it will be possible only to give her the keywords, the foundation, trusting that she may add the superstructure in after years. If your daughter accomplishes such work as I have indicated in the two years which is the ordinary length of the kindergarten course, she will have learned more than in any other similar period of her life; but she can do it only by great conscientiousness; by recognizing the difficulties before her and economizing her time; by giving up part of her social pleasures for a season; by working carefully and with regard to health and strength; by performing each small task in the allotted time; by treating whatever her leader says with respect and faith until she sees a better way, but by never taking any method unquestioned; by unremitting fidelity to all her precious days of work and observation; by punctuality and energy and sympathy, and by doing everything required of her so well that the standard of the whole class will insensibly be raised.

Striving to Attain Froebel's Ideal

I believe, as I have said, that no amount of private reading, study or reflection would give the earnest young woman so complete a knowledge of the kindergarten theory and practice as this class instruction and association with others in the same field of thought and labor. Studying in common is valuable in that it aids the imagination, which in adults is apt to have lost its saliency and flexibility. It is of vast importance to communicate freely with others, and with respectful, mutual consideration exchange experiences, impressions and ideas, that thus by one another's gifts we may complement our individual limitations.

This daughter of yours will find, however, when her preparation is complete, that she has, after all, only grasped the "skeleton of Froebel's plan, which is in turn only a skeleton of God's plan of education; it will take her a lifetime to clothe it with flesh and beauty." In order to reach the ideal, this daughter of yours must in all her work keep her eyes well on the ends, the ultimate goal, and beware of losing her efficiency in exclusive attention to narrow immediate results. And above all things, let her aim to adhere as steadfastly as she may be able to the highest type of womanhood—for the womanhood that is lovely and pure, that aims to reach the highest and best, that keeps itself in the current of the time, recognizing its new responsibilities and added possibilities. This high and noble womanhood includes her richest gift to the world, and is the flower of her fairest possibilities.

SHALL OUR CHILD GO TO COLLEGE?

BY

O. M. L. CROSSLEY

In this modern age of commercialism and utilitarianism, when many well-meaning citizens are urging that our colleges prepare men for specific work, it is well for educators to consider, before giving heed to the cry, what is after all the true function of a college education.

Is it the business of a college to turn out finished products—lawyers, doctors, engineers, mechanics—which can immediately fit into the cogs of the active machinery of the industries and professions? Or should a college give a man general training and leave the special work to the universities and trade schools?

Varying Views as to Aims of College Education

American education to-day feels the impress of both of these points of view. On the one hand there are those to whom it appears unwise and uneconomical, both in money and time, to give a boy studies which are not directly productive of money returns. As a result, a campaign of premature technical education is sweeping over our country and making of many of our colleges inefficient, machine-made-men factories. This extreme utilitarian point of view is dangerous to the best interests of an intelligent people. On the other hand, there are educators holding the other extreme point of view and arguing that there is no place in the college curriculum for studies that may be of practical application. They base their argument on an absurdity. They reason that a study which may be of practical application is not of much value in mental training because the interest is centered on its money production.

I am of the opinion that a limited number of elementary practical studies are necessary in a college curriculum because of the fact that they arouse interest and get the student in the right attitude toward his college work. One of the great failures of the American college is that we teachers often fail to interest the students in our departments. It should be the duty of every teacher to humanize his subject and to point out to students its relation to life. Both of the extreme points of view arise from a misconception of what a college education should give a man.

Copyright 1912 by The Palmer Company.

We Want Our Children to Be Something besides "Dollar-Chasers"

In considering the purpose of a college education it is important to assume a broad-minded position and not to allow conclusions to be marred by greed and selfishness. It is also necessary to agree that the amassing of wealth is not the highest and noblest aim of life, and hence is not the goal toward which education should tend. It is essential, however, to understand that money values cannot be totally ignored in any scheme of education.

Of course no question can be considered satisfactorily from only one point of view, and this is no exception. There is usually some truth in each point of view. It is for us to inquire wherein lies most truth.

The utilitarian point of view takes for granted that a man is useful in the world only when he acts out his specific part on the stage of life and gives no attention to the parts played by other actors, past and present, on the same stage. According to this view the college should give each man only those studies which directly bear on the work he is to do in life. If a man is to be an engineer, he must spend all his time in engineering studies—no Latin or Greek or history will be of service to him.

The Machine-Made Man Is at a Disadvantage

This view fails to consider that no man can give his best to the world, in any profession or work, until he is capable of appreciating the needs of his people; that no man is able to know what is best for his people, until he understands the stages through which his work, in its relation to the needs of the people, has developed. Now this takes years of careful study and observation and consequently is impossible to the "hot-house" methods of producing the "dollar-chaser." The man who is educated by the "hurry-up" process is machine-made and his sphere of usefulness is limited. Such a man is not capable of giving his people the essence of all that has been thought and done in his line of work; he does not represent a summation of all the best of the ages, but, in fact, is an isolated product of the present. This type of public servant, and we are all public servants, lowers the ideals of the race and times.

The machine-made man is himself at a disadvantage. He is turned out to do a certain specific work and is unfitted by this special training for any other kind of work. If he fails to find the work for which he is fitted, he becomes a useless member of society. He is like a tool designed for a special job and cannot be used for anything else.

Earnest educators believe that a college education should present clearly the relation between the various branches of study and their application in the world of affairs. The real issue in education to-day is not between useful training and useless education at all, for all education must be useful to some degree. The real question is one of values.

We Want Them to Learn to Think and to Appreciate Life

What, then, is the function of a college education? In my judgment a college education should be the means by which the youth of the land demonstrate their ability to survive or perish intellectually. A college training should give a man power to focus attention on his work; it should give him ability to concentrate; it should give him power to distribute his information so that it is readily accessible; it should enable him to retain facts easily; it should give him power of expression; it should give him appreciation of all that is fine and beautiful; and last, but not least, it should give him the ability to judge wisely. In other words, a college education should prepare a man to think and it should give him a true appreciation of life. Every moment of a man's life he is required to exercise the power of choice which means that he must think. He must think before he can choose wisely.

If it be the function of a college education to train men to think, it is important to consider what studies in the college curriculum are essential. Spencer, it will be remembered, argued that only those studies which could rightly be called scientific should be of importance in education. On analysis, however, we find that he meant to include in the term "scientific" all those studies needful for a complete understanding and appreciation of life. This means that art, language, history and the sciences are included in his conception of a liberal education. Art must be a part of a modern college education, if we would have our people appreciative of beauty. The ancient languages are absolutely essential to an understanding of literature and to a complete expression of past experiences. The modern languages are indispensable to a complete understanding of modern thought and activities. The power of history in a college education cannot be easily over-estimated. Finally, no college education is complete to-day unless embodied in it are the general principles of the sciences; unless it includes personal hygiene and general sanitation. Underlying all social and moral problems is gross ignorance of the common laws of life and health. Now the conservation of health is essential to the highest intellectual achievements and therefore the modern college is under obligation to the youth of the land to instruct them as to the intelligent use and care of the body. The time has come when education is the only means by which society can be permanently protected from the immoral injustices which it now, in ignorance, tacitly encourages. It is from the colleges in this land that this movement must start if it is to be of lasting value.

We Want Colleges to Turn Out Men and Women of Character

The modern college curriculum must include studies which help to strengthen character. For this purpose psychology, logic, ethics and social science are absolutely essential and cannot be omitted from a course of studies designed to fit a man for life appreciation and evaluation. The college youth is in the most plastic stage of his life, and whether we are conscious of it or not, the four years in college have marked influence on his mature character.

Next to training, character is dependent, to a large degree, on inherited tendencies. No cultivation of poison ivy will ever enable it to bring forth American Beauty roses. A defective seed, however, under favorable conditions, may be nurtured into a fairly healthy plant. Many educators place too much stress upon the directing force of inherited tendencies. For the most part, inherited tendencies get the upper-hand in the control of a life only when education kindly lets them alone. Education can do little for the born degenerate, but on the whole it is unwise to classify a boy as a degenerate until the facts in the case warrant such a conclusion. It is not necessary to crush the individuality out of a boy in order to educate him. After all, the born-degenerate is by no means commonly met with in our colleges. The ordinary boy in college is susceptible to education. Loose morals and weak characters are usually the result of poor training and the colleges cannot entirely escape blame.

The Essentials of a Strong Character

To have a strong character four qualities are essential and these can be developed by training. I regard power of initiative, self-control, love and a normally sane mind as the essentials of a strong character. Power of initiative is to character just exactly what an engine is to a boat. It is the propelling force of character. While this dynamic power is essential to a strong character, it alone will not make the character strong. The best-built boat with the best-designed engine still lacks the quality which is necessary to efficient service. The boat with its engine must have a rudder to guide it. The same is true of character. Self-control must guide power of initiative before it can be of service to character. But when we speak of guiding we think of something by which to guide. The boat with its engine and rudder must be guided by a point on the land or by a compass if it is to reach a particular landing. Love serves in this capacity for character. It is the compass by which self-control guides power of initiative. Love is one of the highest qualities of the human mind and includes many qualities that might be acquired. Love will not admit of dishonesty and untruthfulness. Love is unselfish and will always guide character right when the needle of the compass is true. Finally, no captain would consider his boat completely equipped unless there was a chart in his outfit. From the chart he must pick his course when he cannot see land. A normally sane mind is the chart to character. All the other qualities of a strong character are included in these. Courage, honesty, ambition, integrity, industry, sobriety, truthfulness and all the other qualities of character are impossible in a man who lacks power of initiative, self-control, love and a normally sane mind. A college education cannot ignore character-building.

For These Ends a College Training Is Worth-While

It is not my purpose to consider the value of any one study in a college education, but rather to show that all of the studies included in the curriculum of a liberal college are important in giving the wholesome mental training essential to specialization in any field. I am persuaded that the training should be the same for every man, whatever is to be his special vocation. The college is not the place for specialization. This is the business of the graduate and trade schools.

A college training, it seems to me, should give a man the ability and the desire to look upon life from the point of view of an interested spectator; it should make him sympathetic and broad-minded in dealing with other men; it should make him appreciative of all the good in mankind; it should enable him to make just allowances for the bad in the world; it should give him force of character sufficient to encourage honesty and righteousness whenever and wherever found, and it should give him courage to frown upon dishonesty and unmanliness in his fellowmen. These qualities are essential in the living of an efficient, useful life and their attainment should be the aim of a college education.

NEW IDEALS IN COLLEGE LIFE

BY

REV. CHARLES F. THWING

Colleges Are Drawing from More Democratic Sources

THE first social change occurring in our colleges since the Civil War relates to the broader social constituency whence students are drawn. To Yale College in the class of 1877 and to the class graduating in 1913, there came about equal proportions of the sons of ministers, of lawyers, of merchants and of manufacturers; yet apparently the diversity of callings of other fathers vastly increased. In Harvard College in the class of 1917, compared with the class of 1877, forty years before, there are only one-half the proportion of sons of lawyers, less than one-half the proportion of the sons of merchants, and only one-quarter the proportion of the sons of ministers, yet the variety of the other occupations followed by the fathers of the class of 1917 manifests an enlarging kaleidoscope. Besides the fathers who are laborers, numbering eight, are fathers who are cigar makers, letter carriers, firemen, paper hangers, house painters, express messengers, sextons, cellar builders, shoe cutters, laundrymen, tinsmiths, blacksmiths, carpenters, granite cutters, peddlers and junk dealers. The proportion of men who are the sons of graduates remains surprisingly small, about one-third, and shows no noteworthy change. The proportion of sons of fathers following a semi-professional calling, as banking, also manifests no change worthy of comment, but the change in these forty years, lying in the increasing variety of occupations of the fathers of the members of a class, is momentous. In a large class the variety now represents about one hundred different callings. This change is simply commensurate with the change which the community is making in itself, from a simple condition of a few occupations, each followed by the many, to a complex condition of many occupations, most of which, though not all by any manner of means, are followed by a few. The significance of this enlargement lies in the increasing forcefulness of the appeal which the college makes to all sorts and conditions of men.

College Men and Women Are Broadening Their Activities

A second social change is also of the type of enlargement. It relates to the life of the men while in college. The life within college gates has become as diverse as the life without. The student has become a citizen of a big-little world, a worker in a little shop of many occupations. I turn to the year books of this college year, and to the year books of 1873; what contrasts! From a literary society and from a few social organizations, from a feeble football eleven and inglorious baseball nine, from a glee club and orchestra, from a weekly or monthly paper—from these few slight and not at all commanding movements or agencies one suddenly turns to the current college year to discover daily papers, and scores of men "heeling" for them, dramatic clubs, current event clubs, partisan political clubs, Jewish clubs, socialist clubs, shooting clubs, riding clubs, pre-lex clubs, pre-medical clubs, native state clubs, get-one-student clubs, self-government clubs and associations, and so on to the number of one hundred and fifty. The academic life has passed over from being largely scholastic to being for most men largely nonscholastic. The fine strength, the finer enthusiasms of most men, are given to the avocations, not to the vocations, of the college.

As the much revered Thomas Day Seymour once said, "I don't see how these men can study Greek; they have so many things to do." The remark of Professor Seymour is akin to the remark made by one who passed from a college presidency through a State governorship to the national presidency, "The side shows have become more important than the chief performance." Or be it said, the side shows have moved into the main tent. At the same time the appreciation of the honors won by and paid to the undergraduates by themselves have suffered a similar change. The first scholars of a class of Yale

College are not honored as were the first scholars of the class of 1874. The captain of the football eleven, the editor of the daily paper of to-day, is honored as was the valedictorian of the class of 1874. The high scholastic ranks are not the object of the ambition of men to-day as they were the goals of fifty years ago. This change I cannot but regard as evil. Anything in college life is good, if it be good; the question is comparative, superlative: which is better, which is best? The shouting for the captain will soon cease; the tumult of the yells will soon die; but the power to think, trained in college, will not die. If this power be not gained, what is gained is of small though of some value. If this power be gained and all else be lost, and this something lost is of some value, the chief worth is still gained and saved. The common remark, "Let not your college education interfere with your college life," should be reversed to read, "Let not your college life interfere with your college education."

College Students Are Developing Self-Government

A third change wrought in the half-century concerns both the student and the faculty. It is the change from subordination of the student to his freedom, from the control by rules to government by principles, from professorial directing and executive ordering to sincere and mature conferring and consultation, from government by faculty in many minor concerns to self-government. A long distance is the American college from the student universities of the Middle Ages, of which Bologna is the origin and type, but the American college has come into the better and proper side of such historic government. The undergraduate has passed into the condition, not of liberty by contract, but into the condition of liberty of status: he is born free into his academic world and in this freedom he lives so long as it remains unabused. The age of repression, in which whatever is not expressly allowed is forbidden, has passed over into the age of freedom, in which whatever is not forbidden is allowed. Liberty and not restriction of thought or of act is the prevailing mode.

As modern government has passed from the monarchy to the republic, and from the republic to the democracy, so academic government has passed through the first stage and has reached the left wing of the second and touched the right wing of the third stage. Such a mood and the methods naturally growing out of this mood are magnificent. Of them the college boy is worthy; although at times boyish, freakish, irresponsible, he is not half so boyish or half so irresponsible as his father may be, returning to celebrate the twenty-fifth celebration of his graduation. He deserves to be called a man. He knows moral values. He appreciates social conditions. He is trained for coöperation, for leadership, for obedience, too, in the world outside by obedience, coöperation and leadership in the academic microcosm. He is saved from the common weakness of cantankerousness by co-working. He looks upon his teachers not as spies or semi-foes, but as consultants, coöperators, and upon the college president not as a watchdog unchained, but as a friend. Of course one must not pass into extremes. Students in their self-government are not a mass which in turn becomes a mess, and which in its turn becomes a mob. One must have orderliness, proper behavior, civilization; but this method of freedom is far more effective than the old method which gave us rebellions. Fellowship, coöperation, freedom, trustfulness create worthiness freedom, trustfulness.

Colleges Are Now Directly Endeavoring to Make Manhood

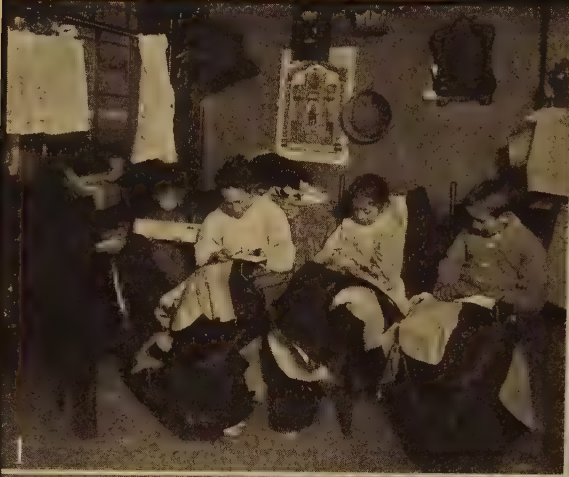
A further social change of the college is found in the change of emphasis from the methods of forming human character to the character itself, from the means of making manhood to manhood itself. The methods and the means primarily include studies and, secondly, all associates and associations. From them the accent is passing to the student himself. The larger share of the discussion of the last half-century has been devoted to the curriculum: its content, its proportions, the relations of its parts each to each. The discussion began with doubting the traditional value of Latin and of Greek in the intellectual disciplines. It passed over into a debate on the worth of the modern foreign languages. It went on into a consideration of the general and specific place of our own English literature. It began with a contest for a larger place for the natural and physical sciences, not as parts of a technical equipment, but as parts of a system of liberal learning; and along this far-flung battle line has advanced the struggle. It began with a doubting of the value of formal philosophy. It developed into a consideration of the worth of psychology theoretical, which has in turn gone into debate of the place of psychology experimental. This discussion began with reflecting on the simple principles of economics. It enlarged to the study of forms and fundamental notions of government. It enlarged still further into the elements and application of these elements to the whole condition of civilization and society.

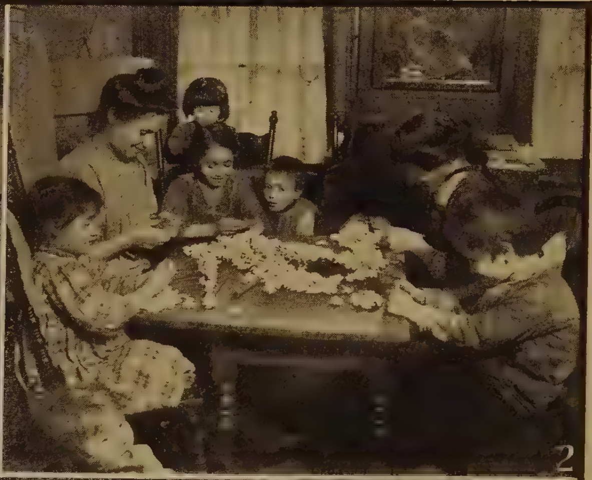
The one comprehensive induction to be made out of these several diverse movements is the importance of the application of truths in comparison with the value of the truths themselves. The application of these truths refers without exception to the man himself. In this mood and method of application the student stands out central and supreme. The studies are made for him, not he for them. Knowledge is immediately supposed to be transmitted into wisdom, and wisdom is man applying knowledge. Shall Greek be retained? Shall Greek be discarded? Yes or no, according as it reaches the man. Mathematics—shall it be kept in or thrown out? Yes or no, as it reaches the man. Philosophy, to stay or to go? Yes or no, according as it develops the man and puts him into relation with his fellows.

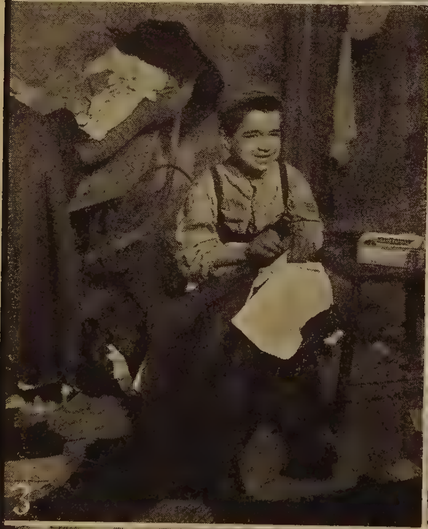
The College Is Getting Nearer to Life

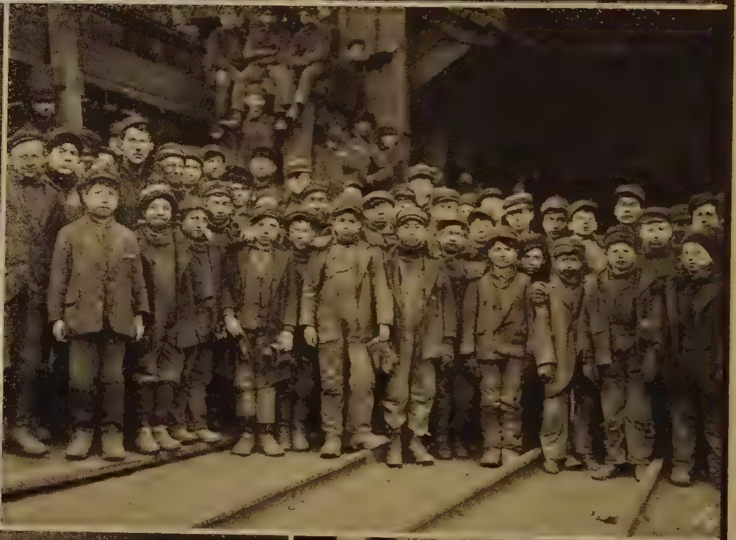
The fifth and last change to which I shall make reference as occurring in the last fifty years is in a sense a continuation of what I have just said. The college is coming more and more into touch with life as life. The older college sought to train lawyers, clergymen, doctors. The present college thinks not simply of these professions, but of all callings. It thinks not simply of all callings, but of the one human call itself. The college was humanistic: to create gentlemen of cultivation. It became humane: to create men of service. It developed into being human: to create men of life. Of course the vocational enthusiasm is upon us. It easily becomes a delirium. If it continue to grow we shall soon have vocational directors, standing over every rocking cradle. Does this baby boy use his hands much? He shall become a teacher of manual training. Does he kick a good deal? He shall become a dramatic critic. No. Such extreme nonsense will soon be checked by its own foolishness. The college now sees that men do and ought to bear the first degree to the professional-school lecture room, to the factory, to the blast furnace, but it also just as clearly perceives that its purpose is to prepare men for life's richest, largest, highest, best.

Courtesy of the National Child Labor Committee.

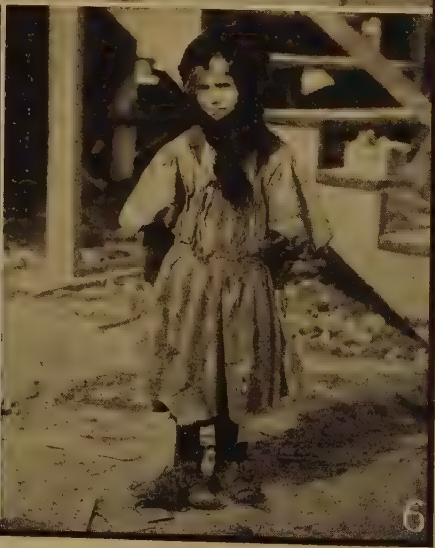

1


2


3



5


6

UNPLEASANT PHASES OF CHILD LABOR

(1) Garment-finishing. (2) Making Artificial Violets. (3) Tony, the Garment-worker. (4) Breaker-boys. (5) Breaker-boys at Work. (6) A Seven-year-old Oyster-shucker.

3. The Larger Social Life

HOW CAN HOME AND SCHOOL GET INTO CLOSER RELATIONS?

BY

MARY V. GRICE

A NEW question is being asked in every section of the country: "How can the citizen, interested in education, yet representing the home, uphold the purposes and further the plans of the professional teacher?"

The best solution yet found seems to be in the *formation of a Home and School Association in every school.*

The movement has broadened out rapidly. It is far more inclusive than the Parent-Teacher meetings of a few years ago. It takes in every adult in a community, men and women alike, whether they have children in the schools or not. *It is a citizens' movement.*

The General Plan of Procedure

Form a Central Committee of Citizens—educators, professional men, prominent women—who are willing to back the movement as a whole. The duties of this Central Committee will be:

1. To enlist the coöperation of the school board and of the teachers.

2. To send an open letter to each school principal, offering to aid in the conduct of a meeting to organize a Home and School Association in that school. [That is, to provide and address invitations, to arrange for speakers, to furnish table equipment and light refreshments for the invaluable social hour, etc.]

3. To organize a Bureau of Speakers—men and women of influence in the community—who will give at least one talk in a season upon some subject pertaining to the child's welfare; and to have the names of available speakers and of topics properly listed for the reference of local managers.

4. To arrange for music and refreshments, wherever foreign patronage requires a "universal social language."

Procedure Suggested for Each School

Be sure of the coöperation of the teachers. Wait, if it prove necessary, until they are converted. Their influence you will find essential to success.

Invite the members of the school board to the meeting for organization; give them platform seats; keep them in touch with your plans.

Send invitations to every home represented in the school by the hands of the pupils. The children often write these invitations themselves.

Send invitations directly from the Central Committee to other homes in the community, which have no children in the school.

Advertise the meeting in every possible way.

Aim to have the volunteers assume the conduct of the meeting under the advice and coöperation of the teachers.

Have *some one who knows the work* present the value and necessity of coöperation between the home and the school in a clear, forceful way.

Ask the question, "Would it not be well for *us* to form a Home and School Association here, and thus bring into closer relationship these two greatest formative forces of the child's life?"

Present the following constitution, elect officers and get the names of members.

Model for a Constitution for a League

ARTICLE I

NAME

Section 1. This organization shall be called ....

ARTICLE II

PURPOSE

Section 1. To further all matters educational in the neighborhood of the ——— ——— School.

Section 2. To aid in all movements to provide good, pure recreation in the neighborhood of the ——— ——— School.

Section 3. To support and aid every movement promoting the existence of intelligent coöperation between the ——— ——— School and Homes.

Article III

MEMBERSHIP

Section 1. Membership shall consist of two classes:

(*a*) Senior members who shall not be less than —— years of age and who shall pay annual dues of not less than —— cents.*

(*b*) Junior members who shall be not less than fourteen years of age and who shall wear a badge or button for which they shall pay the Association not less than —— cents.*

Article IV

OFFICERS

Section 1. The officers of the Association shall be a President; and two Vice-Presidents, one of whom shall be a member of the faculty of the ——— ——— School; a Secretary; a Treasurer; and a Vice-Treasurer who shall be a member of the faculty of the —— —— School.

Article V

MEETINGS

Section 1. One meeting shall be held annually in the month of ——— for reports of officers, election of new officers, reports of work of various committees, and a free expression of opinion from senior members of the Association.

Section 2. Other meetings shall be held at the discretion of the local Association.

Section 3. All meetings must be held in the School building, with the full knowledge of the President of the local Association and the Principal of the School, and, if they so desire, with the attendance of these individuals upon the meetings, with the right to speak and vote upon any question which is brought before the Committee.

Article VI

COMMITTEES

Section 1. Standing committees shall be appointed at the discretion of the local Association by the President in conjunction with the Principal.

Article VII

BILLS

Section 1. Shall be paid by the Treasurer upon receipt of vouchers signed by President and Principal.

Article VIII

QUORUM

Section 1. A quorum on any committee shall consist of a majority of the members.

Section 2. A quorum for business at the yearly meeting shall consist of not less than —— senior members.

N.B.—Attention is called to the fact that this constitution endeavors to keep a proper balance between the representation from the community and that from the school. Let the responsibility of the *work* rest upon those outside the school. The very effort of the people toward self-government in the local Association draws from the community those forces that should make for civic uplift. These forces should be guided and stimulated by the influence and coöperation of the school and its faculty of trained workers.

Suggestions for Programs for Home and School Leagues

School—Confine the first few meetings to topics of local interest. The parents should know of the practical things they can do to assist the teachers. Let the talks be of promptness, attendance, conduct, school clubs, new methods of teaching—those things which relate to the individual child *in his school.*

Home—Then take up the subjects in which *the home* is deeply interested—morals, home discipline, obedience, punishments and rewards—the abstract qualities of character-building.

Community—Then broaden out into community subjects—playgrounds, water and milk supplies, fighting against disease, etc.

Society—Later turn toward the great social movements, that will extend the knowledge of the parents themselves and so react favorably upon the child.

Although the topics of interest common to the home and school are almost limitless, the following are suggested for the consideration of Associations that are ready for them:

Fraternities and Sororities—As this problem is one for which the home is responsible, the evils of it should be intelligently discussed with the parents.

Play—To be considered not alone as a recreation but as a moral force.

Religious Training in the Home—Our public system of education proscribes definite religious instruction in the schools. Therefore the training of the child's spiritual nature through the influences of religion must be left largely in the hands of the home. There is no topic more vital to the future well-being of the nation.

Activities Which Have Actually Succeeded

Child-Study—The child is the pivot of the whole movement. Therefore no Association is carrying out its full object unless it devotes a part of its program to child-study topics.

---

*Twenty-five cents annually is the commonly accepted sum for Senior Members. Ten cents for Junior "Button" entitles to membership as long as member is qualified to wear the same.

Social Centers—Focus a neighborhood's interest on its school building by throwing open that building at night and after school hours for recreation purposes. *Always insist on careful supervision* whether the gatherings be composed of adults or children.

Nursery Hour—If the mothers cannot leave small children, provide an attractive room for the little guests. Ask the older daughters to take turns in giving an hour once a month to the care of the room and the entertainment of the children. This will leave the mothers free to confer with the teachers and with one another.

Social Hour—Two or three times a year at least, "break bread" together, even though the "bread" be in the form of a sweet cracker with a cup of tea. The key-word of the whole movement is "together."

Chorus—No happier way can be suggested for spending an evening hour than by means of a chorus, *under leadership,* for young and old—to sing for the mere joy of song—street songs, popular ballads, what you will—only observe the rule *"Sing,* but do not *scream."*

Children's Day—One day in the year's program should be set aside for a meeting of the children with their parents—preferably a holiday, in pleasant weather for an out-of-doors party, with a professional story-teller or some simple entertainment.

Nature Study—Excellent are the School Gardens, in which parents may give certain hours each week in guidance and assistance of their children in beautifying a "vacant lot." The neighborhood's good-will and love of beauty thus developed is of great benefit.

Thimble Clubs—The women often find a Thimble Club once a week to be most helpful. Home sewing is brought and sewing machines are used. To make this a success there must be a presiding woman who has a genius for helping others.

Current Event Clubs—Again, *under proper direction,* these clubs growing out of the Home and School Movement are bringing together the men and women of various communities and acquainting them with one another through their mutual interest in the large world happenings of the day.

Cooking Classes—For women of the neighborhood these "Classes" have proved most valuable, provided always that the request for them and the maintenance of them come from the people themselves.

Field Flowers—Clubs of flower-gatherers may be easily arranged in the schools on the town's outskirts. These will gladly bring field-blooms during the season for transmission to the congested sections where wild flowers are rarely had.

Mothers' Outings—One Association gives a supper each winter to raise funds for an all-day outing at sea-shore or park, or in the country. Mothers alone are invited to this "outing," but the rule is set aside in the case of those who are unable to leave very small children. The purpose of this effort is to give the mothers, not the children, a change.

Athletic Teams—The Junior members of the Association naturally find their places here. The basement of the School Building is used for practice. A "Play Festival" at the end of the season is a good means of bringing into pleasant rivalry the different "teams" of the city or county, thus again "getting together" in the spirit of good-fellowship.

Joint Entertainment—Another means of unifying the interests of a large city is to give a Joint Entertainment once each year, the program to be composed of a "member" from each Association, thus relating the entire educational interests of the city to the people of the city regardless of creed, race or condition.

MOTHERS' CLUBS

BY

HARRIET HICKOX HELLER

Where and When to Meet

If the group is affiliated with some society already formed, it would naturally share its place of meeting. Where it is organized independently, it is often possible to secure the use of some woman's club-room or Church parlor, or to arrange to meet in turn at the homes of the members. The school-house is often employed for such a purpose, and school-teachers are frequently active in the leadership of such clubs. When the club meets in a school-house, it is usually called together on Friday afternoons at the close of school. Young mothers, especially in homes where the fathers are down town for lunch, often meet late in the morning and bring or prepare a simple lunch together, which constitutes the social ending of the study hour.

What Limits for the Club

It has been found by experience that a membership of about thirty-five is as large a group as can work informally and effectively together. Where a larger number desire to join, it is best to divide it into sections which meet separately. The club should, as far as possible, be limited to mothers who have children of about the same age, or who have similar interests and social circumstances. Large numbers at first are not desirable. Better ten workers than forty drones. The club should decide at the beginning whether it shall take any part in civic discussions or activities, or be purely a Child Study Club. It should also determine once for all whether it will discuss miscellaneous literary subjects. There is surely a large place in every community for an organization which refuses to scatter, and devotes itself to the one topic of child life. Mrs. Edwin C. Grice urges that, whatever be the aim of the club, it should begin by taking up the subjects in which the home is deeply interested. Then it may broaden out into community subjects, and later turn toward the great social movements.

What Topics to Use

It is believed that the appended topics, chosen from those which, in the author's experience, have been helpful to many mothers' clubs, will be suggestive. A composite program, made up of selections from these, will surely prove adequate. Not much reading is to be expected from many of the members. The present volume is a treasury sufficient for many years for any member, and by reference to its indexes any member will find something as the basis for remarks or discussion upon any topic that is likely to be chosen. More helpful than the formal program is, usually, the informal discussion at the close. Of all devices to call forth the best from the members, a question box is undoubtedly the very best.

The Leader: Who Shall She Be?

Apparently the most formidable difficulty is that of securing a leader. "Many," says Prof. E. P. St. John, "would turn first to a pastor, but there are difficulties there. If he has no children the presumption is that he knows nothing about how those of others should be trained; if he has them, they serve as awful examples of his incompetence. Perhaps there is a kindergartner who through study and experience knows much of the training of the young child, but she has little knowledge of the specific problems of home training, and the mothers give her credit for less than she has. Certain mothers are very tactful and successful in the training of their own children, but their methods are not the only good ones, and indeed could not possibly be used by some others."

Such are some of the difficulties which one must face at the outset of such work, but they are less serious than they seem. It should be understood at once that willingness to give dogmatic instruction is the prime evidence of unfitness for the leader's office. That which is desirable is not so much formal teaching as tactful leadership.

Of course a strong, wise leader is desirable, but where no one is willing to assume such an office, admirable work can be done if the mothers, in turn, will make simple reports of their reading or experiences, and the president of the club will act as umpire. Surely there is in every community some woman who is wise enough to ask questions, even if she does not feel competent to answer them, and the alert questioner is often of greater service to a study group than a dogmatic answerer.

Things to Avoid in the Meetings

Avoid the discussion of other people's children. There is nothing mothers are more sensitive about than the matter of their own methods of home discipline. Let one of the rules be the avoidance of personalities.

Avoid the discussion of your own children as such. Nothing is more tiresome than the mother who uses the club as a means of exploiting either her own ability or her own offspring.

Avoid length. Have the papers short; have the time allotted to each person who enters into each discussion short; have the meeting short.

Avoid the theoretical. Even Froebel is perilous to many mothers. Whatever is mystical or allegorical had better be reserved for personal reading. Let each question focus upon the real problems of real mothers.

Avoid the abnormal. Most mothers are not competent to discuss abnormal physiology or psychology, and many mothers are needlessly alarmed by statements put forth carelessly by amateurs. If the club takes up such topics, hear from a real authority.

Do not meet in any home where for any

reason any of the members would feel uneasy to come.

Keep the discussion always above the level of gossip. The purpose of the study is not to reveal the failings of our neighbor's children, but to find out how to bring up our own children.

Employ personal illustrations in the discussions, but impersonally stated. As Mrs. Mary Wood-Allen suggests, "Instead of saying, 'I have such and such problems with my children,' say, 'Supposing such and such problems present themselves to the parent, what is the best method of procedure?'"

Avoid discussing several topics at one meeting. One, or at most two, will be more effective.

Good Things to Do

Begin with prayer, audible or silent.

Let each member answer the roll-call with a quotation.

Two or three times a year at least, eat together.

Sometimes have a good sing.

Have a question-box.

Once in a while set aside a meeting of the children with their parents.

Occasionally ask in an expert to talk, and answer questions.

Be sure to have a reception to fathers at least once a year.

If the topic of discussion does not include the age of your own children's lives, or does not seem to apply to your own immediate problem, remember that you are a member in order to get a wider outlook than that of your own home and your own children. You can meet your own problem better if you become a large enough woman to see the problems of others.

Suggestions to Help the Club Leader

Try to find out what your members are interested in, and make programs that are full of practical help and scintillating with "getting ahead" vibrations. Sometimes an anecdote, a short story or a chapter from a book will generate a good deal of enthusiasm. A spicy paper which everybody understands is sure to do this. Plan to interest fathers. Turn your attention to the schools, of course; everybody does that, and there are other community matters which will be interested and benefited by your attention. For instance: What censorship is given to your commercial amusements? Are you in need of public parks or playgrounds? What is the condition of your institutions which care for children? What about the hospital facilities for children? Will not your physicians (if it is not already done) make such arrangements that every child whose parents are too poor to pay, will still have the surgical attention which it requires?

When it comes to specific subjects for programs, if in doubt, choose the simpler theme and formulate your question in such a way as to stimulate discussion. Talk about, "What makes children saucy?" "Why boys fight"; "What shall you do when the boys fight?" "What amusements are considered safe and suitable?" "Are there valid objections to dancing?" "Why must play be supervised?" In what public places of amusement may your child be trusted?" "If your child is not safe there, what about the child of your less fortunate neighbor?" "Who is your neighbor, anyhow?" "What responsibility have you to any child who lives in your town?" "How can I control the friends of my child?"

Plan for one or two experience meetings, discussing perhaps "The Best Mother I Ever Knew" or "The Father's Rights in the Home."

Following are three programs, the first a very simple one, the second fairly elaborate, the third including both questions and quotations. The last is drawn from material furnished by the "Mother's Magazine."

A Very Simple Program

1. Companionship
2. Sunday
3. Play
4. Work
5. Moral Problems
6. Religion
7. Home and School
8. Child Hygiene
9. Child Study
10. The Home
11. The Mother
12. Summertime Problems

A Thorough Winter's Program

I. Character Building in the Home.
  1. How to help the young child.
  2. How to help the school child.
  3. How to help the adolescent.

II. How Does the Home Training Affect the Character of the Schools?
  1. What can we do for the primary department?
  2. What can we do for the intermediate department?
  3. What can we do for the older children?

III. Obedience and the Punishment That Educates.
  1. Why is it difficult to obtain obedience?
  2. Old idea of punishment, and
  3. Newer methods—which is better?

IV. Praise More Powerful than Blame.
  1. Age of approbation.
  2. Rewards.

V. Truthfulness.
  1. Value of example.
  2. Inaccuracy.
  3. Imagination.
  4. Fear.

VI. Getting Together in Play.

VII. An Appreciation of the Beautiful a Means of Education.
  1. Practical ways of getting children to see the natural beauties which surround them.
  2. What is probably the most beautiful picture in your town? Can it be placed where the children can see it?
  3. How can an exhibition of good pictures be brought to your town?

VIII. Value of Dramatics.
IX. Crying Need for Better Books and Pictures in the Home.
  1. Which is more important to the home—good books or beautiful pictures?
X. Festivals and Celebrations.
  1. Safe and sane Fourth.
  2. A Christmas of peace and joy.
  3. Memorial Day which is an education.
XI. The Value of Courtesy in the Training for Good Manners.
XII. The Care and Feeding of Children of All Ages.

A Program with Questions and Quotations

I. Efficiency in the Home

1. What is an efficient home?
2. How is an efficient home to be produced?
3. Why can efficiency be measured only by results, and how is this balance or shrewder sense of values to be arrived at?
4. What is the relation of the home to the business world in general?
5. How is the individual home to be kept abreast of the best and newest methods of home management?
6. Does saving money always mean good management and efficiency? Under what conditions would spending be more economical than saving?
7. How does productive work in the home build for community good without?
8. Is it possible for the individual home to give back to the community as much or more than it takes out of it?
9. Should every efficient home do this? How?
10. Is an individual budget necessary for the successful carrying on of the individual household?
11. Should every big girl know how to manage a home? If so, how is she to be taught? When and by whom? The home or the school?
12. If efficiency is the ability to discriminate, how is the mother to learn what to choose, to select and reject?
13. How are children to be trained to work in the home so that they will be capable of getting happiness out of work rather than out of the leisure which comes after work?
14. How is the mother to teach her daughters the art of house-keeping; not only to "keep house," but to live in the completest sense?

QUOTATIONS

"There is nothing like a well-ordered house to put one in tune with the world."

Murders are being committed through ignorance and selfishness in supplying unfit food for the human family. —*McCann.*

"So long as women do not do the work set for them to do, and men make business a gamble and a sport, our homes cannot be efficient."

The efficiency of the home must be judged not by what it contains, but by what it produces for the health and advancement of us all.—*Bruère.*

If it can be said that the home is the cradle of the nation, it can be said more truthfully that the pantry is the cradle of the home.—*McCann.*

Upon the ability of a woman to administer wisely the affairs of the house depends the health of her family and more often than not the financial prosperity of her husband.—*Marion Harland.*

Housework is for to-day; home-work is for eternity; and every father and mother must make the choice as to which shall receive the most careful attention.—*Henry.*

The home is properly a machine to make something with, not a self-sufficient fact. It is efficient, not through its own internal harmony, but through its ability to produce something socially valuable.—*Bruère.*

So long as women content themselves with fluttering about inside four walls under the delusion that these mark their proper sphere of activity, they cannot so much as grapple with the problem of home efficiency.—*Bruère.*

II. Motherhood

1. How is motherhood with all its perplexities to be transformed into a delight?
2. What can the mother do to free her child from his infatuation for a dangerous companion?
3. Why can the mother not afford to shut herself out of the play life of her child?
4. How is a mother to give her child the religious basis of life?
5. Why is "mother instinct" or the mother's good sense not a sufficient guide for the bringing up of children?
6. Why is it that mothers are apt to be too self-reliant in the training of their children, and not inclined to seek advice and help from the best sources?
7. How and from where are helps in child training to be obtained?
8. Why is a tired, fretful, worn-out mother detrimental to the best development of the children?
9. What harm is done the child if the mother substitutes her ways of thinking and feeling instead of allowing the child to carry out his own natural impulses?
10. What quality in a mother is the strongest force in keeping the love and respect of her children?
11. What is likely to be the effect of a nagging mother upon the children, and their home life? What the effect of a sickly and complaining mother?
12. Is it harder for the domestic woman who lives only for her home and her family, to keep in close touch mentally with her husband and her growing children, than for the mother of a different type?

QUOTATIONS

"Motherhood is the finest of fine arts."

Every parent is in a sense in the place of God to his or her child.—*Wells.*

"The mother is happy, for she knows 'the deep joy of loving some one else more than herself.'"

"Children seldom rise higher than the fountain head of the mother's character."

"One of the commonest failures of mothers is the subtle conceit of extreme self-reliance."

"The mother is the example and model constantly before the children's eyes, whom they unconsciously observe and imitate."

No office in the world is so honorable as hers, no priesthood so holy, no influence so sweet and strong and lasting. —*Barr.*

Out of families, nations are made; and if the father be the head and hands of a family, the mother is the heart. —*Barr.*

"The future of the individual child depends upon the individual mother, and the future of the race depends upon the mothers of the race."

"There are many facts and truths and methods that mothers should know that they can seldom and only in rare instances find out by intuition."

Whoever else is uncontrolled, whoever else is unrestrained, whoever else commits the blunder of living only for selfish inclination, the expectant mother must rule her spirit. —*Margaret E. Sangster.*

III. Children's Tempers—How to Control Them

1. If temper is a necessary quality in the making of a strong character, how is the child to be trained to keep it under control?
2. Is it better to let children adjust their own quarrels and differences? When should the mother interfere?
3. When boys fight should they be punished for it—or what attitude should the mother take toward the matter?
4. What is the mother to do when her child gives way to fits of temper in order to gain a point?
5. How much authority should be given to older children?
6. Does too much power vested in the older child tend to foster a sense of injustice and rebellion in the younger, and promote anger and quarreling?

7. What is likely to be the effect on the older child?
8. How is the mental and spiritual life of the child affected when he habitually gives way to bursts of temper and discordant thinking?
9. How is the organic system of a child affected by outbursts of temper?
10. How is the mother to make sure that a display of temper is not the result of fatigue or some physical cause?
11. Is anger always a waste of vitality? Is it ever salutary? If so, how?
12. When a child is in a temper what is the best course to pursue in dealing with him?
13. What amount of irritability in children is caused by lack of privacy—a lack of opportunity to think calmly and quietly over their own little problems?

QUOTATIONS

A soft answer turneth away wrath.—*Bible.*

"Govern your passions or they will govern you."

Whate'er is begun in anger ends in shame.—*Franklin.*

"Nothing is done in a leap."

It costs more to revenge injuries than to bear them.
—*Russian Proverb.*

He that ruleth his spirit is greater than he who taketh a city.—*Bible.*

Thou canst not be conquered
Save thou art willing.—*Savonarola.*

It is an unhappy, and yet I fear a true reflection, that they who have uncommon easiness and softness of temper, have seldom very noble and nice sensations of soul.
—*Greville.*

Be careful to discountenance in children anything that looks like rage and furious anger.—*Tillotson.*

"A fit of anger is as dangerous to dignity as a dose of arsenic is to life."

Anger manages everything badly.—*Labin.*

Anger is blood pour'd and perplexed into a froth.
—*Davenant.*

Anger is a transient hatred; or at least very like it.
—*South.*

If anger is not restrained, it is frequently more hurtful to us than the injury that provokes it.—*Seneca.*

IV. The Sensitive Child

1. Do you think that children are naturally sensitive?
2. What kind of play would you suggest for a nervous, sensitive child?
3. How far can sensitiveness be overcome by effort of the will?
4. What kind of reproofs are apt to make a child sensitive, feel that an injustice has been done him, or that he has been misunderstood?
5. What kind of children are most likely to be misunderstood?
6. Why is it necessary that the mother of a sensitive child be self-controlled in order to deal successfully with her little one?
7. Is a sensitive child of finer temperament than his less sensitive brother, or is sensitiveness due to self-consciousness?
8. What are the most usual ways in which self-consciousness shows itself?
9. Why does fear of ridicule crush out the individuality of a child?
10. How can a mother help her child to become "hard-finished" and thus protect himself as much as possible from unnecessary suffering?
11. How is the overly sensitive child to be protected from egotism?
12. Why should the sensitiveness of children never be rudely treated or laughed at?
13. Is sensitiveness in children a normal or abnormal quality?
14. In what sense is sensitiveness a vital quality of the soul?

QUOTATIONS

The heart that is soonest awake to the flowers
Is always the first to be touched by the thorns.
—*Moore.*

There are moments when petty slights are harder to bear than even a serious injury.—*Danby.*

A suspicious parent makes an artful child.—*Haliburton.*

"Sensitiveness need never become a fault or misfortune of the possessor; but should be so trained as to contribute to the attainment of a strong and beautiful character."

It is because he is sensitive, and in proportion as he is sensitive, that a child's fears have any hold upon him.
—*Trumbull.*

A child's sensitiveness is too sacred to be treated rudely or with lightness by those to whom he is dearest, and who would fain train him wisely and well.—*Trumbull.*

Forbear sweeping reproofs, lest you blast in the bud with your icy criticism some tender plant of promise your child is nurturing in his heart with timid hope.—*Winterburn.*

Many and severe are the discouragements to virtue in childhood.—*Winterburn.*

Sensitiveness may be compared to a grain or fiber of the wood—coarser or finer as the case may be.
—*Laura Tallmadge.*

When we realize that the soul of a child is as sensitive to injustice as it is quick to respond to love there will be fewer memories of wrongs.—*Bragdon.*

Above everything else, the sensitive child needs a sympathizing ear and heart ready of access.—*Phillips.*

V. The Tyrant in the Home

1. Why is the child who is tyrannical in his own home less likely to make a success of life than the one who is taught to give and take?
2. In what way is an undisciplined will a peril to society?
3. What treatment is best for the spoiled child that goes into tantrums when his will is thwarted, or he cannot do as he pleases?
4. What is the effect of such outbursts on the child?
5. How is such a child to be taught respect for the rights of others?
6. Why does a too unselfish, self-sacrificing mother make an exacting, selfish child?
7. How is the baby or very young child to be taught that other members of the household have rights which must be observed?
8. If there is a delicate, sickly child in the home how far should his weakness be allowed to interfere with the freedom of the other children?
9. To what extent is a child handicapped by being allowed to grow discourteous, disobedient and careless in his treatment of his family?
10. What is to be done with the child who habitually ignores the rules governing the other members of the family?
11. What form of tyranny in the home is most productive of unhappiness among children?
12. Why is a nagging mother a menace to the happiness of the home?
13. What about the sickly mother? What effect has the peevish, frequently headachy mother upon the home and the wider life of her family?

QUOTATIONS

There are often little tyrants in the nursery, and bullies are not unheard of when nursery years are over.
—*Margaret E. Sangster.*

Love is often inconsiderate in its demands; justice exacts only what is right.—*Birney.*

In every man there sleeps a tyrant, awaiting only a favorable occasion for waking.—*Wagner.*

We must either make our associates happy or be responsible for the denial of the happiness we might have wrought for them.—*Winterburn.*

"The parent who persists in showing partiality destroys the self-respect of the child who is slighted."

Constant scolding which is nothing but faultfinding and reprimanding, is an error into which many excellent parents fall.—*Meyer.*

Do not govern children too much. Why should a child need so much more governing than a calf, a colt or a dog? —*Meyer.*

"The sense of injustice has wrought more harm, estranged more hearts that should be united, broken up more families than perhaps any other cause."

The most utterly vicious enemy to domestic life, the worst family foe of an emotional sort is that blind partiality that selects one child in the family and makes it a family god. —*Pratt.*

Unhappy beyond comparison is that family dominated over by a man who in his boyhood had everything give way to him, and who has grown up in the profound belief that upon his preservation depends largely the welfare of the race.—*Winterburn.*

VI. Religious Training in the Home

1. What does the religious training of children embrace?
2. How does religious training differ from moral teaching?
3. What are the best means whereby a mother can acquire the knowledge to teach her children in a correct and practical way, so that they learn thoroughly the first principles of right?
4. How is the mother to give her child an attractive conception of religion? Why do children frequently have wrong impressions of these things?
5. At what age should children be taught to pray?
6. How is the mother to make plain to her child God's presence and the need of his protection?
7. When teaching children to pray how are we to make sure that they are forming the habit of speaking to God—that is, how are we to distinguish between praying and saying prayers?
8. What is the effect upon the child of making his religious training a thing apart from his general education, or general preparation for life?
9. How best is the child's fine belief in God's answer to prayer to be maintained?
10. How are the ways of thought and expression of the children affected by the custom of singing hymns in the home?
11. Has any parent the right to withhold from or refuse proper religious training to his child? How is the child handicapped by neglect along this line?

QUOTATIONS

"Love must be the dominating characteristic of childish religion."

A child's soul is often more tender and vulnerable than the finest or tenderest plant.—*Froebel.*

When religion doth with virtue join,
It makes an hero like an angel shine.—*Waller.*

The more natural and simple religion can be made for children, and the more really it is adapted to them, the more deeply and permanently it takes hold upon their lives. —*Jeannette N. Phillips.*

The mother has the finest chance in the world to make her children love goodness by living it, by being a "living epistle."—*Wilson.*

Goodness, when lived, is more to us than truth in words only.—*Wilson.*

It is essential that a mother should understand the correlation between bodily health and religion. True child-life cannot flourish without a balanced bodily and spiritual growth.—*R. W. Beecher.*

True Christianity depends on fact,
Religion is not theory but act.—*Harte.*

Religion is the best armor that a man can have, but it is the worst cloak.—*Bunyan.*

Thou art what I want.
I am athirst for God, the living God.—*Jean Ingelow.*

VII. The Big Boy in the Home

1. What recreations and amusements suitable for big boys can and should be supplied in the home?
2. Should the big boy have regular work or duties in the home?
3. What is the effect of asking the big boy to do trivial, unimportant and unnecessary work merely to keep him busy?
4. What freedom should be extended to the big boy with regard to entertaining his friends at home?
5. Why should the mother know her boy's associates, and how is she to know them? If dangerous, how is she to safeguard the boy without letting him feel she is too critical?
6. What is a dangerous associate? Why can the mother not know the real qualities and characteristics of the boys with whom her son associates except through and from her son?
7. How is the growing boy to be provided with a place and opportunity for work or recreation that will develop the ingenuity he possesses?
8. What books incite growing boys to play a forceful part in the world's work?
9. What causes are most likely to foster discontent with home surroundings in the heart and mind of the adolescent boy?
10. Why has the boy special need of a suitable private den or workroom where he may do as he pleases?
11. How is the mother to hold the love and confidence of her growing boy?
12. What is the best way of getting at the individual boy's viewpoint? Why is it necessary for the parent to do this in dealing with him?
13. What games are best suited to adolescent boys?
14. If it is true that a boy, more than a man, is what he thinks, what can the mother do to lead her boy into right channels of thought?
15. What is to be done with the big boy in the evenings?

QUOTATIONS

"The greatest means of helping the boy is the Home."

"The most important thing one can do for a boy is to love him."

When a boy arrives at adolescence he turns from his mother to his father.—*Forbush.*

A boy who stands with his hands in his pockets will soon have them in other folks' pockets.—*German Proverb.*

Nobody so easily drifts into a false position as a youth at the turning-point between boyhood and manhood. —*Margaret E. Sangster.*

When the forces of good and evil are rushing upon the boy like tidal waves, he needs the companionship and love of his mother.—*Margaret E. Sangster.*

"To get into a boy's heart, you must first get the boy-heart into you; then bring him up with you into the thoughts and feelings of a man."

He who helps a boy to become a strong and good man makes a contribution of the first order to the welfare of society.—*Brooks.*

We need to have a little more confidence in the boy and to give him a fair chance, although he does fail eleven times out of ten.—*Goodman.*

A home without a good eventime is a home without hope, and the way a boy's day ends at home is a prophecy of the way his life will end.—*Forbush.*

Upon becoming a true man depend all the blessings of life, and all its successes, whatever may be the favorable or unfavorable surroundings of the boy.—*Walker.*

VIII. The Adolescent Girl

1. How is the adolescent girl to be protected from moral danger?
2. How is the homeless girl to be provided with wholesome recreation and a right outlook on the possibilities of life?
3. What can our club do to make life more attractive to the girls of our community?

4. How is the adolescent girl affected by a persistent spirit of parental authority?
5. To what extent and how is the freedom of the average girl away from home a matter of real import to mothers of growing boys and girls?
6. Do girls generally have sufficient useful responsible employment? How is this to be provided?
7. What can be done to help the young working or school-girl who cannot pay much for her lunch, and who also needs the hour of rest and quiet?
8. What can be done for the girl who has had to stop school too soon, and who should have opportunity for evening classes and study?
9. What factor in your community could render expert service to all types of girls desiring employment and how are these girls to be safeguarded and helped?
10. If the intense spirit of loneliness that overtakes homeless girls is one of the chief causes of their entering into questionable relationships, how are mothers to help lonely girls?

QUOTATIONS

Womanhood means many things, but always three—dreaming, longing, loving.—*Slattery.*

Teach your girl that the best morals are the morals which do the best in service.—*Wayne.*

"In her life in the everyday, no matter what her circumstances may be, the girl is constantly tempted to live below her best."

"The teen age is the period when the battle for an honest, clean, pure, righteous type of womanhood must be waged and won."

"Wherever the girl in her teens finds herself she needs some one to make her want to be her best amid all the things which tend to pull her down."

"The girl in her teens has a physical side of tremendous significance and importance, for it is during these years that she develops her powers or wrecks them."

We little know what effect our thoughtless and meaningless words of comment and chiding for every small matter that goes wrong produce upon the half-grown girl.
—*Winterburn.*

In her escape from the narrowing influences of the conventionalities of older countries, the American girl has gone so far into liberty that she does not realize the protection that lies behind simple conventionality.—*Slattery.*

To encourage the girl in her teens to use her mental powers to the utmost, to help her gain knowledge and self-control, to guide her in her thinking, is the task of every parent and teacher, and it is a task tremendously worth while.—*Slattery.*

IX. How the Mother May Keep Abreast of the Times

1. Is it practical for *every* mother to take time to learn what is going on in the world?
2. How is the busy mother to find time for the necessary reading and study?
3. What is the mental effect upon the mother of keeping in touch with current events?
4. What are the general effects on the home and the family?
5. What opportunities can be made in the home for the family to discuss timely topics?
6. What are the chief advantages of this practice?
7. How does the mother's interest in passing events serve to hold the respect of her children, and keep their confidence?
8. Why is it an injustice to herself and to her family for the mother to allow herself to lose interest in everything except immediate affairs of the home?
9. Why should mothers interest themselves in educational matters, etc.?
10. Why can the mother who is in touch with what is going on in the world exert a wider influence than the one who is not?
11. Are the children of the mother who keeps abreast of the times, generally speaking, more self-reliant and efficient than the children of the mother who is absorbed by her daily routine? Why is this?
12. How does an outside interest help the imagination, and make life easier in the home?
13. Of what value is the practice of spending a few minutes each day perusing the daily paper? Why should every mother do this?
14. How does a knowledge of world-wide conditions and happenings keep the mother and children in closer companionship and sympathetic understanding?

QUOTATIONS

Self-help is the root of all genuine growth in the individual; and exhibited in the lives of many it constitutes the true source of national vigor and strength.—*Smiles.*

An earnest purpose finds time or makes time for self-culture. It seizes on spare moments and turns fragments to golden accounts.—*Channing.*

"Opportunity is bald behind, so they seize it by the forelock."

By the street of "by and by" one arrives at the house of never.—*Cervantes.*

Shut the door to the sun and you will open it to the doctor.—*Italian Proverb.*

For parents to keep the vantage-ground of superiority which age and experience have rightly given them, they must grow with their children.—*Chance.*

There is nothing like companionship to knit close the differing tastes and years of parents and child, and to bind them together with an indissoluble bond of love.—*Chance.*

"As your women are, so will be your nation; a nation cannot rise higher than its women."

"When the daily business of the woman is so conducted as to secure some leisure, she will touch hands with the world."

"Whatever limits or inhibits the exercise of a mother's social instincts and spiritual aspirations, works to the disadvantage of the home and the community."

THE VALUE OF HOME STUDY

BY

F. A. BOGGESS

UNDER our present school system, home work judiciously assigned and carefully checked does not injure the health, mentality, or habits of study of children above the fourth grade. When the course of study is made the god to be worshiped and the child the innocent victim of his exactions; when the number of pages which must be covered in order to finish a certain book at a certain time determines the number of hours of home study, instead of the number of hours which it is well for a child to study determining the number of pages to be studied, this does not make sufficient grounds for condemning the system as a whole.

What Judicious Home Work Involves

A judicious assignment of home work should embrace at least three points. It should always be assigned in such a way that it can be done without assistance from parents, schoolmates, or others. That is, the necessary teaching should already have been done before the child is asked to go home and finish the work alone.

The work assigned should be of such a character that the mental tax will not be too severe. The solving again of a page of problems which were taught in class; the clinching of facts brought out in the day's study of history, geography, or physiology; the writing of a theme which has already been outlined and material discussed; the development of an outline, the foundation of which was laid during the day; collateral reading which enlarges some of the important points of the day,—all these come under the head of judiciously assigned work. We believe there is too much hearing of recitation and too little teaching. Instead of helping a student avoid mistakes, we point them out to him after he has made them.

The amount should be so carefully estimated in terms of a child's ability, that no grade pupil will require to exceed an hour and a half to do the work in a masterful way; and no high school student will find it necessary to do more than two and one-half hours' study outside the school-room.

The Value of Home Work to the Individual

The school day is now so short and the amount of knowledge to be acquired by the child is so vast, that it seems imperative that the time outside of school should be made to aid in this acquisition.

Home study develops initiative, self-reliance, and responsibility. In the school-room the child is told what to do and when and how to do it. If it is not done right, he is then and there shown his mistake and made to correct it. With home work it is quite different. To-day a child is told to do a certain thing for home work, and what is the result? The work must be done before nine o'clock the next morning, but no specific time is assigned. A new problem confronts this child. He finds that out of the time at his disposal he must select the period in which the work can best be done. In his work and play there is a realization that things cannot be left to take their own course but must be shaped toward getting that certain thing done by a certain time. This introduces judgment and system and initiative. Then he must decide for himself how best to attack the problem, and also reach his own conclusion as to when it is satisfactorily finished. Thrown in this way upon his own resources, he develops powers which are not developed in school.

The Value of Home Work to the Home

Home study helps to counteract the growing tendency of members of the home to scatter during the evening and thus dissipate almost the last vestige of American home life. No argument is required to convince any thoughtful person that the present tendency is to disintegrate the home with its character-forming possibilities.

Home study is a bond of common interest and effort between the home and school which does more to bring about effective coöperation than any other element of school work. There has been too big a gap between the two great forces concerned in the development of the child. They have worked at cross purposes so much that results have often been unsatisfactory. This comes about from mutual misunderstandings and differences in standards. Home work can be made the means of removing much of the lack of harmony and lack of team work.

Home study keeps children profitably employed during time which is not needed for play, home duties, or sleep, thus preventing the formation of habits of idleness, and the demand for an undue amount of company. We have already many people in this country who cannot contentedly spend an evening at home without some outside source of amusement. They are unable to enjoy the time passed in quiet reading or profitable thought. Their minds have not been schooled to find recreation and pleasure in intellectual pursuits. Children who are allowed to idle away long winter evenings, or are trained to feel that they must either go visiting or have company each evening, are destined to grow into the same kind of people.

The being away from home at night is one of the things which most threatens the American home life.

CHILD LABOR

BY

FELIX ADLER

If you would rightly understand the child labor movement, you must conceive of it as a movement planned and carried out in the interests of American civilization. It is a movement for civilization; it is not primarily a movement dictated by pity, although pity for the overwrought precocious toilers bereft of their birthright of freedom has no small share in the zeal displayed in this movement. However, it would be a great error to suppose that it is primarily a sentimental movement. There are three other motives that inspire it: (1) the economic, (2) the educational, (3) the patriotic.

The economic result of the abolition of child labor will be the raising of the wages of the adult. It is the competition of the little child that drags down the wage-standard of the adult. The abolition of child labor will mean the enhancement of the standard of living for the working classes, without in the least necessarily implying an increase in the cost of production. Secondly, there is the educational motive. With the abolition of child labor our schools will become what they are not yet, true instrumentalities of vocational training, with a view to promoting genuine efficiency for the business of life. Thirdly, the patriotic motive. The abolition of child labor will mean the building up of a citizenship more competent to deal with the great problems that still await the American people, and to solve them in the interest of a new and brighter day.

The Problem of Adequate Education Is to Develop Judgment in the Masses

The nation must defend its existence by means of an adequate citizenship. The nation's life in many palpable ways, and certainly the nation's worth, depends on the degree to which the citizens are educated. An eminent statesman in England said: "The masses are now the masters. We must educate our masters." In America the masses are not our masters, they are the nation itself, and the nation must be educated. And child labor must be abolished because in the most critical, plastic age of the future citizen, it hinders his education. It makes it possible for the foundations to be laid upon which a genuine education can be reared. In discussions of this kind we often find that the enlightenment of a people is estimated by the degree to which literacy has been achieved, and illiteracy expelled. People are divided as it were into sheep and goats, the literate and the illiterate. But it must be obvious, even on slight reflection, that mere literacy, the mere ability to read and write, is not of itself a guarantee of the kind of mental preparation that is required for the exercise of the franchise in a republic.

Judgment the Requirement, Rather than Mere Literacy

The essential requirement is judgment. The reading faculty may be compared to a water-main that admits into a city the flood of a river, in which there is both health and foulness, the seeds of disease as well as drink that slakes thirst. The mind that is open to such matter as is contained in newspapers and magazines is exposed to an indiscriminate flood of ideas and suggestions, some right and some wrong, some pure and some corrupt and corrupting, a muddle of truth and error, of fact and falsehood. If the reading faculty is a water-main, the judgment is a filter. The problem of education is to furnish the filter, to develop judgment in the masses. And how is this to be achieved? On what does judgment depend? It depends on a knowledge of principles, and on sensitiveness to the considerations that make principles flexible to conditions. These are the elements of judgment, and it is possible to train the judgment even of the humbler class of workers, by means of vocational training—that is, the right kind of vocational training—and therefore is vocational training of such inestimable importance. It is important not only as enabling the boy or girl to succeed in obtaining higher wages, but as a means of training the judgment, the right vocational training being that which acquaints the worker with the science or the principles that underlie his work, and at the same time gives him the power of adaptation to varying exigencies.

A Plea for the Rights of America's Crown Princes

Now it is evident that this kind of education, which is more than literacy, which supplies the filter to the water-main, cannot possibly be furnished to the young unless they are kept in the

---

By permission of the National Child Labor Committee.

right school up to fourteen, and also retained under the influence of continuation or part-time schools after fourteen. I believe therefore that the nation should assert itself and forbid that its future rulers be spoiled in the making. They are of little use as rulers so long as they are mere newspaper and magazine readers. They must be trained so as to be able to judge between the false and the true, between the right and the wrong. The nation is the sovereign, and every sovereign owes it as a prime duty to himself and the State properly to educate the Crown Prince, his successor. I am pleading with you to-day on behalf of two million Crown Princes of the sovereign people of the United States. So much then to indicate the interest which the nation has at stake in the abolition of child labor.

Shall the States or the Nation Solve This Problem?

Now, then, I wish briefly to discuss the further question—granting that the interest is national (the interest of the sovereign in his successors), should the nation act directly in the matter, or leave action to the several commonwealths?

I ask you to follow me for a few moments while I submit a few common-sense suggestions upon this subject that have occurred to me, in regard to the delimitation of the powers, the rights and duties of the States. I set it down for my guidance, first, that this is veritably a nation; that the nation is an organism, not a bundle of sticks, and that the sovereign commonwealths are organs of the body politic, the body national. Now it seems right and proper for the nation to abstain from exercising its power, and to put the national power upon the States in three distinct eventualities:

Matters to Which the State May Attend

First, when there are local needs that imply and require local knowledge. Where there are local needs which only the citizens of any given locality can appreciate properly, and where the measures of government will inure primarily to the benefit of the inhabitants of the narrower circumscription, there the nation should hold hands off. Secondly, we owe a great deal of our national progress to local experimentation. It is of advantage to the people as a whole that such experiments as that of the referendum, commission government, women's suffrage and the like, should first be tried in one or more of the States, so that the others may profit by the lessons of failure or success thereby placed at their command. Thirdly, it may be better to entrust matters of national concern to a State if it so happens that the local force and interest is sufficient to guarantee the State's interest in the case. Thus it is perfectly safe for the nation to entrust the quarantine of the port of New York to the State of New York; because, notwithstanding the fact that if the plague should be admitted, the health and safety of the whole country would be imperiled, yet the citizens of New York would be immediately affected, and local force and sentiment are sufficient to guarantee the exercise of the precautions requisite.

From Every Standpoint It Is a National Problem

We may now submit the question whether the nation itself should act in the matter of child labor to these three tests. Are there any local conditions which might make child labor advisable in one community when it is intolerable in others? The answer is that no local differences can justly be considered to bear in the slightest degree upon this question. Child labor, wherever it exists, from the point of view of civilization, or national progress and humanity, is intolerable. No child under fourteen should be permitted to work, no matter what the fancied needs of the cotton industry, for instance, or any other industry may be; no matter what the race of the child may be, no matter what its antecedents may be, whether it be foreign born or native born.

Next, do we need to await the results of experiment as to whether child labor may or may not be approved? Experiments of the most deplorable kind have been tried in this connection in England in the early part of the nineteenth century and have been repeated since *ad nauseam*. We need no additional light or darkness from such experiments. The results of child labor have always been the same—degeneracy, depravity, the stunting and crippling of the growing generation.

Why the National Government Must Solve the Problem

And lastly, and this is the principal point to which I call attention—do the several commonwealths possess the power required to abolish child labor? It is true they can, by laws adequately enforced, prevent child labor within their own borders, but they cannot protect their citizens against the use of child-made articles manufactured in other States. And there is the rub. It must not for a moment be forgotten that what enlightened sentiment demands is not only that the children in our own communities shall not be exploited, but that we shall not be forced against our will and better judgment to encourage child labor by purchasing the products of such labor. Now we cannot protect ourselves against such complicity in what we regard as a crime as citizens of the separate States, since we have relinquished into the hands of the national government the power over interstate commerce, the power of preventing from passing our borders the things that we regard as accursed, the tainted things, the things made at the sacrifice of child life. The nation has taken upon itself, by its Pure Food Laws, to save us from food that is physically tainted. We ask it to save us from things that are morally tainted. The nation, therefore, should step in and exercise the power of which we have bereft ourselves, and which we have placed in its hands.

WORK FOR CHILDREN

BY

ARTHUR D. DEAN

SOMETIMES I wonder whether any agency is seriously interested in furthering the useful labor of children. I have a mind to call a convention to be sure about this matter. We have national societies for the promotion of about everything. Let us have just one more organization and call it the Society for the Promotion of Useful Work for Children. I am quite concerned over this question of keeping children usefully employed. Of course, I know that we have plenty of *working children* and that many of us are trying to stop the condition; but so far, few of us are interested in having *children working*. The average home deliberately robs, consciously or unconsciously, its children of the opportunity for useful labor. The industrial system works its children, but it does not always give children a chance to work at useful labor. The school assigns its tasks of studying about the world's achievements resulting from labor, and calls it work.

Home, School, and Society Are All Training Children Not to Work

When the home does strive for some useful work for the children, the industrial system or its attendant civilization comes along and upsets the older domestic system which made possible useful work in the home. When the school recognizes the evil and offers courses in work, the schoolmaster, overpowered by tradition and method, brings forth manual training courses as formal and as artificial as the rest of the school studies. Finally, to crown it all, the opponents of child labor, filled with commendable zeal and possessed of very accurate knowledge of the harmful effects of working children, evolve laws to keep the child out of the factory, out of the home sweatshop, out of the mine and out of the store, with the result that the child is returned to the unoccupational school and home.

Between the manufacturers, who will not employ children at skilled work, or perhaps it would be better to say, at work which requires intelligent effort; the parent, who will not provide occupational work at his home, or perhaps it is fairer to say, who cannot see his way clear to compete with the disastrous effects on the children of the present manner of living; the schoolmaster, who cannot see the necessity for supplementing memorizing with actual doing—among all these forces the children stand helpless and disastrously idle.

Nobody is Particularly to Blame for the Situation

I do not know that we can really blame these agencies. The industrial system is tied up with competition, dollars and output. If it can use a boy or a girl at the machine it will. If it cannot use immature children at skilled work, or work requiring intelligent effort, it will not. Many times the children beg to go to work, preferring to express the will of a machine, which gives them the dollar, rather than go to school and express the will of a system which they do not understand, and in which they have no interest.

The home is busy over other matters. It, too, is thinking of intake, dollars, outgo. It supposes, and quite wrongly, that the educative process is bounded by the school tax and its accompaniment of books, courses, percentages and diplomas.

The schoolmaster has his troubles without adding newer and more difficult tasks. He has thousands of children of foreign parentage who must be taught to write and speak a language

---

By permission of "The Craftsman."

which they hear and see only in school or on the street. He has millions of children who must be taught the elements of citizenship and given some appreciation of our country's boundaries, resources and commerce; thousands who require attention for defective eyes and ears. And then some one advances the idea that children should be taught useful labor, and that the school should set children to work. No wonder the schoolmaster holds up his hands.

Work Which Children Ought Not to Do

To cap the climax, the National Child Labor Committee attempts, and it succeeds, too, in preventing the working of children. Notice I say *the working of children;* I did not say that the committee prevents children from working. There may be and there is a great distinction. No intelligent body of men and women interested in child welfare can or does object to children working under normal and rational conditions, when such conditions develop the boy and the girl. Such a body only objects, and rightly, to the working of children when such work is detrimental to the child's health, to the educative process and to the welfare of the State.

This committee sees little boys and girls in the fruit-canning regions of New York, working at heavy tasks through excessively long hours and at meager wages, not for a few weeks during the summer, as is supposed, but through many weeks, sometimes even interfering with the spring and autumn months of school. It sees mines, glass factories, textile mills, cigarette factories, employing young children at kinds of work and at wages which offer no contribution to the physical, moral, economical and social well-being of children. It sees the child of the tenement working nightly on artificial flowers, clothing, willow plumes and toys, under the dim gaslight in unventilated tenement rooms, crowded to suffocation, and often reeking with filth. It sees children entering industries, not for training, not to learn habits of punctuality, neatness, thoroughness and system, but simply to get money. And when it sees these things it does just what you and I would do: it stops them by legislation. But when it stops the evil, we find —or we should find—that the problem of children working is but half solved. It remains for the school, the home and the factory to set children to work in the right way.

"Kept Out of Industry, and Yet Not Adequately Prepared"

Dr. John Dewey, of Columbia, a philosopher and educator, and a man of vision, puts it this way: "The educational problem faced by the city of New York, as by every other great industrial center, is whether the community as a whole shall care for the education of the children or whether the education of the largest number shall be left to the unregulated conditions of factory life. The new child-labor law of the State of New York, while more stringent as a preventive measure than the older law (since it requires the boys and girls to have attained the Grade of Sixth B, or the age of sixteen years), actually increases the demand for more school and courses of study better adapted to the needs of those going into industrial pursuits. Naturally, it is the duller children who, not reaching the Sixth B Grade, have to remain in school till they are sixteen years old. To a large extent these children, backward in book studies, are just the ones to whom instruction that uses the hands and the motor energies would appeal. Meantime, they are kept out of industry, and yet are not adequately prepared for any useful activity in life."

"Kept out of industry, and yet not adequately prepared," is what Dr. Dewey writes. The Child Labor Committee is the promoting agency for keeping them out. Who or what will adequately prepare the children for useful activity in life? I wrote to Secretary Owen R. Lovejoy of the National Labor Committee for the answer to the question. His reply is significant: "In view of the fact that the public school system has something like four hundred and fifty million dollars a year to spend, and employs five hundred and thirty-five thousand people, it seems that this part of the problem is up to the school crowd." And I think that Mr. Lovejoy is about right, except that I should like to add that the home and the parent are other possible agencies.

How Millionaires Are Trying to Train Their Sons to Work

Very likely the worldly-endowed parent will have difficulty in finding any useful work for his children, and equal difficulty in making them see that it is a useful and necessary labor. I recall Blank, the banker, who, filled with the idea that his boy was missing some of the benefits which he had received on the home farm, bought for the boy a wood saw and a cord of wood. The boy sawed industriously. He never winked an eye. He was as obedient as with the daily lesson on the violin or with the slipping on of his youthful dinner tuxedo. But with the sawing of the last stick came the remark, "Father, why do I do it? We've got a million, at least, haven't we?" As the father afterward told me, "I could buy the saw and the wood, but I couldn't purchase the environment and the conditions under which I was raised."

I am sorry for that father. He is a fine-grained, public-spirited captain of finance. His boy is a delightful chap, but the boy knows nothing of useful labor. To be sure, his memory is being trained in "committing" tasks, his reasoning powers are being disciplined through lessons in science and mathematics; but after all, these qualities are somewhat remote and shadowy compared with the training of attention and judgment to do things with a real motive behind and a real outcome ahead. The father, in common with other men who have achieved greatness to-day, was not reared in a city flat. He was trained, as some great Americans have been, by hard work on a farm, in the open teeming fields, under blue skies, driving patient toiling horses, caring for cows and chickens, doing the manual training of the daily chores. "Playing hard," as Dr. Rumely of Interlaken says, "when they had the chance, in meadow, forest and brook, living helpfully in that world of which we are a part, and upon which our life itself depends."

The Value of Hand-Experience

Some fathers of discerning minds send their boys to such men as Rumely and Riordan or to Reddie of Abbotsholme—men who do not overlook the importance for educational purposes, as Dr. Dewey puts it, "of the close and intimate acquaintance with Nature at first hand." It is in such schools, taught by such men, for such ends, that there is a continual training of observation, of ingenuity, of constructive imagination, of logical thought and of the sense of reality acquired only through direct contact with actualities.

Parents who send their boys to such schools pay from six hundred to a thousand dollars a year for tuition and board. Meanwhile the boys chop trees and build houses, cut and store ice, sink and protect wells, fire and tend boilers, install and maintain lighting systems, plant and harvest crops, raise and tend animals—not as a novelty or a diversion from books, but as part and parcel of the educative process. Meanwhile, poor, misguided but well-meaning people of less worldly goods fairly slave to keep their Johnnies at school with books, in a home of no occupations, with leisure for street corner loafing, "so Johnnie will be educated," they say, "and never have to work as hard as we old folks."

Once a great manufacturer, when asked how he himself had gained his peculiar insight into the property of metals, replied:

"As a boy, from the time I was eleven to eighteen, I had to earn my own bread, working over a vise in a shop, with hammer, chisel, fire and forge. I worked constantly with metals, and during that time I gained the peculiar insight into their properties that has been the basis of all my later work in manufacture. What I regret more than anything else is that to-day our young men, carried on by the spirit of the schools, do not get this *work-experience* early enough to have it impressed upon them, and become a vital part of their development. Hand experience should be the basis that underlies their whole thinking."

Things That the Average Parent May Do

How to get this work—to get children working—is the question. It can be done in the home by the discerning parent who lives in a suburb. It can be done by the man of means, intellectual and financial, who sends his boy to an Interlaken. But at the present writing, I haven't the answer for the boy who is pigeonholed in an apartment. The city school must answer the question for the city cave-man. I do know of one city boy who is having a fair chance at useful labor. The father is a groceryman. The house-lot provides for a stable and garden. During the ten-year period between the ages of nine and nineteen, this boy has cared for the vegetable garden, fed the horse, cleaned the stables, attended to fifty varieties of fruit and flowering bushes, and spent vacations in the store. He goes to school for six hours a day, and "gets along in his lessons." The latter satisfies the neighbors and convinces them that the boy is "getting an education." I confess he does not play much, but there is no greater joy to childhood than manipulative and creative activity. His father sees to it that the boy has a share of the material profits of his labor. The work is not drudgery, as the lad's eager face and words showed.

Parents are willing to work themselves that they may give their children an education in school and, at the same time, deny them a back yard, a set of tools, a garden, or an electrical outfit, because, as they phrase it, "We want Johnnie and Mary to get their lessons." Yes, Johnnie needs to get his lessons—and what are they? He needs the lesson of good health, of care of his body, of interest in the world of nature, of knowledge of scientific phenomena about him, of capacity for doing things, of knowing the relation of cause to effect—and lessons from books. The latter will tell Johnnie what the other fellow has done, and it is well for him to know of these accomplishments. But if our Johnnie is himself to do things when he grows up, he must begin the process when he is a boy. One cannot get good health by merely reading about it, or sturdy legs by naming the bones, or good morals by merely studying preachments, or spelling by holding a dictionary. And how in the name of common sense can he learn how to do things except through doing them; how learn to observe except by observing; how to be industrious except through industry?

A New Field for the Schoolmaster

Do not suspect for a moment that I am pleading for boys to learn to saw boards, or girls to cook, merely because boards are to be sawed or food is to be cooked. It is a deeper question. I am urging that boys and girls learn to accomplish, learn to serve, learn to feel the pleasure which comes from a thing well done—not merely to learn to cook or to sew or to make wheels turn round or to make carrots grow. These are desirable enough in their way; but the thing that Johnnie and Mary will carry with them into the world is more useful, more fundamental, more important than board planing, or bread baking, or garment making, or carrot growing. It is the ability to take hold and accomplish a result because they have the background of previous accomplishments and results.

After giving suggestions to the discerning parent, there comes the consideration which discerning schoolmasters may give to this question of children working. I can only express in new combination of words the older thought—*the educative value of labor.* As Professor Noyes has said, "The school problem is: How the children of the community shall be saved from the evils of premature and deteriorative labor; from ignorance, from idleness and from the consequent immorality. If the school does not make them intelligently industrious, the factory, the mine, the store, will make them ignorantly so, or the street will keep them idle and worthless. . . . If the school is to teach industry as well as letters and the other essentials, there must be an extension of school hours. . . . If it educated him through play, through the dance, through systematic exercise, there would be less idle and vicious time upon the street; if it educated him through work, it would increase his industrial efficiency, and through both play and work he might well be spared some of his present study of books, with no loss of knowledge of what they contain. Three hours for study, three hours for play and three hours for work would be an arrangement far in advance of our present system with its worse than waste of child energy."

A Great Unsolved Problem for the State

After the discerning parent and the discerning schoolmaster, there comes the discerning State. How will this superior State attack the problem of educating children through useful labor? To my mind, it will be by transposing the words "working the children," into the words "children working." Not merely, however, changing the order of the words, but changing the spirit which is behind the two phrases. This means transforming the greed of employers into the spirit and purpose of the continuation-school plan, whereby children may attend school for a part of the day and work at some industry for a part of the day. It means turning the stupidity and short-sightedness of those parents who now exploit their own children into the belief that additional schooling with books, plus wholesome labor at school, or in the factory, will make better men and women and give larger pay envelopes than the present plan of shoving children into industry for all day, which tends to drag down wages and drive adults out of work. It means also convincing cynical parents that more schooling, wisely administered, increases the child's chance of making a better livelihood, providing longer school-days and more normal activities.

Recently one of the New York evening papers printed a cartoon showing a little factory girl working in a textile mill, and over the machine was the notice: "Do not waste the machine's time. Your value is gauged by what you get out of this machine. Keep it at top speed." Evidently no thought was given to what the machine got out of her. It might absorb even her youth, her strength, her health and her opportunity. No wonder good people have agitated and demanded laws to regulate the employment of children. On the other hand, we might have pictures of street idleness, of the effects of long, needless vacations; of the lack of labor in the home and the school. We might have cartoons pointing out the absolute abnormalness of present child life, whether in home, in school or in factory. Such pictures, while not as striking as the one already mentioned, are equally necessary and effective if the American public is to be brought to the point of giving consideration to the question, What shall we do when we *stop working children,* and how shall we develop an educative process which will ***keep children working?***

IDEAL CHILD LABOR IN THE HOME

BY

JESSIE P. RICH

In this article we shall try to show, not what labor the child can perform with a view to making his services most profitable to business interests, but what labor will be most conducive to the child's own best development and the welfare of society. As the health and character of the future citizens are vastly more important than the material output of the factories, we are interested primarily in work for the sake of the child, and are seeking to find kinds of work best suited to develop his body, mind and character.

What Education and Psychology Teach Us

Education in its modern theory has brought forward *the child* as a being to be educated and has denied the *subject-matter* of education the right to be exploited longer. It is demanding that all capacities of the child shall be developed to the end of promoting vigor, health, power, knowledge, goodness, and the ability to work. To this end it would have the schools offer opportunities for acquiring habits and skill, teach the obligation of each individual to society, and the importance and pleasure of personal contribution to the welfare of the family group. It concerns itself, in short, with the development of the child as a whole for the purpose of making him not only good, but, as Socrates said, "good for something."

Psychology shows the relation of stimulation or *im*pression to *ex*pression or doing. The child comes into the world endowed with a reflex nervous system. Every impression is received by a sensory nerve ending, and is transmitted along the nerve fiber through the association cells to the motor nerve for muscular expression. Every impulse tends to work itself out in motion or action. The more numerous the points of legitimate contact between the nerve endings, the more paths by which impulses may travel, the more opportunity for expression—and the more capable and useful the individual. It is here that education has recognized the necessity and value of work for children. (Play is recognized as a necessity, but time prohibits its discussion here.) Unless many of the connections are made in childhood, they cannot be made at all. Habits of responsibility, thrift, usefulness, must be established if an individual is to be an efficient member of society.

Work Is a Need and a Want of Children

Work is the means of establishing these desirable paths of contact between nerve cells; at the same time it directs the activity accompanying all growth. It must not be monotonous work which merely uses one path and produces only fatigue. It must be constructive work which calls into play many association cells and secures many paths of contact between nerve fibers. It must be work which initiates new associations and which continually connects up with the scientific, economic, or social bearings of that particular job. A nation degenerates when its people are satisfied with mere passive possession of the results of the labor of others without feeling the necessity or desire of a further creative activity of their own.

Our educational theories recognize the need of work, but our schools are not doing what they should to carry it into practice, nor should the school do all. Fortunately it is not the only factor in the education of the child, and what difficulty the school finds in carrying out this expressional side of education the home should not encounter.

Too Much Work Is Drudgery, and So Is Too Much Play

Let us look at typical American homes for a moment and see how they are meeting this responsibility.

Here is a farm boy. Johnnie teases his father regularly every day in summer to go fishing a few hours, but his father says, "No, you must help Henry with the work. There is too much to do." And the mother rejoins, "Yes, John, you must help me with the wash." Poor John! He is up at five o'clock; does the chores; turns the wringer, and pumps the water. He runs the feed-cutter for his father to the tune, "Keep it going, Johnnie, keep it going. I must get out of the south field this afternoon." Then John must rush and shell the corn for the night's feeding, and as he hurries through his work he hears the ejaculation, "The wood must be piled before dark." He chops and piles wood from three to six, and then separates the milk while his mother says, "Come, come, Johnnie, you still have the chores to do." No wonder at night

John falls into a heavy sleep and dreams of the comfort of the city and determines to get away. He is overworked, seldom rewarded, never encouraged.

The Path of Too Many City Boys

In contrast, there is the home where wealth and luxury exist for the adults, but where the children often starve in idleness. We have all seen William, the handsome, well-dressed boy who stands on the corner at Riverside Drive about four o'clock each day and looks about wistfully, hoping that "something will turn up." He is tired of playing on the asphalt pavement between the rows of brownstone fronts. His mother is having company or has gone out to tea, or is resting and must not be disturbed. His father is at the office or the club, and the rugs and pillows in his own room are too delicate for the boys to come in and play on. Let us see what happens. A strange boy comes by and offers William a cigarette. For a lack of occupation he is interested in this boy, takes a cigarette, asks him how to light it, and begins to smoke. Also he accepts the invitation of this "rowdy" to come down a few blocks and play with the "gang." This begins the dissipation, and before William is sixteen years old, his idleness has developed bad habits which a lifetime cannot eradicate, and which any amount of repentance can never undo.

Three Examples of the Willingness of Children to Work

How is it with the child in the comfortable city home? There are Mary and John, who wished to beautify the front yard. John was to do the heavy work of digging and spading, and Mary was to do the light work of weeding and planting. They had two flower-beds, 12 by 4 feet. They laid them off with great care, dug them early in the spring, and discussed with father and mother the best things to plant. They sent to Washington for bulletins on soil preparation and seed planting. They tested and planted their seed. They cared for their plants and watered them. When the plants blossomed, Mary each day arranged flowers for the dining-room and for father's office. John carried bouquets to the cripple-children's hospital. Each worked on an average of one and a half hours daily. Both were delighted with the work and result and determined the following year to have another garden.

Across the road from these children twelve-year-old Tim lived. His parents neglected to give him an after-school job. He wanted to do something, and answered a "Boy Wanted" advertisement at the Western Union office. Between the hours of four and seven he carried messages. It was stimulating work. He came and went continually, often to brilliantly lighted houses and gambling halls. He was often in touch with mysterious situations and secretive intrigue. It was new to him; it was stimulating. He was impressionable and untrained. His home had a big yard and garden. His mother kept chickens that they might have fresh eggs for the table, but a yard-man was hired to look after all the outdoor jobs.

In another home we see Persis, a twelve-year-old girl. She has some talent in music, and wishing to make some money with which to take lessons, determines to make it herself. She experimented and found a good variety of peanuts and a reliable method of preparing salted nuts. Her peanuts have become known and she sells all she can prepare in the one hour daily set aside for that purpose. She nets about twenty-five cents a day, an amount sufficient to accomplish her end and give her one dollar spending money a week. A splendid plan for learning thrift, value of money, and independence.

Parents Have Not Looked into the Possibilities of Wholesome Work

It is obvious that many parents know little of the nature of work needed by, or suited to, their children. It is still work because there is work to be done, not because certain selected work is educational. So often it is all work or all play, not a fine use of each activity. The instances indicate that work has been demanded which resulted largely in fatigue and discouragement; or work has been allowed away from the guidance of the home and undesirable associations have been inevitably formed; or work has been denied, and resulting idleness has reaped its reward. Notice, however, the children who engaged in excellent types of constructive work where real problems were involved. They were continually making new discoveries and establishing good habits. The occupations gave clearer understanding of industry; and in one instance legitimate money return resulted. In many ways the work delighted and educated the workers.

There Are Still Plenty of Such Opportunities in Our Homes

No definite scientific experiments have been performed to indicate the best kind of work for a given child at a given age; nor has a measure for the most beneficial amount of work been established. A study of the problem indicates that children need work as they need food and that this work should be constructive. It should give opportunity for self-expression and should contribute in some way to the welfare of the family group and free the children from being mere parasites. It should teach the value and joy of labor, and to accomplish its best results, it must be performed under the guidance of father, mother, or some trusted person. The contention that the activities have all been taken from the home and that there is nothing left for the children to do, is not based on fact. A great deal of the drudgery of the home is gone, but at no time in our history has there been greater promise that the home will work out its own problems, and that our people through a better understanding of the principles of economic living will encourage those activities in the home which will conduce to its highest cultural and practical efficiency.

How the School Will Help

The school more and more will teach things in their relation to life, for this is true culture. Compulsory education laws will keep children in school, and these better-trained fathers and mothers will more adequately provide for their offspring. The children will no longer be sent forth to toil for others or be brought up in idleness. The home will understand the educational necessity of work as well as play, and will allow each child the opportunity to contribute to the welfare of his family group and provide for his best development through the performance of a desirable amount of daily constructive work under proper guidance and direction. The child will not be exploited because of his ability to work, nor will his capacity for future work be dwarfed because of delayed or misdirected stimulation.

From original photographs by Jessie Tarbox Beals in the collection of the Society.

THEY ALL LIVE ON GOOD-CHILDREN STREET

MORAL AND RELIGIOUS LIFE AND PROBLEMS

1. Morality in Childhood

WHAT DO WE WISH TO MAKE OF OUR CHILD?

BY

EARLE WILLIAM GAGE

The child comes to a new world, a world of many wonders. His inheritance in it has been classified under five heads: the inheritance of science, of literature, his esthetic inheritance, his institutional inheritance and his religious inheritance.

We Must Help the Child to Develop Power to Use His Inheritance

We should give him a gradual revelation of his inheritance. And he is not only to have his inheritance brought to him, but we are especially to develop his power so that he may be enabled to use his inheritance. Many people have gained large acquaintance with this world, who are yet of little use to themselves, to men or to God, because they have not gained the power to use their inheritance.

The greatest reform of modern times in education is the recognition and application of the principle that the development of the child should come from within. Education is a continuous growth toward God. And the education of the child proceeds toward God by the doing of the child. The child, to transform his environment, must work it out into harmony with his personal ideals, not with the ideals other people impose upon him. In order that he may be a wise transformer, a thoroughly equipped transformer, he should have brought to him the environment which will most clearly reveal to him his inheritance.

The Child's Training Must Be Physical, Mental, and Emotional

Our first work is to keep the child in splendid condition as a being, in his physical, intellectual, and spiritual being. These were created in harmony and we should keep them so. His physical condition must be vigorous, for on that depends the development of his intellectual and spiritual power. We should train him to be a thinker. But this is not sufficient. Many people have all this, and yet are not producers, transformers. We must be very wise not in any manner to warp this individual power, this image of God that is in the child. We are learning to care for the emotional being of the child, also. Many men have wisdom and yet have no power in their lives to urge them to achieve in their wisdom the things they should do for God and the world.

We Want Him to Have His Scientific Inheritance

In science we ought to give the child his relationship to nature. The aim of nature study is not the acquisition of data relating to some department of nature, but bringing the child into conscious relationship with nature so that his life is stirred by that life, and there comes to him a beneficent influence. The child gets from nature, much more definitely than we realize, many of the finest impressions it is possible for him to receive at that particular age. We seek for the child not that fear of nature that was the ancient ideal, nor simply a love of nature. God gives the child the love of nature, and this is to be developed by life in nature. The child is no longer taught to analyze and destroy the flower but to cultivate flowers. He is taught to plant the seed so that he may learn that although he has no power himself to make the seed grow, without his planting it would not have grown; that God is not going to do man's work in the world, and that if work is done in harmony with God's laws, God will bless it.

We Want Him to Apply His Science

Applied science is to teach the child that he must use what he knows. Thirty or forty years ago, the professor stood before his class in science and performed the experiments and drew the conclusions, and the class received them. To-day every child does his own work, performs his own experiments, draws his own conclusions.

We should give the child a wide range of scientific knowledge that he may be able to subdue nature, to dominate his inheritance. The child should learn that there is no inheritance of the past great enough for the future or the present, and he has been given to the world that he may reveal some new ideal that will help the race to higher life, and that will make higher life more easy.

How much do we know to-day of the science of living, of foods and sanitation and of everything relating to our homes? One of the greatest movements in the scientific world is the improvement of the home scientifically. And the child is to receive this as part of his inheritance.

The science of mathematics is the basis of all natural and applied science. Astronomy will reveal the vastness and glory of the universe. The microscope reveals the marvelous minuteness and accuracy and beauty in everything. Science is to open the eyes of the child so that he will have a consciousness that cannot be disturbed, that there must have been a God to create a world so vast and yet so perfect and beautiful in all its details.

We Want Him to Have His Literary Inheritance

The prophet souls who have approached nearest God and have had the clearest revelation from God of world problems, of the relation of God to men and women, and of all the spiritual agencies that should uphold our lives,—these souls have revealed themselves in their writings. We should develop the child so that he may be able to read these intelligently. Mothers can do nothing more to uplift the race than to read to their children at the evening hour great thoughts from the minds of great thinkers and writers. Children are able to understand higher literature than we may suppose. If we give the child these revelations of nature and train him to see in them the world of the spirit, we are training him to get most truly into his life the highest inspiration that has yet been given to the race, whether it be in the works of great authors or in the Bible. Our important work is to train him to believe there is gold in these literary productions, to see there is gold, and then train him to dig for the gold. Nothing else is so certain to guarantee the child his inheritance as literature.

We Want Him to Have His Artistic Inheritance

The artistic inheritance has been revealed to the American people only in the last few years. There are wonderful stories in painting. Sculpture and architecture are part of the inheritance, and we should give the child a vision of them. Give the children some of the ideals of Greek art and ask them to look for examples of it in the city. The little children will take these ideals into their life more definitely perhaps than we do. The child who has not this training loses much.

Then he should be trained to acquire power to reveal in some of these forms the great thoughts that come into his life. Beauty in common things is one of the first parts of his inheritance that the child should have developed. The whole world is full of beauty, and we ought to give the child the power of seeing beautiful things and producing beautiful things. Music is another part of the child's inheritance. In the future the nation will be able to understand the arts and make them uplifting influences, so that there will be given to the world a new American art and music with the elements of freedom and soul growth more fully revealed than by any race of the past.

He Should Have Also His Institutional Inheritance

The institutional inheritance is next to be considered. Humanity itself is worthy of the child's study, the evolution of the race from barbarism. We are to have a new history in the coming days, studying not events but the evolution of the race toward the divine. We are to relate the child to the home, the State, the race, so much more definitely that he may be conscious that he is here for the purpose of achieving something for his race, his country, his State. He will develop that element of faith that ought to be brought into the life of every one—faith in himself; in his home as a center of beauty, joy, power; in his country as having a message from the divine that must be revealed, and that he has a part in making; and in the divinity, the ultimate unity of the race. The child must learn the relation of the individual to the community. There is harmony between the individual and the community and there can be no conflict between the individual and communism when both are properly understood. The whole reacts on the individual, and the individual is a part of the whole; and as each rises, the race can be brought to a higher condition. We should reveal to the child ideals of freedom, freedom of the individual soul to be and to do for God, as God has revealed to the race what is freedom and individual responsibility.

Most Important of All Is His Religious Inheritance

The child's religious inheritance is the most important. We should not desire him to have a formal religion until he has had experience in life. He should be taught by his wise mother, father, teacher, so that he has experiences which will prepare him for understanding the great ideals of God and religion. As Christians we believe that the child is born with a soul capable of receiving these divine impressions, but too often the ideals that parents give children of God and religion are evil instead of good. The child should have a great emotional development in these early years. In the symbolic period he should have a large development of his emotional nature. You have possibly heard the statement that the child who is taught to love truly is pretty well educated. There is a good deal of philosophy in that thought. The child is to be taught to love what is true and beautiful and sweet, and to reverence the adults around him who to him are representatives of God, because the child receives his ideals of fatherhood from the ideal we put into his life, by his experience with us. If that ideal has not been truly developed from the life a child sees around him, he will not get it by any form of words.

His Should Be a Vital, Active Religion

The child needs not a formal but a vital religion as a foundation. The awful conceptions some of us had of God in our childhood should not be put before children. Some mothers say to their children: "God will not love you if you are bad." We have no right to say that. Never train the child to think he is bad, but endeavor to teach him the great consciousness of the power he has to achieve for the race. We are all too conscious of our weakness to-day. The Church in the elder days tried to reveal to man his responsibility for the evil in him rather than his responsibility for the good he could do. The great work of life is to develop power for uplifting humanity, to reveal to the child that the past is not good enough for the present; that he should do something for the bringing in of a better future. It is vitally true that we are directly responsible for the work that we ought to do because we have a personal individuality.

The child is naturally quick to act upon an impulse or a decision. This power should continue to develop, so that as we grow older, our ability to realize our ideals should increase. When we decide that a thing is true and right and ought to be achieved, we should, like children, with all the powers within us and our intellects to guide us, achieve that thing. But we lose this ability for speedy translation of thought into action, as we grow older. If we fail to struggle for the achievement of our ideals, when God takes away the child's vision of the ideal we lose the power to see. That is the evil that overtakes us if we are not true; and we are true only when we achieve something for God, not waiting for great things to do at some future time, but doing the things that come to us now to do.

All Other Inheritances Enrich the Religious Inheritance

All the child's inheritance in science, literature, art, music, simply define and expound religion, if they are studied in their true aspect, with a consciousness of their relation to the divine, in the faith that the truly great elements of power are freedom, immortality and God. The religion of twenty-five years ago is not the religion of to-day. The religious world is developing. We receive from the Bible new revelations that we were not able to see in it and receive from it before. We are living wiser lives, loving our neighbors more sincerely and broadly, our neighbors being not simply those nearest but those who need us most. We should see that our children get the best religious inheritance given up to the present time, and then that they are prepared to do their work as God's representatives. The highest ideal we can give to the child—after revealing to him all this inheritance so that he is a self-directing, self-controlling individual—is that he is here to make a greater inheritance for those who are to come after him.

MORAL THERMOMETERS

BY

DOROTHY CANFIELD FISHER

The child who can rouse in us anger or impatience or excitement feels himself stronger than we; and a child respects strength only.—Amiel's Journal.

It is my conviction that few of us appreciate the value of thermometers in promoting harmony in the home. There are even people with a prejudice against thermometers. Everybody knows the person who cries out impatiently: "Oh, why look at the thermometer! Do you need quicksilver in a tube to tell whether you are cold?"

The Little Umpire on the Wall

The sufficient answer is: "Well, I know how I *feel,* but I don't know how I *am.* Before I try to make conditions suit my present feeling, I'd better find out if it wouldn't be more reasonable to make my feelings suit the present conditions." When I have been sitting still, sewing or writing, and find my feet icy and the cold chills running up my back, it might be easy to conclude that the room is cold, that some one is neglecting the stove or furnace, and that I have every right to make an aggrieved demand for more fire. But if I first consult the impartial little graduated tube and find that it registers seventy-two, there is but one thing for me to do, to get up and take some brisk exercise to stir my blood.

On the other hand, when I come in, glowing from a fine walk in frosty air, the nursery may seem more than warm enough for the baby's bath, and only a consultation of the thermometer keeps me from exposing the poor infant to a temperature little short of arctic. And ah! the mutual recriminations when the person who is glowing from a walk gets into a discussion with the person who has been sitting sewing for a couple of hours. The matter simply must be referred to the little umpire on the wall.

A Moral Thermometer Cannot Be Purchased, but Must Be Evolved

What a blessing it would be if some one could invent a thermometer to set a truthful, unvarying standard of ethics! What confusion it would clarify! What acrimonious discussions it would avert! It would prevent mistakes (especially in the treatment of children) fully as disastrous as bathing the baby in a snowdrift would be. But alas! a moral thermometer cannot be bought, like a material one of wood and glass, for twenty-five cents, nor indeed for a million dollars. It must be evolved with difficulty out of human intelligence and conscience.

Yet in the upbringing of children there is nothing which we need more than some method, surer than the passing sensation of the moment, for determining what is the real significance of any given act. If the state of our physical feeling can make us imagine that a cold room is warm and a warm room cold, how much more easily can the state of our nerves make us imagine a bad action a good one, and think that a good one is bad. On a Sunday morning, in the good half-hour of relaxation after a leisurely breakfast, nothing is more entertaining than to watch indulgently the noisy romps of the children "playing bear" with the rug, and imperiling every breakable object in the room. On Monday evening, after a hard day's work, in which everything has gone wrong, the very same children playing the very same game with the same degree of noise and potential destruction are told impatiently: "Do be quiet! Don't be so naughty!" Now a moral thermometer would register that act of the children not as "naughty," but as the result of bad judgment. This rough game, suited for the barn or attic, did not become a wise one to play in a living-room merely because the parents felt good-natured on Sunday morning; neither on Monday evening do adult fatigue and irritation turn the children's failure to use good judgment into a wilful crime.

Bells out of Tune

But most children must learn to survive as best they can the wildly varying extremes of an ethical temperature that is determined, not by things as they are, but by things as they happen to affect their elders. They must learn to emulate the patient philosophy of the little boy who, upon being asked what wicked thing he had done that his mother should scold him so, explained briefly: "Oh, mother's got an awful headache to-day." Under such a system what ideas of right and wrong will the children themselves learn? Will they not have the conception that a good action is something done when one's mother is feeling well and good-natured; a bad one, anything done when she has a headache?

Worst of all is the jangling when parents'

By permission of Henry Holt & Co.

nerves do not happen to agree with each other; when, for instance, the mother is feeling well and the father has a headache, or *vice versa*. One person is in the mood to accept childish noise as a cheerful evidence of health and spirits; the other flinches with a really physical sensitiveness from strident voices and toppling chairs. Then, not only are the unfortunate children judged according to an impermanent standard, but there is not even for the moment an agreement of authority as to what the standard shall be. What common ground can there be between two people in such totally contrasted moods? How can they ever agree about the amount and kind of suggestion, guidance, or reprimand to give the children? How can any human action be made more just, more equitable, if not by casting away one's petty personal "feelings" and referring oneself to eternal, immutable standards?

Adjusting Moral Thermometers to Standard

Those standards, being august and mighty, are not to be consulted casually or carelessly. There are few rules-of-thumb to be extracted from a consideration of the eternal verities. One cannot refer to them as one does to a recipe in a cookbook, expecting that without thought on one's own part every detail will be settled, every proposition decided. Nobody, except one's own self, can set up standards of right treatment for one's children, because nobody has ever had just such children before; and to set up standards of right treatment is an arduous undertaking. Moral thermometers can be adjusted to register accurately only by a vigorous effort of the whole personality; mind, heart, imagination, and insight. Even this is not enough. The conditions must be right for the mind, heart, and insight to work smoothly with no loss of power from distractions or passion.

Sensible Coöperation between the Parents

Moreover, the constructing of a moral thermometer for registering the moral quality of childish acts needs the very best thought of father and mother combined. And right there is the first big difficulty which is apt to remain unsolved, a constantly present grain of sand in the eye, which prevents clear vision and leads to incessant, ever-repeated irritation. The father and the mother of a family, no matter how dear to each other, are two human beings, not one, and there is bound to be some difference of opinion between them about moral values. This very difficulty is one more immensely important reason for trying to decide so fundamental a question by the lucid, unhurried exercise of the reason. For if it is left to the haphazard chance of the moment of pressing necessity, every outward circumstance exerts a baleful pressure towards injustice and irritation, or at least towards a snap-judgment based on hasty, superficial thought. Every father and mother ought to go through many earnest heart-searching as to what they seriously think to be bad actions in a child of any given age, and what they consider good ones. Their difference of estimate about these great questions should be harmonized in quiet, unhurried discussions when nothing for the moment is at stake; not heatedly thrashed out in the presence of the child at the exasperating moment when the china is broken or the clean dress mud-spattered.

Cutting out the Father

And it is a great pity to "harmonize" differences of opinion by eliminating the judgment and thought of one or the other parent. American households are likely to "simplify" the problem by practically cutting out the father. It is a common saying that to the mother belongs all the moral training of the children. The father, we hear, is not with the children so much, has not had so much experience, does not give so much thought to them, does not take the care of them that the mother does, and hence should not undertake to decide questions relating to them. A good many modern American women are beginning to react with some violence from this unfortunate tradition and to see that an invaluable factor in the life of the children is taken away if we for any reason practically exclude their father. In the first place, if he is with the children so little as to be really unable to judge correctly the episodes of their lives, something is terribly wrong with the organization of the family, so wrong that it ought to be righted if the united efforts of all concerned can right it. As a character in a recent novel says: "First of all, the children need bread-and-butter—yes, that is true, but after that they need bread-and-butter and father a great deal more than bread-and-butter and sugar."

Why the Father's Opinions Are Valuable

It is important that the father shall have opinions (and the data on which to form them soundly) about the moral problems of the children, not for his sake, but for theirs. The very fact that he is not with the children so constantly, that he comes and goes in a bigger world of adult decisions, is likely to mean that his instinctive sense of proportion remains truer than the mother's. She must be a remarkable woman indeed who does not occasionally feel her reason almost unhinged by the press of minute, personal details in life with children. In the construction and application of a moral thermometer, the father's is not infrequently the eye which sees that the nightgown carelessly left in the middle of the floor does not deserve such extremity of reprobation as the commission of a wilful unkindness, and that dirty hands and a lying tongue are really not in the same category of misdeeds. It is he who, viewing the family life occasionally from a distance, is likely to see it in that truer perspective which is just as necessary to a right adjusting of the scale of judgment as the mother's copious and intimate knowledge of details or temperament.

Let us suppose, then, even if the picture is a little fancifully overdrawn, the father and mother, sitting together in a quiet hour, taking stock of their opinions and convictions, and setting themselves soberly to the task of constructing a moral thermometer, to which they may refer in moments of stress or perplexity. Of course everybody's standard for details must be individual and above all must vary with the child treated. Yet I think that all fathers and mothers taking thought on the subject would agree as to some essentials, could unite on the broad, general divisions of their scale of moral values.

Classifying the Actions of Children

I think every one would agree that all childish actions can be divided broadly into three classes; at one end of the scale those actions consciously directed to a wrong end (not very numerous in a normal child's life), at the other extreme those consciously directed to a good end (these also not very frequent in a healthy child's life), and in between a vast multitude of miscellaneous deeds which have no really moral color one way or the other, because in doing them the child has no very definite or conscious purpose. Since these constitute the bulk of the incidents in child-life, the mother is forced to handle them and to consider them infinitely more than those at either extreme of the scale, and it is not surprising that they occupy too large a space in her judgments and estimates, so that she is apt to apply to them punishments and praise really due only to quite other actions. It has been pointed out how easy it is to fall into the habit of reprobating dirty hands with such vigor and emphasis that there are no expedients left to express one's disapproval of a deceitful tongue, and the child naturally concludes that they are crimes involving equal degrees of turpitude. In the same way one's constant efforts to induce the child to adopt the conventions of polite society (or as we more often despairingly put it, "to make his manners somewhere near decent") can very easily be so eager and insistent that the child gets the notion that to remember to pull his cap from his head when he meets a lady is as important and praiseworthy an action as to protect a younger child from danger.

Cruelty the Gravest Vice

Suppose the consulting parents begin with the lowest of the three kinds of actions—those positively bad—the ones below zero, so to speak. Lowest in the scale, I think, every one would agree to put any form of cruelty. No matter how busy you are or how inconvenient the occasion, a child who is showing cruelty ought to have instant and thoughtful attention. Since cruelty usually comes from lack of understanding, it may be necessary only to explain to him that he is being cruel; or at the other extreme it may be necessary to restrain him by force. Whatever is necessary should be done promptly and energetically. Nowadays cruelty is so much reprobated by all decent people that its crudest forms are seldom seen even in almost untrained individuals. For instance, the great uplifting campaign for kindness to animals has purified our national moral atmosphere so effectively that hardly any one of the present generation would dare seriously to maltreat an animal. The traditional naughty child who pulls the wings off flies or torments the cat is not so noticeable as he was (or is said to have been), but when a vice is made disreputable by a reform of public opinion, it has a way of taking refuge in odd nooks and corners of the human heart, where it is detected only by a keen eye and dislodged only by a vigorous effort.

And "Teasing" Is Little Better

Big boys may no longer actually bully and torture smaller ones as they used to, but there is a certain hateful form of amusement known as "teasing," which still abounds wherever children are gathered together and which their immature imaginations are often not subtle enough to recognize as a genuine form of cruelty. Girls who would not dream of entertaining themselves by pulling a little child's hair till he cried may be observed "teasing" a smaller child to tears by hiding her doll or demolishing her house of blocks. Big boys who would scorn physically to bully little boys take unabashed delight in reducing them to hysteria by frightening them.

But it is out of the question to give definite instances of this relic of the Stone Age among our children. "Teasing" is so damnably Protean in its manifestation, children given to this fault are so ingeniously inventive, that it is impossible to give a general definition of it. Unfortunately none is needed to make the term understood by those who have charge of children. The form taken by it usually depends upon the especial weak point of the younger child. This is soon discovered by the older one, and the "teasing" done is directed always upon the weak spot, whether fear, sensitive feelings, too lively imagination, or what not. It starts up on any pretext or on none, and is one of the hardest of childish vices to control by direct command, because, taking advantage of psychology as it does, the actual action involved is frequently not reprehensible in the least, only very distressing to the weaker of the two children.

Teaching the Wrong of Teasing

The older child alleges truthfully that it is because the younger is "so foolish" that he is pained, that "nobody's hurting him." Again, it is not necessary to repeat the slippery Litany of the child, who is worming his way out of reprimands for teasing another. We are all only too familiar with it. There is, however, a sure test in detecting teasing, a test which can be explained even to a young child, if he has the matter set forth to him in a quiet moment. Any form of "fun," even though it may not come under any set prohibition or rule, is bad, is thoroughly reprehensible, if it is consciously directed towards causing pain to another. There is no rule in any family against holding the pages of a book partly shut, but an older child who tells a younger that there are beautiful pictures in a book and then works the younger child to frenzy by so holding it that it is just impossible to open it, is "hurting" him as effectively as though he were sticking pins into his arms, and is deriving his amusement from the other's distress and from nothing else.

The Appeal to the Imagination

In this as in other phases of child-life, direct commands given at the moment, in spite of our unimaginative dependence upon them, are of little avail in really governing the child aright. Indeed, in the matter of teasing, perhaps more than in any other respect, the background of a child's life is all-important. He can be controlled in this respect only through his imagination, and that reflects the color of his surroundings. If from his babyhood up he lives in a humane atmosphere, if he is protected himself from "teasing" at the hands of too-jocose uncles or cousins, if he sees his parents decide to cause pain only after seriously concluding that good will come of it, as in the case of administering disagreeable medicine,—if every element of his young childhood suggests to him by precept, practice, and example the idea that to give pain is a dreadful act, his parents will not need to exhaust their ingenuity in his later childhood in the invention of concrete prohibitions to prevent him from finding enjoyment in inflicting suffering on others. It will be necessary only to stimulate and train his imagination to a finer discrimination in realizing what does cause pain.

The Meanness of Meanness

Next above cruelty, but still very low in the scale, I suppose most of us would place meanness, under which come the various ways of allowing some one else to suffer for one's actions. Unspoiled human nature is much better than its gloomy critics are willing to concede, and this is not often a vice which springs up spontaneously in a young child's heart. It is likely to come either through fear of unduly severe punishment or, like so many other faults in children and adults, through lack of imagination as to the real significance of one's acts. It is best controlled by a general home atmosphere of honor and integrity, and by making a special effort to keep the child's confidence.

The Significance of Untruthfulness

Of all childhood's common faults, perhaps none is more unnerving to encounter than untruthfulness. It seems to knock the very ground from under one's feet. We feel that nothing is left to be sure of, nothing to build on, nothing, as the common phrase runs, "to do with." But if you consider the matter, quite apart from the horror and panic which seize upon you when your own child has told his first untruth, you will see that there are very many aspects to the subject. It is in itself a problem for a book, for a series of books! But in the necessity for quickly-made, rough-and-ready, everyday decisions, it is well to remember that the place for "untruthfulness" on the scale of the moral thermometer depends, more than that of any other quality, on the character, age, and temperament of the individual child, and on the sort of untruthfulness to which any given instance belongs. The broadest possible line of division, it seems to me, should run between untruths which are intended to deceive and secure some advantage for the child, and those which have no such intent. All young children are practically unable to perceive the difference between fact and fancy; and many others much older (who of us has not known adults with this weakness?) have very little grasp on reality as differing from the more picturesque fabrications of their imagination. This is a troublesome defect of character, which needs wise attention and guiding, but it has really nothing in common with genuine lying, which is intended to get the child out of deserved trouble, or to get something which otherwise would not be allowed him.

From the Child's Point of View

Even this form of untruth, heart-sick though it makes a parent, does not always deserve the place at the very bottom of the moral thermometer which fathers and mothers are apt to give it. As the child sees it, his position, in utter dependence on the pleasure of another, entirely at the mercy of the decision of those stronger than he, without any recourse in the world against the judgment of his parents, occasionally fairly forces him into lying as a means of self-preservation. And it is true that our well-meant, anxious efforts to induce him to tell the truth often make it almost impossibly hard for him, especially if he chances to belong to the sensitive, imaginative, shrinking variety of human being.

When we know a child has a tendency slightly to warp the truth, it often seems to be our perverse practice continually to put him in situations where exactitude of statement would be hard for anybody; we surround truth-telling with every possible disagreeable penalty, so that it is inevitably connected in his mind with disaster to himself.

Try Tact instead of Terrorizing

Suppose that, a Gulliver in Brobdingnag, you had yielded to temptation and abstracted one from a plateful of crisp sugary cookies. Would you not have a considerable struggle to narrate this small matter just as it happened if a giant with a club in his hand and a frown on his face approached you threateningly and said with an ominous accent: "Don't you know you're forbidden to take things without permission? Did you take one of those cookies or didn't you? Speak up, now!" Would you not be more likely to give a veracious account if he remarked casually: "Why, I thought I put six cookies on that plate, and now there are only five. Did they look so good you had to take one? They *are* good, aren't they?"

Put Yourself in His Place

It is a pity, of course, to condone a fault like taking food without permission, but that is really less important than that the child acquire the habit of telling the truth, which is the foundation of every relation he will ever have in his life. Most people with any capacity for imaginative divination of character, admit that overmastering temptation is a partial excuse for pretty bad actions even in adults. It is well, in trying to rate any given falsehood by one's moral thermometer, to take circumstances into account, to put oneself in the child's place, and to know whether or not the temptation to save himself by untruth has been exceedingly great.

Here again, as so often, the healthful expedient is to call the child's attention, not to error, but to truth; not so much to watch him with an anxiously suspicious eye for slight slips from accuracy, as to commend and to notice any correct statements, to multiply occasions when the natural thing is for him to give a literally truthful account of happenings (unimportant in themselves), and above all to surround him in the home with an atmosphere of crystal clearness of veracity.

Selfishness and Pure Self-Seeking

Selfishness is a fault which is hard to rate properly on one's moral thermometer, because children are so very much like adults that selfishness is apt to permeate to some degree most of their actions. I am inclined to think that its place in the scale should vary according to the deliberateness of the intention. Nearly every child is prone to yield to a sudden temptation to grab what he wants very much, even if this means taking it away from some one else; and though this ought to be checked and counteracted as much as possible, it is really almost an unconscious reflex action of a primitive personality, and need not be condemned as severely as a coldly calculating piece of egotism or self-seeking, which certainly deserves a very low place on the register.

Cowardice a Weakness, Not a Fault

I suppose that most people would insert cowardice about at this point in the scale; but psychologists tell us that this is a weakness rather than a fault, and we all know that the normal child almost always outgrows it unless he is discouraged by too many depressing references to it by his elders. It ought to be made a crime punishable by law to "twit" a child with being afraid of anything or to try to force him quickly by external means into conquering his fear. Our own impatience with a child who is timid can usually be traced, not to a genuine fear for the manliness of his after-life, but to our own vanity. If our neighbor's phlegmatic, somewhat obtuse little girl advances boldly into the surf, we are touched on a sore place to have our own sensitive, highly-strung, imaginative little boy shrink back. It reflects somehow on us—we are in that position, so harrowing to unregenerate human nature, of envying others instead of exciting envy in them, and our lack of patience with the boy has little enough to do with the far-sighted affection for him which we claim as the basis of our rigorous treatment of his cowardice.

Consideration to Be Learned from Experience

Somewhere near actual selfishness comes its close relative, the lack of consideration for others, and here we have a vice which is of constant occurrence in childish life. We might as well resign ourselves to most of it and wait till consideration grows with growing experience. Few but exceptionally thoughtful children seem to be able to remember the rights of others until actual experience has given them the material for the exercise of their imagination. For instance, it is almost impossible for a normal boy to avoid noise, even though this is extremely painful to quiet-loving elders. Noise never gives him a headache. He glories in it. How should he remember, even though he has been told repeatedly, the strange aversion of grown-ups for policeman's rattles and drums and trumpets and harmonicas?

Carelessness Essentially a Failing, against Which the Child Should Be Fortified

We are climbing up the scale of our moral thermometer towards a neutral center where there are qualities which are really neither ethically good nor bad, but only convenient or the reverse, desirable or undesirable. Carelessness, that childish characteristic which is the bane of precise elders, has often such uncomfortable results in the household that it is punished as though it were a wilful fault, and not a failing, against which the child should be fortified by well-chosen exercises and by a sound routine of life. If my little boy stumbles and breaks the glass he is carrying, instead of snapping at him I ought to resolve to direct his physical activities so as to develop steadiness of foot and eye. We are all also too much given to judging carelessness by its results rather than by its intentions.

If a child smashes a vase by tossing her ball in the parlor, I ought to reflect that to toss a ball indoors was just as injudicious a proceeding before he broke the vase as afterwards. If I allow him without protest to do it in the first place, I am unjust in giving way to angry reproaches only when mischief has been done. In this neutral zone of the "desirable" or "undesirable" I should rank good or bad "manners" so far as they are purely formal and not based on real consideration for the comfort of others.

The Actual Virtues of a Child

Now, though omitting innumerable divisions, we have sketchily worked our way up to the pleasant realm of virtues. What real virtues can a child have? I think they may be summed up in the varying degree to which he successfully enters upon the battle against his own egotism. But the ways in which he may chance to manifest his first impulses to conquer self are sometimes very queer, and sometimes so unconventional as to be far from a pleasure to grown-ups. Suppose your little boy has had at Sunday-school a lesson on the beauty and holiness of charity. On the way home he puts his lesson into practice by giving his best new overcoat to a poor child, alleging (what is perfectly true) that he has an older coat at home and the other child has none. What would you feel like saying to him? Would your comment on his action be one that would sow the seeds of religious skepticism in his heart? Or would you look at your moral thermometer, see that its mercury stood very high, and summon the consistency to abstain from blaming him for his impulsive deed?

A Test for the Thermometer

Having constructed the first rough draft of our moral thermometer, let us test it and ourselves on a few average cases. It is a hot summer evening, supper is over, and everybody is sitting about in cheerful, ungirdled comfort. Down on the lawn the children's pet cat has unearthed a fat toad, around which she is excitedly prancing, striking at the clumsy creature, starting back in nervous tremors over the sudden leaps, and generally making a ridiculous spectacle of herself. The children are in gales of laughter over the antics of their pet, a laughter that is echoed by their elders. In that scene of easy-going amusement it will take some courage to consult a moral thermometer, see where in the scale cruelty stands, and stop the fun because it can't, after all, be very much fun for the frightened toad. But unless that is done, have we much right the next day to be worried because the children pull the wings off flies to laugh at *their* funny antics?

How Little Molly "Helped"

Take another instance, showing another side of the shield. After a day of nerve-racking preparations for "company," the house is in readiness, the tea-table is prettily decorated, and the finishing touches put to everything. The fatigued, slightly excited young hostess runs upstairs to dress, first her little girl, then herself. Then she hastily descends to cast a last glance around. Merciful heavens! What is all that dusty litter on the immaculate table-cloth? Broken weed-leaves and crushed flower-heads with no stems! And *what* is little Molly saying over and over in her high, shrill child's voice? "See how I helped you, Mother! See how I helped you make the table pretty!"

Lucky Molly, if, after her distracted mother looks down into the flushed face of honest pride, she sees hanging beside it a moral thermometer that records clearly the fact that there is no more virtuous impulse possible for a child than the impulse to help.

Ah, there are none of us with nerves so steady and a sense of values so instinctively just that we can count on them in the innumerable small crises of our relations with children. If we are to act fairly, consistently, and with enlightenment, we must steady ourselves by mental reference to a constant and immutable standard. And we can make that standard ours only by taking thought about the eternal verities.

THE SECRET OF THE MORAL TRAINING OF CHILDREN

BY

J. EDGAR PARK

Probably the only way you can do people any real good is to get their great-grandparents into the primary department of your Sunday-school. It is not so much the naughtiness of our ancestors as their goodness that enrages me. I can forgive them the naughty streak we all have in us, but I can hardly forgive them the way they taught their children to be good.

My greatest objection to the parents of the past is that so many of them allowed themselves to believe that their own comfort and their children's morality were one and the same thing. If the adults in any home enjoyed comfortable peace, that showed that the children in that home were good. The world existed for adults, they thought. Children were interlopers at the best; goodness for them consisted largely in the recognition of this fact. Morality for children consisted in silence before their elders and in unquestioning obedience to adult commands. Canon Ainger when a small boy preached his first sermon to children, taking for his text the words from some unfamiliar passage of Holy Writ, "Do sit still and keep quiet!"

Illustrations of the Old-Time Selfish Attitude toward Children

That such an absolute misunderstanding of the golden age of life should be possible seems to us almost incredible. We have ceased patronizing children. It is the age of the child: your solemn, stupid grown-up is now the only true interloper. A sense of humor has returned to us, and we adults all recognize now with laughter that children have far more of the essential things of life to teach us than we have to teach them.

How different it once was! Here is "The Children's Friend" for 1787, which tells us of Robin, aged six, whose activity had in some way made his parents feel uncomfortable, so that his father said of him: "His principles are quite corrupt, every one will hate him utterly, and not a soul assist him in his need. He will commit some wicked action, and be punished for it by his country. God grant I may be dead before this comes to pass!" Janeway, another moral instructor of the same age, suggests to parents, "Put your children upon learning their catechism and the Scriptures and getting to pray and weep by themselves." Janeway adds by way of encouragement in this course: "Your child is never too little to go to hell."

The mother of the Wesleys was perhaps the champion moral trainer of children in this respect. She felt it was their duty to leave their elders in peace, and so she tells us that her children "were taught when turned a year old (and some before) to fear the rod and cry softly." She does not add, however, that a majority of her nineteen children were wicked enough to thwart that stern discipline by succumbing to it in their early years. Only six survived it.

The Needless Worry of Parents

But in spite of this erroneous idea that the comfort of the parents is the measure of the morality of the children, it is interesting to find that practically every biography of every great human being which comes to light begins with the tale of worried and bewildered parents. We must all sympathize with Mark Twain's pious mother, whose son Samuel, as she said, "gave her more trouble than all the other children put together," when she found that her son's highest feelings about the sanctuary were that "Church ain't worth shucks, but it's better than goin' to school."

At the opening of the biography of practically every great soul there is the selfsame picture of the anxious, tear-stained faces of the parents full of reproach and suffering, as the mother says to her strangely acting child: "Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing."

The Way to Bring up Children Is to Take Time to Like Them

But if we dismiss the idea that the moral training of children consists in the enforcement of rules for making their elders comfortable, what is the true principle for the moral education of children to-day?

It is a hard one. It does not tend to comfortable afternoon naps and serious grown-up talks at meal-times. It is that you should love your children. I admit, it is hard to do. I often pity a mother as I see her with her first baby girl. How hard it is going to be for her to get to like that child. Oh, the tootsy-wootsy stage is mostly cuddly and physical and easy. But when it comes to *l'enfant terrible* stage, to the gawky, self-sufficient, cruel, slangy, high-school stage, to the silly, sentimental, secretive stage, is she really going to be able to like that girl, to love her? For the only way races can be trained morally is by love between individuals. The problem for us parents is how to keep friends with our children. The highest compliment I ever saw paid by a son to his father was a little while ago at a wedding, where a son chose his own father as best man, saying that he knew no one else with whom he was more chummy and for whom he felt more of the spirit of comradeship.

This Means that We Must Take the Trouble to Understand Them

The greatest problem in the moral education of children to-day is the selfishness of parents. They do not like their children enough to be friends with them. They shirk the anxiety and responsibility of loving. Men want to play golf with other Olympians on Saturday afternoons instead of playing Indians with George and Harry. Women want to read the last best-seller to themselves instead of reading "Peter Rabbit" to the little toddler, who is sent back to the nursery to play with the everlasting blocks.

A plaything is something you can take up and throw down as it suits your caprice and humor; you take good care of it because of the pride and joy you have in it and the pleasure it gives you; and children do make such bright, sweet, pretty, living dollies!

But a real friend is one who can never make too many demands upon your time or patience. You are the life of your friend's life. You influence him by taking into your mind his ideas, by trying to understand them and in so doing modifying them. He then takes your modifications back again into his world and views them from his point of view, so modifying them again, and so on *ad infinitum*. And the process is love, and the product is truth.

The Liking of Children Will Become a Delight to Ourselves

The greatest stroke of luck that could ever fall upon any ordinary adult would be to be the real confidant and friend of a little two- or three-year-old boy or girl. To be able to be this is the consummation of all literature and all art and all knowledge. Better than all mere pictures or poetry or music is this glimpse into the primeval, into the race-consciousness, into the heart of the budding flower, which is the very source of all the beauty and glory of the world.

You will understand, then, that the reason that your little boy kicked the hole in the lawn was not that he was a "spiteful little brute," but that when he did it he "was a horse," and you will modify this idea of his with one of your own as to the unsuitability of the lawn as a place for hitching horses.

You will not recognize the straight honest lie your little girl tells you, looking you full in the face, as a proof that "no child is too young to go to hell," but you will try to enter into the poetical logic of her reading of the situation, and wonder, when all is said, whether she was not nearer the truth than you were.

The only real problem in the whole situation is this: How can we grown-ups keep our membership in both organizations, that of "The Toilers," and that of "The Children"? How can we be efficient servants of our own day and also friends of the new day, capable of being both J. Jones, Esq., and "a big black bear"? Probably your occasional identity with the latter terrifying delight of childhood will be the only fact about you that will get you into heaven.

Don't be solemn. Don't be staid and conventional. Get off your pedestal. Fool a little. Love much. And away down the page of history, sometime, somewhere, there will appear grandchildren who will be great because, however far removed from you, they are your great grandchildren.

THE MORAL TRAINING OF CHILDREN

BY

ISABEL MARGESSON

A CHILD'S ethical sense is very little developed until it has reached the age of three years. Every energy is devoted to bodily and mental growth, and body and mind are in such continual activity that there is no room for any ethical consciousness. Yet it is contended, and rightly, that a child must be taught certain ethical acts even before this age.

What can he be taught? He can be taught obedience, the very beginning of kindness to others. But I do not think we can go beyond this. Let us consider the virtues one by one in connection with the child of three.

Teaching Truthfulness to Children

The virtue of truth has rightly been valued among the first of ethical qualities in man, for on it seems to depend the whole superstructure of right conduct. The perception of this has made the educator feel it is the first virtue on which to insist in infancy. How many infants have been whipped for lying, old biographies will show.

Parents often say with pride: "The one fault that I punish most severely is telling untruths, and one cannot begin too early." This is flying in the face of the fact that the sense of truth as a virtue is a cultivated one. The following is the sort of conversation that usually takes place when Tommy has told a lie: "Tommy, you told an untruth, for you *did* touch that vase and break it. Don't you know that it is wrong to tell an untruth?" Tommy, who has no definite idea of the meaning of the words "wrong" or "untruth," says, happily and confidently, "No." An educator who has no knowledge of the child's limitations, thinks he must "teach" Tommy, and promptly punishes him. One who knows more of child-nature sees that it is immaturity, and immaturity alone, that is at fault in Tommy. Only by stories of other children, by examples in daily life, by persistently upholding the ideal of truth, will a sense of its beauty and meaning be roused in the child, very gradually, as his ethical sense grows.

Ethical Terms Are Meaningless to Little Children

The words "wrong" or "naughty" must be given a meaning to child consciousness—it is not ready-made. Its meaning must be built up, chiefly on its positive side, by emphasis, story, and example of what is "right" and "good." Quick praise for the smallest beginnings of goodness and truthfulness will bring out the meaning of these words to infant consciousness sooner than any punishment or attempts at explanation. Most people have no idea how limited is an infant's power to understand words that are in simple and everyday use. They will slap and scold a baby of a year and a half to two years old for being naughty, and then ask it if it is sorry. The baby is supposed to understand perfectly what is meant, because he cries when he is scolded and called naughty, and then comes to kiss his mother when he is asked in a kind voice if he is sorry.

The only way to insure a definite grasp and understanding of certain words expressive of ethics, such as "truth," "good," "naughty," "kind," "loving," and "obedient," is to follow nature's law of growth and appeal hour by hour, day by day, as the occasion arises, to the child's own experience and to build up very gradually out of that, a larger and more definite concept of the meaning of such words.

Obedience Is the Earliest Virtue Possible

There is one ethical virtue that is eminently the virtue of infancy and in which "all the laws and commandments" for that age may be summed up: that is obedience. "What mother says, you must do." Anybody who has closely watched and studied an infant can see that obedience is an idea, a conception that can be taught and understood even in the first year. The very helplessness and dependence of the young creature inclines him to obey from instinct, and if this natural inclination is fostered and trained, obedience will be a virtue that is within the child's power, and one which will have for it a distinct meaning. To insure this important factor in obedience, that is to say, that the child should have a distinct mental picture of obedience as such, it is necessary to repeat many times and in many different ways and forms, expressions about obedience. There must be no relaxing when once an order is given—no weakening afterwards—and there should be in very early days a bodily penalty for disobedience. Prompt and unfailing ejection from the room for a few minutes seems as simple a one as possible.

Wise Methods of Punishment

A whipping has also been found efficacious. But here great caution must be used—the casual slap or smack administered in a hasty spirit often only enrages a child, and should never be given. If, on the contrary, there is a passion of crying, and one can see the child is giving himself up to temper, then it is highly desirable to put him to bed, turn him over on his face and give him a sound whipping. He should be left alone to cry for a minute or two, although the passion and fury may seem at first even to increase. After he has found relief in tears is the time for some explanation and talk about obedience and crying. Probably the result will be a fresh outburst, and then a second whipping should be given. After this he soon begins to feel he gains nothing by crying, and for fear of another punishment begins to exert self-control. This is the moment when he will probably listen to a gentle, rambling, explanatory talk and story of another child. After being left alone and quiet for a time he should be fondled and kissed, and his mother's love in trying to help him to be obedient should be explained to him. The whole occasion may be made very impressive if, before leaving his bed, the child says his prayers with his mother's arms round him. He should afterwards be allowed to stay with his mother and occupy himself happily and quietly for an hour or two. This detailed account of a "whipping" has been given because it has been the successful experience of many years and has borne the following good results:

1. It cuts short a passionate outburst that may have dangerous physical effects, and prevents its ever reaching its full strength.

2. It impresses a child's mind with the necessity for obedience, for he does not easily forget such an impressive function which is made purposely to center round the term "obedience."

3. It gives him a real power of self-control on future occasions when a repetition will be known to be imminent.

4. It saves a child from worrying little penalties and naggings. He must obey or he will have to undergo the same process again.

It is a mistake to use punishments which are not prompt—like early going to bed or denial of some ordinary little pleasure; for children's memories are so short that they quickly feel deferred punishments to be unjust and unfair, and this sense of injury does away with the good of a punishment.

The Dawn of Moral Consciousness in the Child Comes in the Fourth Year

Between the ages of three and four the stage of self-consciousness is reached. A child begins to realize "I am I." He recognizes himself as an identity apart from other people, and from this moment ethical training of a more serious, though not more important, nature is possible.

The first indication of conscience, when a child knows he has done wrong, is one of deep interest and encouragement. The child is self-convicted, and if the right kind of appeal is now made to him, his contrition will be real and fruitful.

By four years old we may look for definite ethical ideas, built up gradually in the mind by story, example and life's daily contact with others. This building up—this "line upon line, precept upon precept" sort of training in early years, calls for a real understanding of a child's limitations in ethical things, and yet demands much faith in his inherent capacity for their development.

The Great Advance from Four to Ten or Twelve Years Old

The child is now entering another stage. His sense of obedience is developed. He has, moreover, a slight idea of justice and of truth.

At this stage there should be also a glimmer of unselfishness, of altruism. Identity of self is thoroughly established in his consciousness, and the time has arrived when he can be led to think of others. Once more, the means for this must be story, example and constant suggestion that to give pleasure to others and to serve them is a joy. We must make many and constant occasions for the exercise of this faculty—we must seize on small opportunities, induce the child to give up and serve others in little ways, not losing sight of the fact that it is only by action and exercise of the faculty that he can grow strong.

The Sense of Truth May Be Built up in These Years

The sense of truth can be trained at this stage to such a point that untruthfulness hardly ever recurs later. It must be founded on the idea of mutual trust, leading the child to see that such trust is like a tower within us. He gradually perceives that the bricks of this tower fall down every time an untruth is told, and that it can only be built up again by the slow replacing of the bricks, by truth and confidence. Punishment for lying should be very rare, and only after some years of this teaching. Truth must be taught positively and held up as the inseparable companion of love. It should be kept before the mind as the quality that makes love possible, and when failure comes, the disastrous consequences of not being able to believe a loved one should be pointed out. Want of trust should not be long persisted in. Above all things careful emphasis must be laid on the comparative worthlessness of mere verbal truthfulness.

Justice and Fairness in the Dealings of Grown-Ups with Children

It is not difficult to train a sense of justice, fairness and honor. No sort of punishment is needed for failure. Rather should there be a constant positive building up of ideas of what they mean and involve in the relationship of man with man.

Let there be an appeal to the sense of justice in the dealings of grown-up people with children. Let children be asked if they consider there was justice in a specified action towards this or that person—especially towards this or that child. If there has been punishment, the opportunity should be taken, when it is over, to discuss the reasons for it. These things should be freely, openly discussed without any personal feeling of vexation, but as an abstract subject that interests both adults and children. In this way children's thinking powers and their power of judgment are trained.

Let Children See that a Common Standard of Ethics Binds Young and Old

Another important result of this course of action is a growing perception that both grown-up people and children have a common standard of ethics—that there is an ideal before men by which acts and words are measured. This perception is intensely valuable, for it puts children, as it were, ethically on their own feet. They perceive that the ethics taught to them are not mere arbitrary whims and tastes of individuals, but laws of right and wrong by which every one is bound. This perception, when it dawns on a child, is a source of real interest to him, and it takes the personal element and often the unnecessary friction out of many childish contests.

Do Not Appeal Too Much to the Emotions of Children

It is a mistake to make an appeal to the emotions in the ethical training of children. Children should not be made repentant by dwelling on the grief or annoyance to a loving parent. In old days this was done far too much, and even now many think it is a wise course. But consideration will surely show that the ethical faculties of children must be based on ethical perceptions, and ethical perceptions are not founded on love of your parents! It is wasting an opportunity of training to use the emotional faculty in this connection. "Be good, to please mother," is a vexatious, generalizing expression, too large and vague for the child to grasp; and so, at the first temptation not to be "good" he succumbs, and finds to his sorrow that he has not "pleased mother"! The matter is quite different when the effect of obedience, truth, or justice is described as pleasing and delightful to parents. This is not using the emotion as a lever to induce ethical conduct, but is enjoying emotional pleasure in its effects, a legitimate consequence that should be pointed out as always going with the sense of having overcome temptation.

Industry as the Foundation of Morals

The virtue of industry is generally expressed as work, and its training is of great, though not of recognized, importance. Pleasure in doing something is shown very early; thus nature indicates to any seeing eye that the faculty is ready for early training. But the crude, clumsy efforts of a child need patience on the part of the educator before they can be trained to success. It is not easy to be patient, and so when the demand is made to learn some new activity with his hands, the child is too often sent away to play and is defrauded of his right to learn other activities in his day of small things. He grows up with purposeless activity and a taste for loafing, and to hate effort. At six or seven years old his nose is put to the grindstone, and he is told to do his lessons. His parents then wonder and deplore that he cannot attend, that he will not stick to one thing long at a time, that he is unwilling to do what he dislikes, and so on. We all know the complaints; but how few recognize that careful training in work, suited to capacity, from three years old, would have saved the child from all these consequences.

Religious Training Should Come Now

Ethical training would not be complete without religious training. It is not possible that a child under four years of age can have any definite idea of God. Whatever the indications of infant piety may seem to be, the fact remains that the religious sense of a child is undeveloped until after he is four years old. He has no sense of abstract things until that time. He may use words, parrot-like, and make the ignorant person think he knows and understands, but he has no concept, no idea behind the words.

But we are often told that it does not matter if a child does not understand; he must still say his prayers and go to Church, because these habits are valuable and will help him when he is older.

The formation of such religious habits causes religion to become a dead thing to children—empty words with which they are so familiar that neither they nor their parents realize that both are feeding on empty husks. The life and meaning has been taken out of words by constant parrot-like use.

How to Begin Religious Training Wisely

About the age of five or six, the sense of the abstract dawns, and then wise teaching and training in religious things may begin in a tentative way—the educator meanwhile watching to see to what extent the child is mentally able to follow and grasp his meaning. He will gradually enlarge the child's vocabulary and range of experience. It is really easy and commends itself to the understanding of children to explain to them that as you want them to love going to Church they cannot go when they are too young to understand. Example and reverent treatment will indicate forcibly how much religion means to their elders, and the idea of the religious life as the inner life that guides and directs all action, yet is itself invisible, will surely bear fruit in later years.

By the age of six a child is quite ready for some definite religious teaching. He will love then to learn hymns and texts. He will be ready to understand the meaning of some of the Parables. The Story of the Life of our Lord on Earth will be full of beauty and delight to him. A few Old Testament stories can be told to him, and the contrast explained between the two periods of the revelation of God to man. The child's mind will be in a fresh, receptive attitude and will not have grown stale by the constant use of words meaningless to him, or bored by religious observances never intended for his use.

Secular Education Is Also Religious

Religion, considered as such an unfolding, is seen, and in no exaggerated or sentimental a sense, to underlie the child's formal lessons, his arithmetic, his geography, his grammar, inasmuch as he cannot learn any of them without at the same time using his spiritual faculties. The Bishop of Coventry has admirably shown how the new education may be applied to the teaching of religion. The following are a few of his luminous remarks: "If you rush into this work of teaching children without studying child nature as well as your Bibles, without preparing yourselves as well as your lessons, do not lay the blame upon God. It is quite as possible to give a correct religious instruction with injurious effect as it is to give a secular lesson with a really religious effect." "Let us remodel our Sunday schools on kindergarten methods, let the children, if we can do so, see as well as hear that God is wise and good."

The Importance of Developing Moral Judgment

Children are not sufficiently taught that they must continually use their own judgment, that life is made up of choice, and that no one can ultimately choose or decide for another. It should be demonstrated that in the little everyday acts of choice lies the making of the power of judgment which will have to be their sole guide when they leave their home. The subject of forming judgment so often occurs in daily life, in history and story, that it is easy to talk about it and discuss it from the child's standpoint. Teach him to see that every mistake may help correct his judgment; that the important matter lies in his vision—his inner vision of right and wrong, and that according to his power to see, will be his power to act.

Such ethical training may seem, at first, to be beyond the understanding of a child, but experience has proved that it is well within his grasp, and that it gives moral ballast to his conduct which is of practical value.

Imagination as an Element of Morals

The ethical side of imagination is not enough considered; that we could not do without it, that half the evil in the world is done for want of it, is scarcely believed. It is thought to be a quality of mind dealing with music, art and literature, but lying outside ethics. Instead of this, it is of its very essence. Here again, nature points the way to those who have eyes to see, for she early develops this faculty, and indicates unmistakably the imperative need of cultivating it. It may be said that children have naturally so much imagination that it is not necessary to cultivate it, but this is to disobey the laws of nature.

If a faculty is left uncultivated and unused, it either atrophies and grows weak, or it runs riot. In both cases it becomes useless. We must train, cultivate and bring under control the imagination, and then it will be among the most precious of man's faculties. It must not be left to take care of itself. The use of fairy stories in this connection—of old-world, twilight stories—is invaluable. Children will sometimes say they do not like fairy stories. Surely this is an indication of weakness in imaginative power and shows just the need for them. Let them be read aloud, let their narration be dramatic, and there are few children who can resist them. The objection to fairy stories because they are "not true" should not be entertained for a moment. What would not be cut out of the literature of the world if it were? Fairy stories are in the land of "pretend"—that abstract region where it is good for us all to enter. If we cannot teach our children to enter that land which is the special inheritance of childhood, even in the rare cases where there is no inclination for it, how matter-of-fact, how material will the tendency of their minds become! Imaginative literature is the best training that a child's abstract sense can receive to fit it for understanding the religious idea, which is also an abstract one. This is the order in which primitive man developed. Myth and story came before religion.

From Ten to Fifteen Years Old the Child's Progress Is Rapid

Between the ages of ten and fifteen the ethical sense makes a rapid development, and at this time the child begins to test and try for himself what he has been taught. It is a crucial moment, and a sense of growing power in mind and body, a critical and questioning attitude towards life, marks it out as a departure from mere childhood. There are many indications that outside authority should sensibly diminish, and direction and guidance should be the only rule.

If the ethical senses have been cultivated from within by suitable exercise and nourishment, they should be strong enough at this age to be left to work alone and to give a large and fruitful field of experience to which appeal can be made in difficulties. The child can, as it were, "come to judgment" on himself, and he should be trained to feel that in every wrong-doing that is the one necessary consequence. Let him feel for himself that truth and sincerity in the inward parts necessitate coming before the judgment seat of the higher Self. Children, like adults, will wriggle and quibble and even deceive themselves about their actions rather than come to judgment on them and pronounce sentence. It is very difficult to be entirely true to the inner light in judgment of oneself, but as on this sincerity depend the whole strength and beauty of character, it is of the highest importance to train children systematically to make the effort.

At first such coming to judgment can be brought about only by conversation with an older mind who will show how one step leads to another, where the wrong path was taken, how this and that motive acted on the mind, and will finally trace the wrong-doing in question to the breaking of some ethical law which is recognized and reverenced by the child himself. Never let a row—and there cannot fail to be many where strong, growing characters live together—occur without a dispassionate and impersonal talk about it after it is over, the elder freely coming to judgment on himself as well as on the child. As long as the child considers that he was in the right, much tactful talk will be needed to hold up the mirror to himself, so that he may be led to see his shortcomings. Sometimes it will be best to leave the subject, letting him feel your disappointment that his standard is not higher, or that his vision of right is not keener. This will help him when he thinks it over, and probably he will be ready for concession at the next talk.

Punishment Now Must Be from Within

Children of this age should feel "outside" punishment to be an infantile method of treatment; that it is at best only intended as a reminder, a disagreeable something to be associated with wrong-doing, so that it will be a help in resisting the next temptation. The contrast should be pointed out between it and that real punishment which is the sense of having injured and bruised the ideal within us, and which is far harder to bear. That outside punishments are necessary until the ideal has grown up within us is easily seen; but it is not so well understood why they afterwards become superfluous. Now the mental pain and misery which should follow wrong-doing alone ought to be punishment enough; and if this effect does not follow wrong-doing, the ethical training is at fault.

Sometimes repeated forgetfulness makes outside punishment or reminder necessary, but it should be always explained that the punishment is the harvest of the child's own sowing and must be reaped cheerfully and willingly.

Need for Encouragement at This Age

Children as well as adults suffer from discouragement after thay have done wrong. When the ethical sense is to a certain extent trained, it is very sensitive and tends to become tyrannical. Many people suffer from an enlarged conscience, that is to say, they lack proportion in their estimate of right and wrong; and it is necessary to be guarded with children in this matter, for they quickly go to extremes, worrying and blaming themselves unmercifully. The mental attitude after wrong-doing should be hopeful and encouraging—a going forward. Let the child see that even wrong-doing has its bright side.

Discouragement and worry should be treated as weakness of purpose and want of force. In old days, this was not understood, and children were kept in disgrace in a stupid way. A sort of virtue and supplementary good was supposed to lie in prolonged disgrace. No after feeling of disgrace should be allowed to an ethically sensitive nature. On the contrary, cheery help and sympathy should be given, and there should be an open admission of extra kindness and love, because the child has been "in the wars" and needs comfort. He must feel that we all suffer in battle at times, and that we need each other's tender consideration afterwards.

A source of real encouragement to a child in his effort towards ethical development is the knowledge of the Power of the Ideal. He must be taught that to hold an ideal, to consider it often, and carefully to strive towards it, is to set invisible forces at work that will in the end bring its fulfilment.

The Infinite Privileges of Parents

Parents who take children into their confidence, who are open with them and show them the deep places of their own thoughts, will find no barrier, no wall growing up between them as childhood is left behind. It is distressing to see how often the open love and confidence of childhood is withdrawn just at the age when girls and boys could most appreciate their parents' love and richer experience of life, and when they long most ardently for it. Yet, for want of self-expression on both sides, the barrier grows ever higher as the years go on. That perfect human intercourse which is possible between parents and older children only when there is friendship and confidence added to the natural relationship, is rarely seen.

EDUCATION FOR SIMPLICITY

BY

REV. CHARLES WAGNER

THE simple life being preëminently the product of a mental attitude, it is natural that education should have a great influence in that domain. Roughly there are only two actual methods in use of bringing up children. The first is bringing them up for one's self. The second is bringing them up for themselves.

Training That Is Only for Parents' Sakes

In the first, the child is considered as a complement of the parents. He forms a part of their belongings and has a place among the objects which they possess. Sometimes that place is the noblest, when parents preëminently appreciate the life of the affections. Sometimes, when material interests predominate, the child comes in the second, third or last place. In no case is he of real importance. While he is young, he gravitates around his parents, not so much because he is obedient to them—for that is as it should be—but because all his initiative is subordinated. As he advances in age, this subordination is stressed, becomes actual confiscation and includes his ideas, feelings,—everything. He always remains a minor. Instead of evolving gradually toward independence, he advances in slavery. He is what he is allowed to be, what his father's business, or trade or even religious beliefs, political opinion and esthetic tastes force him to be. He will think, speak, act, marry, add to his family in accordance with this tyranny of his parents. This family tyranny may be practised by people who have no will at all; all that is necessary is that they be convinced that the good of society demands the child is the property of his parents. Lacking energy, they will get possession of him by other means, by sighs, supplications or by base seductions. If they cannot enchain him, they will daub him with bird-lime and entrap him. But he will live in them, by them and for them; and that is the only admissible thing.

The Reduction to a Mere Sample

This sort of training is practised not only in the family, but also in the great social organisms

---

Translated from the French.

whose principal educational function consists in laying hands on new arrivals to fasten them in the most irresistible fashion in existing forms. It is the reduction, the friction and absorption of the individual in a social body, theocratic, communistic, or simply bureaucratic and given to routine. Seen from the outside, such a system would seem to be supremely simple. The methods it pursues really are absolutely simple. And, if man had no personality, if he were but a sample of the race, this would be perfect education. Just as all wild beasts and all fish and insects of the same genus and species are marked with the same stripe in the same place, likewise we would be all identical, with the same tastes, the same language, the same beliefs and tendencies.

But man is not a mere sample of the race; and that is why this kind of education is far from being simple in its result. Men vary so much from one another that innumerable means must be invented to reduce, to drug or to stifle individual thought. Success in this direction is only partial and this constantly disarranges the task. Every moment the internal initiative force finds its way out violently through some fissure and produces grave disorders, commotions and explosions. And even where there is no open outbreak, where the force submits to the outward authority, evil lies at the bottom. Under apparent order are hidden sullen revolts, waste due in an abnormal existence, apathy and death. The system that produces such results is bad; and however simple it appears, as a matter of fact it breeds many complications.

The Other Extreme: Making Too Much of the Child

The other system is the opposite extreme. It is bringing the children up for themselves. The parts are changed: the parents exist for the child. Scarcely is he born, when he becomes the center. The white head of the grandparents and the virile one of the father bend before his curly poll. His stammering is their law; he need make only a sign. If he cries harder than usual in his cradle at night, weariness is forgot, the whole house must be up. The new-comer is not long in learning that he is all-powerful. Before he walks, he is intoxicated with power. As he grows, it grows with him and luxuriates. His parents, grandparents, servants, tutors—all are at his orders. He accepts the homage and even the utter sacrifice of his neighbor; he treats as a rebel the one who does not stand aside as he passes. There is no one but him. He is unique, perfect, infallible. Only when it is too late is it discovered that here is a master, and what a master! Thoughtless of sacrifices, without respect, without pity even, now he takes no account of those to whom he owes all, and goes through life without law or bridle.

The Aim of True and Right Training: For the Service of Humanity and Posterity

Children must not be brought up for themselves nor for their parents; for man is to be neither a tyrant nor a sample. We must train children for *life*. The aim of their education is to aid them to become active members of humanity, social forces, free servants of the State. Putting in practice an education which is inspired by any other principle is making life more complicated, deforming it, sowing in it the seeds of disorder.

When we wish to put in one word the destiny of the child, the word "future" mounts to our lips. The child is the future. The word expresses everything—sufferings past, effort present, and hopes for the future. Now the child cannot understand the meaning of this word when his education begins. For at that moment he is delivered over to his overpowering actual expressions. Who, then, will give him the first enlightenment and put him on the road that he is to follow? His parents, his teachers. But if they reflect a little, they feel not only that their work is in behalf of themselves and of the child, but that they exercise and administer powers which have a more personal object.

The child must constantly appear to them as a future citizen. Under the influence of this idea they will have two complementary cares: one for the initial individual power, which germinates in their child and should grow; and the other for the social destination of that power. Never in their care for him will they be able to forget that this little being, confided to their care, must become himself, and should take his place in society. These two conditions, far from being mutually exclusive, can exist only when combined in an indissoluble union. It is impossible to be fraternal, to love, to give one's self, if one is not master of himself; and, on the other hand, no one can be master of himself, take possession of whatever distinct personality he has, without going through the external and accidental things in his life, to the deepest springs of being, where he feels his attachment to his fellow-man by the most intimate ties.

Inward and Outward Dangers against Which the Child Must Be Protected

If a child is to become himself and a true brother to others, he must be protected against the violent and pernicious action of forces that make for disorder.

These forces are both outward and inward. Every one is threatened outwardly by material dangers and by the violent imposition of others' wills, and inwardly by the exaggerated sentiment of his ego, and by all the fantasies which this sentiment brings forth. A great external danger may arise from the undue influence of one's teachers. The right of might very easily introduces itself into education. To give education, this right must be renounced; that is to say, we must put away from ourselves this inferior self-importance which makes us the enemies even of our children. Our authority is good only when it is inspired by one superior to us. Then it is not only salutary but indispensable, and immediately becomes the best guarantee against the greater inward peril that threatens the child: that of exaggerating his own importance.

In childhood, impressions are so lively that to establish equilibrium, we must submit them to the quieting influence of a calm and superior will. The proper function of an educator is to represent such a will to the child, in as normal and disinterested a manner as possible.

The Proper Function of Educators

In this way educators represent everything in the world that is worthy of respect. They give to the being who enters life, the consciousness of a power which precedes, surpasses and enwraps them, but they do not crush him. On the contrary, their will and all the influences which they transmit to him become elements that nourish his own energy. To wield such an influence is to cultivate a fruitful obedience from which free characters are born. The merely personal authority of parents, of teachers and of institutions stifles a child as brambles choke a young plant. Impersonal authority, the sort possessed by the man who submits to the venerable realities before which he wishes to bend the individual fantasy of the child, is like a pure and luminous atmosphere.

Without this authority there is no true education. To watch, to direct, to check,—such is the task of the educator. To the child he must not be a fantastic barrier over which, if the child wishes, he can jump, provided the leap is proportioned to the height of the obstacle; but rather a transparent wall through which he may perceive changeless realities, laws, set limits, truths against which no action is possible. Thus is born respect, the faculty of understanding something greater than oneself, the respect which causes us to grow, and sets us free by making us modest. That is the law of education for simplicity. It may be summed up in these words: Fashion men free and reverent, men who are themselves and brothers to others.

The Child Must Have the Inheritance of All the Ages—Respect and Reverence

Let us deduce a few practical applications from this principle. Just because the child is the future, he must be bound to the past by piety. We owe it to him to reclothe tradition in the most practical forms, and those most certain to make a strong impression. This is why there should be given so exceptional a place in education and the home to the aged, to the worship of the memory of the past and even to the history of the domestic hearthstone. We are doing our duty to our children preëminently when we do honor in all things to our grandparents. Nothing speaks so forcibly to a child or develops in him more the sentiments of modesty, than seeing his father and mother show constantly toward an old, infirm grandfather a respectful attitude. That is a constant object-lesson which he cannot resist. That this lesson may have its full force, it is necessary that a quiet harmony should reign among all the adults of a home.

In the eyes of the child they are all leagued together, bound to respect each other, to agree, under pain of compromising educational authority. And servants must be included in this class. Servants are grown-ups and the same sentiment of respect is wounded when a child is disrespectful to a servant, as when he is disrespectful towards his father or grandfather. By addressing a single impolite or arrogant word to one who is older than himself, he wanders from the path that a child should never leave. If his parents fail to admonish him, they will presently learn from his conduct towards them that the enemy has entered his heart.

It is a mistake to think that children are naturally disrespectful, because they offer so many examples of irreverence. The child has a vague aspiration for something to respect and admire. But when we do not benefit by that aspiration it is lost and corrupted. By our lack of agreement and mutual deference, we grown people discredit our own cause and that of everything that is worthy of respect. We inoculate the child with a bad spirit whose effects turn against us later.

The Child Must Pay Proper Respect to Inferiors as Well as to Superiors

This sad truth appears nowhere with greater force than in the relations we have brought about between masters and servants. Our social faults, our lack of simplicity and kindness descend upon our children.

You demand of your domestics verbal forms and attitudes, outward signs of the respect they owe. Do you also teach your children and do you yourself use manners that show your servants that you respect their personal dignity as you wish them to respect you? In this way in your home you have an excellent field of study to bring you to the practice of that mutual respect which is one of the essential conditions of social health. I fear that too little profit comes from it. You demand respect, but you do not pay it. So usually you obtain nothing by hypocrisy, and there results besides something very unexpected: pride is cultivated in your children. These two factors combined accumulate great difficulties for that future that you ought to safeguard. I am therefore right in saying that you have suffered a serious loss when you have by your habits and customs brought to pass a diminution of respect.

We Must Guard against the Evil Influence on Children of Snobbery and Partisanship

I must say that it seems to me that the majority of us work for that diminution. Everywhere, in almost all social classes, I notice that a very bad spirit is nourished in children, the spirit of scorn for one another. Some children despise any one whose hands are calloused and who wear working clothes; others despise any one who does not wear the workman's blouse. Children raised in that spirit will make poor fellow-citizens. This whole state of affairs also lacks absolutely in that simplicity which makes it possible for good-will in different degrees of a society to coöperate, unrestrained by the distinction of convention which separates them.

If the spirit of caste causes a loss of respect, party spirit of any sort does the same. In some places children are trained in such a way that they think highly of only one country,—their own; one political faith,—that of their parents and masters; one single form of religion,—the one they have learned. Does any one really imagine that in this way he can train children into respect for country, religion, law? Is it the right metal, the respect which reaches only the things that touch or belong to us? How strangely blind are the cliques or circles who assume with so much frank smugness the style of schools of respect, and who respect nothing but themselves! What they really say is: We are country, religion and law. Such a teaching breeds fanaticism. Now, if fanaticism is not the only anti-social ferment, it is certainly one of the worst and most powerful of these ferments.

A Simple Life Is the Only Way to Train a Child for the Simple Life

If simplicity of heart is a condition essential to respect, simplicity of life is the best school for it. Whatever your rank or fortune, shun anything that would make your children believe that they are superior to others. Even if your position permits you to dress them elegantly, think of the harm that you might do them by arousing their vanity. Preserve them from the misfortune of believing that being elegantly dressed is all that is necessary to possess distinction, and, above all, do not by their costumes and their habits thoughtlessly widen the gap that already separates them from their fellows. Dress them simply.

But if, on the contrary, you have to economize to give your children the pleasure of being elegantly dressed, pray make your sacrifices for some better cause. You will probably be poorly repaid. You spend money that it would be better to save for serious needs; and by and by you will reap a harvest of ingratitude. How dangerous it is to accustom your sons and daughters to a manner of life beyond your means and theirs! First, that is poor economy, and next it develops the spirit of scorn in the very bosom of the family. If you dress your children like little princes and let them believe that they are your superiors, is it surprising if they finally despise you? You will have fed at your table those of a different class of society. Now, this kind of product costs dear and is worth nothing.

There is also a certain fashion of instructing children, which certainly results in bringing them to despise their parents, their surroundings, and the sort of work in the midst of which they have grown up. Such instruction is a calamity. It is good only to produce a legion of discontented persons, separated from their family ties and relations, from everything in short that makes the primal matter of a man. Once detached from the robust tree which produced them, they are blown by the wind of their foolish ambition back and forth like the dead leaves which at length are gathered together to ferment and rot.

Children Should Not Be Over-Eager to Better Their Industrial Status

Nature does not move by jumps and bounds, but by slow, steady evolution. Let us imitate her in the way we prepare a career for our children. Do not think that progress is like the exercises they call somersaults. Let us not bring up our children in such a way, that they come to despise work and aspiration, and the simple spirit of their paternal home. Nor let us expose them to the evil temptations of being ashamed of our poverty, if they ever achieve fortune. A society is in a bad way when peasants' sons forsake the plow, when sailors' sons leave the sea, or working-men's daughters, hoping to be thought heiresses, prefer to walk alone in the streets rather than on the arms of their good parents. A society is healthy, on the contrary, when each member of it applies himself to do just about the same thing his parents do, only better, and although aiming to lift himself, yet is satisfied to fill conscientiously the more modest tasks.

The Advantage of Wise Moderation with Children

Education should form free men. If you wish to train your children for liberty, train them simply, and do not fear that this will destroy their happiness. Quite the contrary. The more expensive playthings, holidays and extraordinary pleasures a child has, the less he is amused. There is in that a safe suggestion. Let us be moderate in our means of entertaining and amusing children, and above all do not lightly create artificial needs. Food, clothing, shelter, amusements,—let all these be as natural and as simple as they can be. To make life agreeable for their children, some parents give them habits of gluttony and idleness, allow them excitement unsuited to their years, multiply parties and entertainments. Poor presents these! Instead of a free man you train a slave. Too much used to luxury, he will weary of it, and when for one reason or another his comfort is gone, he will be wretched and you with him, and what is worse, you may both be likely in the great crises of life to sacrifice human dignity, truth, duty, out of pure cowardice.

A Little Asceticism, Even, Will Not Hurt the Child

Let us then train our children simply—I would say, almost rudely. Coax them to strengthening exercises, to privations even. Let them be prepared to sleep on the hard ground and bear fatigue, rather than to love the pleasures of the table and the comfort of a bed. Thus we shall make of them independent and solid men, who can be counted on, who will never sell themselves for a little personal comfort, and who still will have the gift of being happier than others.

A too easy life brings a sort of lassitude of the vital energies. One becomes weary, disillusionized, a young old man, who cannot be amused. How many children and young people are to-day in this condition! On them are deposited, like an ugly mold, the traces of our weakness, our skepticism, our vices and the bad habits they contracted in our society. How many reflections on ourselves these faded youths force us to make! How many warnings are engraved on their brows!

The Curse of Artificiality and Conventionality

An artificial life breeds artificial thought and uncertain speech. Healthy habits, strong impressions, ordinary contact with reality, naturally lead to frank speech. Falsehood is a vice of slaves, the refuge of cowards and weaklings. He who is free and firm is frank of speech. Let us encourage in our children that happy courage that speaks up without hesitation. What do we ordinarily do? We repress them, we level their natures down to the uniformity which for the great mass of people is synonymous with good form. To think with your own mind, feel with your own heart, express your own real self, what impoliteness, what rusticity! Oh, how atrocious is the education that consists in perpetualy stifling in each of us the only thing which gives him a reason for existence! Of how many soul murders are we not guilty? Some are beaten down with blows of the club, others gently smothered between two pillows.

Everything conspires against independent characters. When we are little, we are told to be like images or dolls; when we are grown, we are admired only if we are like every one else, automatons. When you have seen one you have seen all. So the lack of originality and initiative has won us, and platitude and monotony are the distinctive marks of our life. Truth will set us free. Teach our children to be themselves, to sound out a clear, strong note. Make loyalty necessary to them, and if they avow their gravest mistakes, count it as a merit that they have been naughty openly.

Children Should Be Kept Ingenuous and Innocent

To frankness join innocence in our careful training. Let us have for that companion of infancy, innocence, all possible solicitude; a trifle wild though it be, yet so graceful and beneficent. Do not frighten it away. When it has fled it rarely returns. Innocence is not only the sister of truth, guardian of the qualities of the individual; it is, in addition, a great educational and revealing power. I see around us the "positive" people armed with terrifying spectacles and great scissors to rout out innocence and clip its wings. They blot out the innocence of life, of thought, of education, and pursue it to the very regions of dreams. Under the pretense of making men of their children, they hinder them from being children, as though, before there could be ripened fruits of autumn, there must not needs be spring's flowers, perfumes, songs, and fairyland.

I ask indulgence for all that is innocent and simple, not only for its innocent daintiness which darts around the curly heads, but also for legend, innocent song, story of the world of marvels and mystery. The sense of the marvelous is the child's first form of that sense of the infinite without which man is like a bird without wings. Let us keep the child able to lift himself above this earthly earth, and to appreciate as he grows older those pious and touching symbols of bygone ages, in which human truth found expressions which our dry logic will never replace.

2. Some Practical Methods of Moral Education

(With Special Emphasis on Moral Training by Story-Telling)

BY

THE EDITORIAL BOARD

THERE is still a difference of opinion as to whether moral instruction is desirable or even possible. Prof. H. H. Horne has remarked of religion that "it cannot be taught; it can only be imparted." Persons who hold this attitude assert that knowledge merely is not moral training, and call attention to the fact that prescribed instruction of children in school in so definite a moral topic as temperance has not, in itself, had a perceptible effect in decreasing the use of intoxicants, or of increasing habits of self-mastery. On the other hand, there are many who hold that a very important function of education is to increase the power of the ideals over the instincts. Moral instruction, if skilful, certainly ought to correct the ideas of children and to increase their power. It gives children some ideas to choose from. It seems fair to suppose that to make a child know what is right must be a help to the intelligent and probably to the voluntary choosing of the right. Is it not something to make a child see goodness clearly enough to recognize it? If we will define moral education as education *for* morals rather than *in* morals, perhaps those who advocate that nothing but personal choice makes character, will not object to a fair grounding of a child in moral definitions, while of course the advocate of right ideas is glad to acknowledge that such intellectual ideas in themselves are only the smallest part of the real moral life.

How Children Develop Morally

During the last few years many earnest studies and experiments have been made in this realm of moral training. Child study has come to our help to show us what ideas the child is able to receive at each period. During the years between six or eight and twelve, which have been defined as "barbarous," the child is strongly conscious of his physical energies and busy with the instincts of play and curiosity, of sleep and food, is strongly imaginative, generally docile and incapable of appreciating ideals apart from strong personal attachments. In such personal attachments he appears to be much of a conservative and tends to follow willingly his hero in beaten paths. With the approach of adolescence, there is a short period of intense moral feeling, verging upon sentimentality and eventuating in will-power. The early years of adolescence are still strongly characterized by hero-worship, and the power of dwelling upon abstract moral ideas does not begin to be possible until toward the close of the period.

We seem, then, to be guided to the conviction that young children need to be habituated to the moral code of their elders, and as the best way to fix a code is by doing good deeds and the best way to get good deeds from little children is to set them a good example, then no moral code which is communicated is entirely effective unless supplemented by the personal companionship of adults in supervised play, and most of all by their character and by the attachment of the child to the virtues which they exemplify. When the years of strong feeling appear, and the child is influenced by those of his own age even more than by adults, there is opportunity, by enthusiastic approach to the school subjects and by bringing out great moral ideas as expressed in the classics, in English literature and the sciences, but best through school loyalty and team-work in play and toil, to satisfy the moral sentiment of that period. In the later years of school life, the opportunities of responsibility and leadership, the endeavor to teach young people to respond to large things in a large way, and even more important, to force each individual to meet his real moral crises by actual personal decisions,—these will help the young person to gain the supreme end of moral training, namely, self-propulsion, and that real morality which exists when a moral man obeys himself.

Moral Training through Stories

But this, so far, is informal and indefinite. Our best knowledge of formal training leads us to suppose that it may best be given in the early years, not through type or theory, but through stories.

In answer to the query, does story-telling help in building character? the one obvious reply is, Men have always thought so. I believe it is Partridge who says that the very origin of story-telling was in the instinct to teach. It is an interesting fact that the method of the story is still very generally used among primitive peoples in the training of their children. Frank C. Spencer, in his book "The Education of the Pueblo Child," tells us that Pueblo children do not receive commands to do or to refrain from doing without a reason for the command being given. "This reason is given in the form of a story in which a given action is portrayed, with the good or evil resulting to the doer. These legends, or folk-tales, are very numerous, so that one may be found illustrating almost any case that may arise." He says that the Pueblos take story-telling as a form of training so seriously that they often select impressive times and methods by which to lend force to these lessons. "In the evening, when the fire burns low and the room is dimly lighted, is a favorite time for the repeating of those tales, and the solemn, hushed tones in which they are told, together with the striking postures accompanying them, give them a weirdly dramatic effect." His testimony is that the method is most effective. "They exercise a profound influence upon the children, and the moral laws they prescribe are seldom transgressed."

Stories Help Knowledge

It has been customary to consider that the mental life of man has three phases, thinking, feeling, and willing. Story-telling makes each of these factors of the child mind active.

The story is helpful in the first place, because *it helps the child to know what is good.* It encourages moral thoughtfulness. Children are not born with a knowledge of the Ten Commandments, and even if they were, this "knowledge" would not be especially effective. Everything the child really knows, he knows in terms of life. Truth, to him, must always be concrete. To the child, "Every boy's a fairy prince and every tale is true." The value of dragons is that they make evil concrete and horrible and the value of fairies is that they make goodness concrete and beautiful. Fairy godmothers are ministers of justice, and through the moral contests in the children's stories which he hears, the child visualizes his own struggles.

Stories not only help the child to know what is good, but they help him to *want* to know what is good. The child is himself morally alert, but stories make him even more alert. They help him, as Prof. Frank C. Sharp has stated, to "try to develop the habit of asking and the power of answering the question, 'What is the right course of action?'" As he cleverly says, "They reduce the amount of moral illiteracy."

Stories Help Right Feeling

The story is helpful, in the second place, because *it helps the child to feel what is good.* The child is by nature prepared to feel strongly in response to stories. When the story is told in such a way that goodness triumphs and the child wishes goodness to triumph, he is receiving a vivid experience of the value of goodness. He believes that life and goodness are worth while. Just as it is true, as Dr. Charles Eliot Norton used to say, that "A book is dangerous if it makes life seem uninteresting," so a story is dangerous if it makes life seem less worth while. On the contrary, if a story to a child adds to his valuation of goodness in life, it has manifestly enriched his experience. When we do this, we do not appeal merely to the child's sensitive feelings, but also to something deeper in his nature.

The Mood of the Child an Important Factor

The very mood in which a child listens to stories is helpful to our end. A good story makes a child happy; and joy is strength. A tale which has touched his better feelings and given him a vicarious experience of being good himself sends him out with greater courage actually to do good. Even the sweet sadness of the pathetic tale, if it be not mawkish in its sentimentality, strengthens rather than subdues the spirit. The child will turn back to real life again invigorated and cheered.

It is still true, as the Hebrew sage told us, that "out of the heart are the issues of life." It is really the heart rather than the intellect that must be convinced if the human being is to be changed. It is not only much more encouraging, but it is much more effective to be able, through a story, to persuade a child that such and such things *have been done,* rather than through command to tell him that such and such things *should be done.*

Stories Help Right Willing

The story is helpful, in the third place, because *it helps the child to will what is good.* No child listens to a story passively. He instantly personalizes himself as the hero of the tale to which he is listening. In imagination, what the hero does he does. Thus he strongly reacts to a moral situation. This means that he is unconsciously taking sides, choosing. If this be true in a single story, how much more effectively is it true when the child has been in the habit of listening to many inspiring stories. So the battle-field of life may be used, through stories, to show the child how to summon to his assistance allies which will assist him in sweeping opposition from his path. When he listens to such stories he signals his allies to his side.

We must not exaggerate here. No child can do good while he is reading a book. No child can do good while he is sitting comfortably in an armchair listening to a story-teller. Believing in the old axiom, "No impression without expression," we must encourage the natural tendencies, which the child himself shows, to go forth immediately and to re-tell or reënact the story which he has heard, or, still better, to do something good for which the story has been the stimulation.

How to Tell Stories for Character-Building

A few special instructions as to story-telling for moral ends may be suggested. In the first place, we must always be sure that what we intend to give is a story. Yet if a story is really to be effective, it must be a *story*, and not a *sermon*. Let us never call it "an anecdote"; never in story-telling use the word "character," "will-power," "virtue," or any of the names which go with a book of ethical lessons. A child should go away from our story not feeling "instructed," "improved" or depressed, but joyous, affectionate and courageous.

Let us use at least the tact of a Pueblo Indian in our choice of a time for story-telling. In a quiet moment before going to sleep, in the leisure of Sunday, during the confidential half-hours which come frequently, though unexpectedly, the skilful mother will present her story.

The manner of moral story-telling is of considerable importance. Though preaching, we are not to adopt the preacher's tone. We are to avoid the "high pulpit manner." The story is to be told with evident enjoyment, if possible with a touch of humor.

Do Not Over-Emphasize the "Moral"

"Do not take the moral plum out of the fairy-tale pudding," says Dr. Felix Adler, "but let the child enjoy it as a whole. Do not make the story taper toward a single point, the moral point. You will squeeze all the juice out of it if you try. Do not subordinate the purely fanciful and naturalistic elements of the story, such as the love of mystery, the passion for roving, the sense of fellowship with the animal world, in order to fix attention solely on the moral element. On the contrary, you will gain the best moral effect by proceeding in exactly the opposite way. Treat the moral element as an incident; emphasize it, indeed, but incidentally. Pluck it as a wayside flower."

And when it has been told—let it alone. For that reason it is usually well for the story-teller to depart suddenly after he has winged his arrow to the mark. May we be delivered from the temptation of what Emerson once termed, to "pound on an incident."

Show Sympathy with the Subject and the Hero

In our manner the finest virtue will be sympathy. Sympathy with our subject and our hero. To quote Emerson again, his highest praise of Plutarch, the greatest purposive story-teller of all time, was that "he never lost his admiration," or, as he put it in another place, "He had that universal sympathy with genius *which makes all its victories his own.*" Sympathy, too, with the child. The vice of the teacher is contempt of his pupil. It is hard to tell a child an improving story without looking down upon him. But if Dr. Norton said that the worst book is the one that makes life seem less interesting, he might have added that the worst story is the one that makes the child feel inferior.

And yet, with all our caution about preachiness, we do want our children really to get the application of the story. Nathan's tremendous parable to King David did not satisfy the prophet until he was sure that the king received into his heart the word, "Thou art the man." Especially perhaps in the Bible stories, are children likely to feel content that what we tell took place a long time ago and related to the sins of somebody else. The child, we have said, tends to personalize himself as the hero of each, but he may not do so unless the story is effectively told.

Indirect Application—The Choice of Subjects

One mother of our acquaintance used to be sure of her application by making a point on Sunday to tell, under the name of another child character, of dispositions and incidents which she had noticed in her own children's lives during the week. She did this so skilfully that they would, in surprise, tell her that they had been in the same case. The application was not difficult. It is possible to carry along from time to time incidents concerning an imaginary "Grumpy," or "Lazy Lawrence," or "Mary, Quite Contrary," and promise to call some child by such a title of reproach if he deserves it, or, still better, to tell of the exploits of a hero and encourage the children to incarnate him.

In the choice of stories for moral needs, one aim is to be remembered above all others. Such stories must answer questions which are already being raised by the children, which refer to experiences or acts of their own. The parent who is a physician of the soul will apply his medicines as they are needed and reiterate stories which bear upon certain truths until the children begin to live them—until right paths are worn. In early adolescence, the method of telling stories should be that of biography, and moral instruction may be based upon incidents in the lives of men in fiction passing through moral experiences as real as if they had actually lived. When we try to teach morals by mere words, the scholar gets words; but when we do so through lives he gets images and ideas.

Moral Training through Play

A second method of moral education is that of *moral practice.* The natural way by which a child gets his largest opportunity for moral practice is in play, since play occupies the major portion of his time and since the work he does is performed in the play spirit. Why do we not recognize more freely that there is moral strength in joy? The watchword of the home should be that work is lovely; that work is a privilege; that work is one of the best expressions of the spirit of play. Only the child who has lived a life of joyous play is fully equipped to meet the disillusionment of modern toil. If he may carry continuously into that toil the spirit of play, then he will, with a warrior spirit, do his life's work well. Play develops right habits through its rules and necessities, and in group games the spirit of fairness. It transforms vagrant energies into wholesome channels.

Play involves an increasing amount of self-direction, than which no moral quality is more needed to-day in personal and public life. In play, the muscles instantly respond to the will. Delay, inattention, selfishness, disqualify the player. This enthronement of the will over the body has great and abiding value for every future transaction in life.

Moral Training through Work

Our teachers are reminding us again to-day of the great moral value of work done in the home. We had begun to think that the domestic-science room and the manual-training classes in school were going to make home work unnecessary, but the teachers have wisely summoned the home back to its early attitude as the teacher of toil. Some schools are even giving school-credits for home-helping. This is a step in the right direction.

Perhaps the greatest value of home work is not the work actually accomplished, but the fact that it is done under the guidance and in the companionship of the parents. "Togetherness" is surely one of the greatest of moral influences in the world. It is a little trouble at first to teach a child well, but after he has been taught—and he is usually quick to learn—we have not only his help, but we have him as our companion; and no child goes very far wrong who has been made the companion of his father and mother.

The family camp is, of all the home institutions, one of the most useful because it gives such opportunity for prolonged companionship, mutual toil and moral training.

Moral Training through Discussion

After the young person is too old to enjoy story-telling because he has begun to read for himself, an entirely new method of moral training becomes possible. It might be called that of the case system. To place before young children supposed incidents involving simple or complex moral situations, gives them the opportunity to engage in practical casuistry, and to make personal moral decisions. It would be well if such methods were introduced more generally into young people's classes in Sunday-school. The parent has just this opportunity at hand through close companionship with growing sons and daughters. These "clinics" for the meeting of early moral tests in his own life, or in the lives of others, and free conference concerning duties under these premises, are both natural and useful.

Moral Training through Thrift

Money-making work in the home, or while the child is not at home, has no little value in character-building. The moral relations of money are many: the lesson of thrift; the lesson of perseverance; the cheer of success; incidental instruction in learning to buy wisely; all these work toward strong will and self-mastery.

3. Practical Methods of Religious Education

THE PART OF THE HOME IN RELIGIOUS EDUCATION

BY

REV. CHARLES R. HENDERSON

The domestic group has assumed many forms during the rise and development of civilization. Humanity has tried all possible kinds of experiments in order to come to the conclusion to make monogamy, with all it implies, the law of social order.

The Home Is the Outgrowth of Many Different Human Needs

In all stages, from the earliest mother-group to the modern family, the domestic community has always been the primary association of human beings, the stock out of which all the specialized agencies and institutions of society have grown. It would be incredible that all this long racial experience could have left no trace in our physical nature, our deep instincts, our traditional conceptions, our social organization, our methods of regulating conduct.

Although there has been no one universal order of specialization, there has been, in general, an advance from the condition in which the domestic group, or the closely knit blood-kin, did almost everything for itself without exchange of goods and services, to the present situation, in which the bread-winner of a family buys all he needs for his own by the exchange of one form of service for all that the world has to offer.

Even now, and in the complicated life of a city, the family is an important industrial organization, cares for the health of its members, is alert to protect them from danger, governs them by a domestic code, judges their causes, disciplines them for faults, instructs them in arts and science, trains them in morality, and furnishes them a sanctuary for worship. Only gradually, with reluctance and pain, do the parents transfer their offspring to the larger life of the world and surrender their leadership in culture and control.

The Basic Importance of the Family

There is no one "underlying idea" in the family which will account for it. The family grows naturally out of *all* the elementary desires of our human nature, physical, esthetic, ethical, and spiritual. The family is a complete community of material and mental goods, and attempted simplification of interpretation is distortion and mutilation. All later and larger forms of association merely enlarge and specialize the activities of the domestic group. It is precisely this fact which gives to the family its unique place and importance in relation to education and social progress. Religion, morality, culture, noble politics—all interests suffer if domestic conduct is defective or immoral.

The Educational Function of the Family Is Permanent

There is a quite general belief in some quarters that the educational work of the family is about to be surrendered to special social agencies of education, to the school. Some influential writers, generally of the socialistic tendency, have drawn up an argument for holding this belief. Their chief reason is that ordinary parents are incapable of instructing and training children and youth; that only the State can furnish nurses and teachers who have the scientific and professional equipment for the worthy task of preparing youth for citizenship.

Special Conditions Which Need Consideration

There is a plausible cover for this view—just enough neglected truth in it to delude the unwary and to awaken the prudent. Much of the current discussion among Church leaders overlooks the body of facts which Socialist agitators have in mind, and which are manifest in the crowded habitations of our huge cities. There it is unquestionably true that very many girls marry too young, without necessary physical maturity and without preparation for motherhood, and with only such education as they can acquire in a primary school and years of specialized labor in a department store or in a factory. It would be well for our country and for the cause of religion if those who write about moral and spiritual education would take adequate pains to bring these deplorable conditions within their mental horizon. We have able and convincing essays on home religion, which are quite suitable for people who have homes; but the average flat-building, occupied by low-paid, unskilled laborers with irregular employment, presents radically different problems, and the conditions call for different methods.

As to the Children of the Rich

Persons long resident in social settlements, and patient missionaries among immigrants, reveal another region, which the ordinary pastor or Sunday-school teacher, psychologist, or seminary professor, living in snug comfort, must regard as alien to all he knows. It is this alien world which the Socialist has chiefly in his memory when he claims that parents cannot be trusted to educate the children of the land, and that expert nurses and teachers ought to be employed. The Socialist also thinks, and sometimes speaks very bitterly, of those luxurious homes of people who in the whirl of business and social frivolities accept the burdens of parenthood with regret, and pass on the task of education of their offspring to incompetent hirelings as quickly as possible. Thus at both extremes of society the argument for abandoning the educational function of the family may seem plausible on superficial examination.

But many of us think that the better way would be to correct defects; that those who are able to educate their young children should be constrained by public opinion and law to do so; that the ignorant and untrained should be encouraged and helped to perform their social task; and that nurture is as truly a social function of the family as propagation.

Necessity of Parental Coöperation

There is an educational function for the family which cannot be transferred to the public school, the kindergarten, or the Church school. Many of the early and most important factors of education are inseparably connected with that care of the infant body which only mothers can give. The more formal, systematic, and specialized instruction, or communication of knowledge, belongs to the school; but instruction is only one element in the process of forming the character. The foundations are laid before the child can safely be sent away from the parents, and the coöperation of parental influence is necessary in every succeeding stage of development up to maturity. Just what this peculiar and essential contribution of the family is deserves profound study.

The Family Offers an Indispensable Contribution to Right Life

Deeper and earlier than clear, rational reasoning, there are experiences which well up from the soul of the infant in response to the stimuli of parental touch and care. Has any one ever described the very fountain and origin of religious consciousness better than the good, gentle, prophetic, awkward Pestalozzi?

"The best way for a child to learn to fear God is to see and hear a real Christian. . . . The home is the true basis of the education of humanity. It is the home that gives the best moral training, whether for private or public life. . . . Once again I look into my own heart for an answer to my question, and ask myself, How does the idea of God take root in my soul? Whence comes it that I believe in God, that I abandon myself to Him, and feel happy when I love Him and trust Him, thank Him and obey Him?

"Then I soon see that the sentiments of love, trust, gratitude, and obedience must first exist in my heart before I can feel them for God, I must love men, trust them, thank them and obey them, before I can rise to loving, thanking, trusting, and obeying God. 'For he who loveth not his brother whom he hath seen, how shall he love his Father in heaven whom he hath not seen?' I next ask myself, How is it that I come to love men, to trust them, to thank them and obey them? How do these sentiments take root in my heart? And I find that it is principally through the relations which exist between a mother and her infant child.

Pervasive Influence of the Mother

"The mother must care for her child, feed it, protect it, amuse it. She cannot do otherwise; her strongest instincts impel her to this course. And so she provides for its needs, and in every possible way makes up for its powerlessness. Thus the child is cared for and made happy, and the first seed of love is sown within him."

Then he describes with some details the rise of trust, gratitude, and obedience, the feeling and the ideas which correspond to them, and all in response to the stimuli which arise in the relation of child to mother. "These elements are also the elements of religious development, and it is by faith in its mother that the child rises to faith in God." The child no sooner hears God's name from his mother's lips than he glows with gladness. "This first attempt of a loving, simple-minded mother to subordinate the child's growing feeling of independence to faith in God, by connecting faith with certain moral tendencies that are already more or less developed, furnishes education with the fundamental principles from which it must start, if it is to succeed in ennobling men."

Good Habits and Right Ideas Have Their Origin in the Home

Habits are the means by which actions, movements, are transformed into second nature, the basis of character. And habits are started at birth and continue through childhood and youth into manhood. Punctuality, truthfulness, order, neatness, cleanliness, kindness, usefulness, reverence, and all else that is desirable in character, are fashioned by securing the almost unthinking repetition of right actions and of symbolic gestures and postures.

The ideas of morality and religion are the late and ripe fruit of feeling and habitual conduct. There is, of course, an intellectual element in the first conscious movements, sensations, and emotions, but only with youth can there come an orderly and extended system of thoughts. Truth can be gradually formulated on the basis of previous experiences. When doctrine is made clear, distinct, rational, it reacts upon the life of feeling and volition and habit. If the doctrine, happily, is a worthy conception of God, it helps the moral life, clarifies, enlarges, exalts, refines the disposition. It is not enough to set an example of goodness before a child, nor even to cause him to do good actions himself; he must have a name for his vague experiences, must voice his aspiration, must give a rational and even esthetic form to his devoutness.

The Home Should Have Some Simple Family Worship

There is space for only one application of these considerations, and that shall be to family worship. Domestic religion must find some kind of suitable liturgical expression. Family worship, to be useful, or even tolerable, must grow naturally out of the ordinary course of life, be fitted into it, and reveal its real spirit. It must be for children, where there are children; and they must, during the years of education, be active in it, not merely passive objects of it. It must not frighten them away from God's altar, where even birds make their nests in security. It must be expansive and not repressive.

Why should the members of a family retire from the table to proceed in stately order to a service which is cut off from the happiness, comfort, laughter, and joy of the natural meeting of all? Why should they turn their backs on each other when the Giver of all good is addressed? Why should not the children themselves seek out and bring to that place the finest expressions of adoration and gratitude which literature can furnish? Many a wise mother has learned by instinct that it is a sacred privilege to connect the brief phrase of hope and trust with the evening cares and the delicious revery of a child falling asleep.

If the children are studying German at school, they might well repeat the touching sentence which reminds one of Fra Angelico's Pilgrim Christ:

> "Komm, Herr Jesu, sei unser Gast,
> Und segne was Du uns bescheret hast."
>
> (Come, Lord Jesus, be our guest,
> And bless what Thou hast given us.)

The home ever remains the primary temple, and the light of worship on that altar must not go out, lest the world grow dark. Worship should be a natural, sincere, and joyous part of a great life of love, order, beauty, wisdom and happiness; the children should be active agents in its observance; and its ritual should be symbols taken from the ordinary acts of familiar life.

> "In liberty of holy glee,
> Accept thy childhood's part,
> And thou shalt find, by faith enshrined,
> The Father in thy heart."

THE HOME AND RELIGIOUS EDUCATION

BY

RIGHT REV. EUGENE R. HENDRIX

The prolonged infancy of the child and its absolute dependence on the mother alike for food and instruction for years, after the young of other species of animals guided by instinct are wholly independent, shows a divine purpose in making the mother the first teacher. At her knee the first prayer is said, followed by countless questions as to who God is, His home and His nature, the origin of human life and its destiny. The child will stop its play to repeat again and again these eager questions until its two constant companions are God and mother, the one no less real than the other. Sweet songs soon follow the power of speech, as the child would fain join in the mother's hymns of praise, no less than in her lullabies. Entitled to remember from its second year, when self-consciousness substitutes the first personal pronoun for the third, could the dates but be definitely fixed, the earliest memories would probably be of these sweet duets of mother and child, as hymns of praise to God.

The home is the first school, and beyond the home we have no earlier memories. Thus every child is born into a Paradise of a mother's love, albeit at times that love appears only in the instinct in common with the domestic animals to protect their young from threatened danger. It is usually only the untaught mother who fails to become a teacher of her offspring. It is the unnatural mother who chafes under this compulsory companionship of her child.

The Moral Nature Develops in the Home

The development of the *moral nature* of the child in advance of its intellectual development makes this earlier period of life most susceptible to religious instruction and training. Long before the child learns the first rule in grammar he has learned the Golden Rule. The knowledge of the decalogue long antedates the knowledge of the multiplication table. Bible stories are known before the first history is opened, and the Psalms or Beatitudes are, next to mother's favorite hymns, the first things committed to memory. Some of the most precious passages of the Scriptures, if lost by the disappearance of the sacred books, could be reproduced from the memories of well-taught children. It was such a memory of religious instruction that made Joseph in exile cry, "How can I do this great wickedness and sin against God?"

This earlier development of the moral nature shows God's gracious purpose that it should always *be kept in the lead.* When the moral nature is dwarfed or outstripped by the intellectual development, then the youth or man is in danger of becoming a monster. The dangerous classes are less the unemployed classes than those of dwarfed moral natures, while their intellectual development makes them capable of leadership. The religious instruction in the home gives the power to make morals effective. Conscience teaches us what to do but religion gives the power to do it. The religious motives taught in the home are the mightiest that ever sway the soul.

The Crisis of Adolescence Is Met in the Home

Then again in that wonderful period of *choice-making,* known as *adolescence,* the youth is still identified for the most part with the home and under its helpful influence. More reticent than in the earlier part of his life, he may seem to be temporarily separated from his parents, who now influence him most by example. If example has even more weight than parental precept it is because the youth has begun to reason, to put things to the test. It is the critical period when he comes to know evil from good and to make his choice. Up to now he is a recapitulation of history from the primitive man, the savage, the semi-civilized, the civilized and the enlightened. What will he be ultimately as he makes his final choice? Who shall win man-soul, the spirit or the body? Which creed shall prevail, the traditional one of the parents or the personal one of the youth? What will he do with himself is a question that sobers him. Who is strong enough to help him? Even wise and religious parents are passed by as he appeals at once, like Phillips Brooks, to the "Strong Son of God."

The blade of religious instruction now begins to appear; what will be the ear and the full corn in the ear? Most decisions for Christ are made during this period of adolescence when both body and spirit claim the mastery of the soul. Moral law is violated most frequently in the very resistance to the appeals of a religious life. We are told that more indictable crimes are committed now than after the period of adolescence is passed. Happily this period of struggle and conflict is in sight of the home where wise counsel is possible by those most deeply interested in the decision. The wise and often silent parent prays even when he cannot speak, and invokes divine aid to give the final impress as the determining choice is about to be made. Then the religious instruction in the home, apparently long dormant, is seen in its fruits in the children that believe.

The Special Part of Fathers in Religious Education

The father's part in safeguarding the religious instruction of his children cannot be ignored nor neglected save at their peril by him whom God has appointed the priest of his own home. Joyful as is the mother's work of instruction, it is saddened and hindered without the sympathy and help of the father who should share it. The head of the household should "both do and teach" that the family altar may become the very center of the home life. No wonder Robert Burns, "the prodigal son of the Church of Scotland," as he paints the scenes of the "Cottar's Saturday Night," is at his best as he points to Scotia's pride in "the gude man" at the evening prayers. It is such men as these that stand a wall of fire around their much-loved land. The religious instruction begun in the home must be safeguarded by the parents themselves against irreligious instruction under the auspices of the State, as in France to-day, where have been formed "The Associations of Fathers of Families" to see to it that the "neutral" text-books are not positively irreligious. The question has ceased to be one between the Government and clericalism, it has become one between the Government and the parents earnest for the welfare of their children. In a republic moral sentiment needs to make public sentiment if the republic stand. And France is no exception to the rule that the home is the cradle and fortress of the Christian faith. When Rome forsook her household gods for the worship of the State, then began the decline and fall of the empire.

THE MISSION OF CHRISTIAN PARENTS

BY

HIS EMINENCE, JAMES CARDINAL GIBBONS

THE love and solicitude of Mary and Joseph for the Child Jesus is expressed in these words: "Behold Thy father and I have sought Thee sorrowing." And the filial obedience of the Son is made manifest in this short sentence: "He was subject to them." These three characters (whose words as I have quoted them may be found in St. Luke, chap. ii.), have been in every age and country the models of the Christian family.

How sublime is the office entrusted to these blessed consorts! They are appointed the guides and companions of the Incarnate Savior and His visible guardian angels. How sacredly is this duty fulfilled! "Jesus was subject to them." He obeyed their behests. He followed their counsels. We are sure that Joseph and Mary did not sin in commanding, as Jesus did not transgress in obeying.

The beautiful home life of Nazareth has a special application to all fathers and mothers. You have a mission assigned to you only less honorable than that of Joseph and Mary. Are not your offspring the children of God, brothers and sisters of Jesus Christ, redeemed by His blood, and are you not appointed by Heaven their first apostles and teachers, and their visible guardian angels? It rests with you whether you are to be to them angels of light or angels of darkness, ministers of salvation or of destruction.

The Authority of Parents

The home is the primeval school. It is the best, the most hallowed, and the most potential of all academies; and the parent, especially the mother, is the first, the most influential, and the most cherished of all teachers.

The Society for the Prevention of Cruelty to Children is established in most of our large cities. When the mission of this Society is carried on with discretion, and kept within legitimate bounds, when, for instance, it withdraws the child from the poisonous influences of vicious, cruel and scandalous parents, it is accomplishing beneficent results, and is conferring a benefit upon society.

But when it arbitrarily steps in between the child and parental authority, when it summons parents before the civil tribunal for chastising refractory children, which the Scripture warrants, it usurps a power which no human law can justly sanction, and it invades the God-given domain of parental control.

Parental Obligation Cannot Be Shifted

But if no human ordinance can abrogate or annul the divine *right* of parents to rule their household, neither can any vicarious instruction given in the day-school or Sunday-school exempt them from the *obligation* of a personal supervision over their offspring. If Christian training is eliminated from the home, and relegated to the class-room, the child, when emancipated from his studies, may be tempted to regard religious knowledge as a mere detail of school work, and not, as it should be, a vital principle in his daily life and conduct.

And yet, I fear there are many parents who imagine that they discharge their whole duty to their children by placing them under the zealous care of our Catholic teachers. These instructors may supplement and develop, but they were never intended to supplant the domestic tuition.

The education of a child should begin at its mother's knee. The mind of a child, like softened wax, receives first impressions with ease, and these impressions last the longest. "Train up a child in the way he should go, and when he is old he will not depart from it." A child is susceptible of instruction much earlier than parents commonly imagine. It has the capacity to perceive and apprehend the truth, though unable as yet to go through the process of reasoning and analysis. Mothers should watch with a jealous eye the first unfolding of the infant mind, and pour into it the seed of heavenly knowledge.

Why Mothers Should Be Their Children's First Teachers

For various reasons mothers should be the first instructors of their children.

First—As nature ordains that mothers should be the first to feed their offspring with corporal nourishment of their own substance, so the God of Nature ordains that mothers should be the first to impart to their little ones "the rational, guileless milk" of heavenly knowledge "whereby they may grow unto salvation." (I. Peter ii., 2.)

Second—The children that are fed by their own mothers are usually more healthy and robust than those that are nurtured by wet-nurses. In like manner, the children that are instructed by their own mothers in the elements of Christian knowledge, are commonly more sturdy in faith, and are more responsive to the call of moral duty, than those who are committed for instruction to strangers.

Third—The progress of a pupil in knowledge is in a great measure proportioned to the confidence he has in his preceptor. Now, in whom does a child place so much reliance as in his mother? She is his oracle and prophet. She is his guide, philosopher and friend. He never doubts what his mother tells him. The lesson he receives acquires additional force because it proceeds from the one to whom he gave his first love, and whose image in after life is indelibly stamped on his heart and memory. Mothers, do not lose the golden opportunity you have of training your children in faith and morals while their young hearts are open to drink in your every word.

Fourth—You share the same home with your children, you frequently occupy the same apartment. You eat at the same table with them. They are habitually before your eyes. You are, therefore, the best fitted to instruct them, and you can avail yourselves of every little incident that presents itself, and draw from it some appropriate moral reflection.

Instances of the Mother's Influence

It is a fact worthy of record that the most distinguished personages that have adorned the Church by their apostolic virtues, or have served their country by their patriotism, or that have shed a luster on the home by the integrity of their private lives, were usually men who had the happiness of receiving from their pious mothers early principles of moral rectitude.

Witness St. Augustine, the great doctor of the Church in the fifth century. In his youth he had lost his faith, and with it he had lost purity of conscience. He was tainted with Manicheism, the most pernicious error of the times, and he became a prey to the fiercest passions. His saintly mother, Monica, prayed for him with a constancy which only a mother can exhibit. She hoped against hope, and before her death she had the consolation of seeing him restored to God and His Church. St. Augustine attributes his conversion largely to his mother's prayers. In his matchless book entitled his "Confessions," he speaks of her in the most tender and filial language, and commends her soul most touchingly to the prayers of his readers.

A Famous King and a Great American

Witness St. Louis, King of France. He owes his greatness as a monarch, and his virtues as a saint, under God, to his mother, Queen Blanche. Though occupied during her son's minority with the affairs of State, she had time to devote to his religious and moral training. "I love you tenderly," she said to her child, "but sooner would I behold you a corpse at my feet, and France bereft of an heir to the throne, than that you should tarnish your soul by a corruptible life." If Queen Blanche could pay so much attention to her son's instruction notwithstanding her engrossing administrative cares, surely mothers in the private walks of life should find leisure for discharging a similar duty towards their offspring.

Washington, the Father of his Country, is another example in point. He was conspicuous for the natural virtues of frugality, industry, self-restraint and respect for authority. He exhibited remarkable fortitude in time of war, and great magnanimity and disinterestedness in time of peace. Above all, he possessed a love of truth and an habitual recognition of the overruling Providence of God. And he gloried in declaring that these traits were impressed on his youthful mind by his mother, for whom he had a profound reverence, and whom in his letters he usually addressed as his "honored" mother.

A North Carolina Patriot

I have spoken of a son of Virginia. Let me now refer to a son of North Carolina. There is no man whose name is more tenderly enshrined in the hearts of the people of North Carolina than Judge William Gaston. His name is a household word in every town and hamlet of the Old North State. His father was of Huguenot extraction. His mother was a pious English Catholic lady. His father warmly espoused the cause of American Independence, and on that account he was an object of special hatred to the British and to the Tories who sided with them. When the English troops made an attack on Newbern in 1781, the first object of their assault was the elder Gaston, who, with his wife and two little children, fled to the river in the hope of escaping his pursuers. He jumped into a boat, leaving his wife and children on the bank. His trembling wife begged the soldiers, on her knees, to spare the life of her husband and not to make her a widow and her children orphans. But the troops, heedless of her entreaties, fired over her head, and slew her husband in the presence of his wife and children. Hence it was afterwards beautifully said of young Gaston that "he was baptized to liberty in the blood of his father."

From that moment Mrs. Gaston spared no pains in the religious and moral training of her children. She was then perhaps the only Catholic lady living in Newbern. Her son lived to fill one of the highest positions in the State, that of Judge of the Supreme Court, to which he was elected in 1834.

The Achievement of a Great Victory for Religious Toleration

Up to the year 1835, a clause remained in the Constitution of North Carolina debarring Catholics from holding certain important offices of State. Judge Gaston was a member of the Convention which that year framed a new State Constitution. He delivered a speech in favor of Catholic enfranchisement which for theological learning, soundness of argument, consummate tact and sublime eloquence, has seldom been surpassed in the halls of legislation. By his persuasive words, unaided and alone, he struck the fetters off the feet of his fellow-worshipers, and established religious emancipation in North Carolina. Judge Gaston was fond of referring to his mother, and he attributed to her, not only the heritage of his faith, but also those high moral qualities which endeared him to his fellow-citizens.

What the Mother Might Have Said

How differently would another mother more temporizing and worldly than Mrs. Gaston have acted under similar circumstances! She would have said to her son: "My boy, we are here alone. If you make an open profession of your creed, you will be exposed to the insults of your companions; and when you grow up to man's estate, you will be debarred from all political preferment, and condemned to social ostracism. Compromise, then, is the word. As there is no Catholic Church or Sunday-school in Newbern, you can join your companions in their worship. There is no help for it. The current of public opinion is too strong to be resisted." And if young Gaston had floated down with the stream, he might, indeed, have attained to civic and social distinction, with all its earthly emoluments; but he would never have commanded that homage which all men pay to heroic principle, nor would he have been held up to the admiring gaze of his co-religionists in his native State.

What She Did Say and the Results

Not so spoke Mrs. Gaston. "My son," she said, "there must be no surrender. You must be true at all hazards to your religious convictions. You must with Moses boldly deny that you are 'the son of Pharaoh's daughter.' You must deny that you are the son of the reigning queen,—of the religion that lords it over us. You must avow that you are the child of the despised Hebrew, and of that divine Mother who now sits sorrowful, awaiting the day of deliverance. You must, like Moses, 'choose rather to be afflicted with the people of God, than to have the pleasure of sin for a time,' and you must 'esteem the reproach of Christ greater riches than the treasures of the Egyptians, and look for the reward to come.'" (I. Heb. xi., 26.)

Gaston followed his mother's counsel, and in so doing he not only received the "hundred-fold," an earthly reward, for his memory is enthroned among the people of his native State, but also, I trust, the eternal recompense promised to faith and virtue.

Viewing Judge Gaston's life in the light of the civil and religious equality which we enjoy to-day, and of the social elevation which Catholics have attained, we might deem him worthy of small praise; but if we transport ourselves to his times, when they groaned under civil and religious disabilities, the conduct of Gaston must be pronounced heroic.

And if in our day the religion of Christ is firmly rooted in the land, this happy condition is largely due to the faith and piety of Christian wives and mothers. Our noble army of apostolic women "are the glory of Jerusalem, the joy of Israel, the honor of our people"; they are the saviors of society, and a blessing to the nation.

Mothers the "Priestesses of the Domestic Temple"

It is true, indeed, that they are not clothed with the priestly character. They cannot offer the Holy Sacrifice, nor administer the Sacraments. But may we not apply to them the words of St. Peter: "You are a chosen generation, a holy nation, a royal priesthood"? Yes, they are consecrated priestesses of the domestic temple, where they daily offer up in the sanctuary of their homes, and on the altar of their hearts, the sacrifice and praise and prayer, of supplication and thanksgiving to Almighty God.

They cannot preach the word of God in public, for women are commanded by the Apostle to be silent in the Churches. But they are apostles by prayer, by good deeds and edifying example. They preach most effectually to the members of the household. The seed of the word of God which we scatter from the pulpit would often bear little fruit if it were not watered and nurtured by the care of our pious mothers.

How many a home would be desolate, how many a son would lie buried in a grave of sin, if he were not revived by the prayers of a devoted mother, as the son of the widow of Nain was brought back to life through the tears of that desolate woman! How many a lamp of faith and religion would grow dim and be utterly extinguished, if it were not fed by the oil of piety poured out by a Christian wife or mother!

The Exalted Pursuit of Character-Forming

Emulate, then, O Christian parents, the example of such women. Recognize the sublime and solemn duty which devolves upon you. "What is more noble," exclaims St. Chrysostom, "than to form the minds of youth? He who fashions the morals of children performs a task in my judgment more sublime than that of any painter or sculptor." In contemplating the magnificent works of art exhibited in St. Peter's Roman Basilica, we extol the genius of the masters who produced them, and we know not which to admire more, the statues which adorn the Church, or the great cathedral itself in which these great masterpieces are enshrined. But you, fathers and mothers, in forming the character of your children, are engaged in a far more exalted pursuit. You are creating living portraits that are destined to adorn, not only earthly temples, but also the Temple above, not made with hands, where they will be the joy and admiration of the angels of God.

The Coöperation of Parents with the Clergy

Remember, Christian parents, and especially mothers, that to you is confided the most precious portion of our Lord's vineyard, which on that account should be cultivated with the greatest solicitude. On you devolves the duty of directing the pliant and susceptible minds of your children, and of planting in their tender hearts the seeds of heavenly knowledge. If your work is diligently accomplished, the subsequent labor of God's ministers will become easy and agreeable. If your work is neglected, if you allow tares and weeds to overrun the ground, the efforts of the clergy will be usually irksome and sometimes unavailing. It is yours to plant the seed of the word of God in the virgin soil, and when a more experienced hand is required to cultivate it, the ministers of God will not fail in laboring to bring it to maturity.

And mark well: when I speak of home education, I do not mean only the lessons in Christian Doctrine which are to be taught to the children. But I desire still more that your household be pervaded by a religious atmosphere. Let your home be the sanctuary of domestic peace, sobriety, and parental love. Let discontent and angry words be banished from it, and under such influences your children will grow in virtue. Above all, let it be the asylum of daily prayer; and then the angels of God and the God of angels will be there.

Parents Should Be Exemplars and Patterns for Their Children

The Master of men compared the model Christian to the glittering stars of the firmament, and again to the lamp that gives light in the house. "Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may give light to all that are in the house. So let your light shine before men, that they may see your good works and glorify your Father who is in heaven." In these words He wished to teach you that you are called upon not only to edify those whom you may meet in the daily walks of public life, but that you are also bound in a particular manner to be like the Baptist, "burning and shining lights to your own household." This remark applies in a special manner to parents, who should be exemplars and patterns for their children and all the members of the family, and who should be like two brilliant luminaries, "a lamp to the feet and a light to the eyes" of those whom God hath committed to their charge.

But alas, how many lamps are there that give but a faint and flickering light? How many that send forth a smoky and lurid flame? How many are utterly extinguished? Are there not many parents, especially fathers, who appear more like boarders and strangers in the household than responsible heads of families?

A Plea to Fathers and Mothers

O, dearly beloved husbands and wives, fathers and mothers, I wish I could make you realize the sacred and sublime mission that Providence has assigned to you, and the powerful influence that you can wield over your children and servants. Strive to be temperate in speech as well as meat and drink. Endeavor to be always chaste and prudent in conversation, especially in the presence of children, regarding whom the ancients gave this wise counsel: *"Maxima debetur puero reverentia"*—the greatest reverence is due to children. Let kindness, gentleness and Christian politeness be blended with parental authority. Above all, teach your children by word and example to be faithful in the practice of public and private devotions, and then you shall exercise a more salutary power over your family than the most zealous priest or preceptor can exert.

I was deeply impressed by an incident of which I read in a Baltimore paper some years ago. A little child had wandered away from his comfortable home, and when he wished to retrace his steps he could not tell the name of his street nor of his parents. A kind policeman took him to the station-house, where a cot was prepared for him, as it was too late to search for his home. Before going to bed, the child said to the officer, "I would like to say my prayers before going to sleep, as mother has told me." The officer and reporters were deeply moved at the artless request of the boy, and this was, perhaps, the most effective sermon they had heard for a long time.

Avoidance of a Bad Example Not Enough

Parents should be thoroughly convinced that their duty is not discharged by the mere avoidance of a bad example, but chiefly by the giving of a good one. The Scripture gives a striking illustration of this truth. There was a high priest named Heli [Eli] in the days of Samuel the Prophet. He appears to have been personally a man of irreproachable life, faithful in observing the laws and ceremonies of the Lord. But he had two sons who were restrained by no sin that might gratify their depraved passions. The father, though afflicted by their conduct, failed to chide them, or he reproved them so feebly that his remonstrance had no effect in checking their evil habits. God's indignation was aroused against the father as well as his sons. They all met an untimely death on the same day; the whole family was stripped of the priestly dignity, and the race of Heli became utterly extinct because "he knew that his sons did wickedly, and did not chastise them."

But if the negative and passive attitude of Heli and other over-indulgent parents is visited by so severe a retribution, what shall we say of those whose scandalous lives are a pitfall to others? There is scarcely any crime so strongly denounced by our Savior as the sin of scandal: "Whoso shall scandalize one of those little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depths of the sea."

Provide for Children at Home a "Moral and Religious Training"

I exhort you, parents, in the name of God whose representatives you are, whose place you hold, I exhort you in the name of the holy religion you profess; I ask you in the name of your country, that requires you to rear up, not scourges of society, but law-abiding citizens; I ask you in the name of your own eternal salvation, which is involved in the destiny of your children, for whom you will have to render a strict account, to provide for them at home a moral and religious training: "If any one," says the Apostle, "have not care of his own, and especially of those of his own household, he hath denied the faith, and is worse than an infidel."

And then, what a subject of joy and consolation it will be to you in your declining years, when you reflect that you will leave after you children who will inherit not only your name and your fortune, but also your faith and your virtues! How gratifying it will be to hope that when you are gone, when the place you now occupy in Church will have been vacated by you, it will be filled by sons and daughters who will perpetuate your memory! And your children will recall to mind that they owe to you, not only their life, their success in large measure, their education, their love for honest pleasures, but also their religion, and they will remember you with gratitude. "They will rise up and call you blessed."

A YEAR OF GOOD SUNDAYS

BY

WILLIAM BYRON FORBUSH

A "Sunday Best" Day

"SUNDAY BEST" is a tradition which holds good in other things besides clothes! Anything which is rare is more appreciated than the commonplace. This is a good working principle to follow in the matter of Sunday occupations with children. Anything which is made rare by saving it for "Sunday best" use, will gain in value tenfold in a child's eyes.

Here follow descriptions of pleasant Sundays which, with the list of games, include one for every Sunday of a whole year. They are for every age of children. Some suggest a program for the whole day, others for a single activity.

"S. S. Times Book" means "Pleasant Sunday Afternoons for the Children," compiled by Rev. J. T. Faris, and published by the Sunday School Times Company.

A "Sunday Best" Room

If in the home there is a room where the children are not ordinarily permitted to play, let them have freedom there for a certain time on Sunday afternoon, always on condition of careful conduct. "Playing company" for a while is good for any child, and the parlor or guest-room, suggestive by its space and apartness from every day, is a good place for "company" manners now and then.

"Sunday Best" Dressing up

If the mother is so fortunate as to have an attic, or even a trunk filled with "dress-up" clothes of an old-time period, this will suggest endless responsibilities of "Sunday Best" privilege. Somehow it holds more than the sense of fun in "dressing up"—a certain reverence for bygone things and times is begotten in the childhood that knows the feel of the old-fashioned things.

Playthings—Books—Games

Here are a few suggestions for a special box of playthings, to be used only for "Sunday Best":

A beautiful doll with pretty clothes.

A few rare picture-books.

A toy full of simple, innocent fun, like the Circus Game, where clowns do wonderful things, where animals perform tricks, etc.

A box of the mosaic building-blocks.

Special games to be played on Sunday—"Authors," "Letters."

Bible games which may be played like "Authors."

Special story-books.

Bound volumes of "St. Nicholas."

Mother's old-time story-books.

Beautiful edition of favorite authors.

"Little Women"—Alcott.

"The Story of King Arthur and His Knights"—Pyle.

Surely Sunday afternoon or evening should be "Sunday Best" in the family life all together. The Home Hour should be a regular Sunday institution—a time when hearts draw nearer and each one, from the youngest to the oldest in the household, feels himself an integral part of the family clan.

Set the fashion in the home of doing things on Sunday for some one else, and you will have your "Sunday Best" mood of wholesome sweetness in the children without any trouble.

A Sunday Box—"Going Visiting" the Sunday Best Room

In a box made and decorated by the children may be put all sorts of simple things the children make on Sunday, to be given to less fortunate ones. A missionary family with children the same ages as your own gives contact in personal interest. Preparation for a Christmas tree, to which your own invite other little ones, is good. Boys enjoy anything having to do with knighthood and heroes, so the making of flags, banners, shields, etc., for others, or for their own home dramatics, is good work. The illumination of Christmas, Easter, and birthday cards is a good contribution for the Sunday box.

The "Sunday Best" idea may be carried so far as to include a "Sunday Best" child or children. There are many homes where the children have no opportunity to see and know the best in life, and the privilege of "going visiting" on Sunday to enjoy the "Sunday Best" room, playthings, and playtime would be a big patch of sunshine in their lives. Our own little ones would more enjoy the Sunday privilege by sharing it with other children.

Writing on Sunday

Here are some writing devices taken from Elizabeth Boies's "Sunday Book":

Write the names of all your relatives, with places of residence.

Write the names of as many of your ancestors as possible, with their place of birth and residence, their children, and the principal facts of their history.

State what animal pets you have had, and write their lives briefly.

Special Sunday Letters

Make a letter-box from an old cardboard box, keep it in a special place all week, and open only at a certain time every Sunday. Children and parents may write and answer letters to each other and drop them in the box during the week. —"S. S. Times Book."

A "Noah Sunday"—Building Solomon's Temple with Blocks

"Nearly every child has a box of blocks, and from these a Noah's Ark can be constructed while telling the story. Then, taking paper and scissors, fashion paper dolls of various sizes to represent Noah's family; or you can buy the little wooden images of men. In simplest forms, cut as many different animals as you have in mind. Clip the limbs and turn the leg-pieces to right and left, that they may stand, to form the procession as they march into the ark.

"The building of Solomon's Temple is another block-device; the picture of this may be found in any Bible dictionary, or you can get the special Temple building-blocks. So, too, one may help the little fingers to make a sheepfold, a well, and Eastern house with flat roof, the Old Testament Altar of Incense, the Ark of the Covenant (with crochet-needles for the staff-handle) and other objects of interest that will carry stories with them."

The same animals, as the "Sunday School Times Book" points out, may be used to illustrate stories from other parts of the Bible. Here is a list of a few of them. A little study will suggest more incidents in connection with the different animals. The children should always do their part, by finding the different animals to illustrate the story.

List of Stories

STORY OF THE ARK
- Gen. 7:13-16—Ark.
- " 8:6, 7—Raven.
- " 8:8-12—Dove.

STORY OF JOSEPH
- Gen. 37:2-36—Joseph.
- " 37:25—Camels.
- " 37:31, 32—Goats.
- " 41:2-4, 17-21, 26-31—Cattle.
- " 42:1-28—Asses.
- " 47:17—Horses.

STORY OF DAVID
- 1 Sam. 16:1-12, 17:12-23—David.
- " 17:34-37—Lion, Bear.

STORY OF THE QUEEN OF SHEBA
- 1 Kings 10:1-10, 13—Camels.

STORY OF REBEKAH
- Gen. 24:1-59—Camels.

STORY OF THE SHUNAMMITE WOMAN
- 2 Kings 4:18-37—Ass.

STORY OF ELIJAH
- 1 Kings 17:1-24—Ravens.
- " 18:17-39—Bullock.

STORY OF DANIEL
- Dan. 6:1-22—Lion.

STORY OF THE SHEPHERDS
- Luke 2:8-20—Sheep.

STORY OF CHRIST
- Matt. 6:26—Birds.
- " 8:20—Foxes.
- " 21:1-11—Ass.
- Luke 13:34—Hen.

A Day of Precious Stones

The precious stones of the Bible are choice and valuable. What beauty in the arrangement of the high priest's breastplate!

"And thou shalt set in it settings of stones, even four rows of stones; the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, an onyx, and a jasper: they shall be set in gold in their inclosings." Exodus xxviii. 17-20.

The suggestion is that young people gather native stones of the kind or color of these, or make color-sketches, based upon what geology tells of them, so as to visualize their appearance. Then they are to be used for further study. Let the young students read about the precious stones in the wall of the heavenly Jerusalem (Revelation xxi. 19-20), and about the spiritual correspondence of these stones as given in Mrs. A. D. T. Whitney's "Hitherto: A Story of Yesterdays."

A Recollection Sunday

Some more ideas for Sunday afternoons from Elizabeth Boies:

Tell fifteen things you saw on your way to Church.

Describe the pleasantest time you have had this year.

Write in three columns the names of all the birds, fishes and flowers you know.

What is your favorite book, poem, picture, song, historical character, flower, tree, game?

A Bible Afternoon

Write a list of fifteen Bible characters whose names begin among the first fifteen letters of the alphabet.

Make a list of as many places mentioned in the Bible as you can find.

From the letters of the word "Palestine," make as many words as you can.

Draw any animals mentioned in the Bible and put under each one the text where it is mentioned.

A "Military" Sunday

The day passes with helpful regularity by an observance of military system. Each of the children is appointed "Captain of the Day" in turn, and has certain responsibilities and privileges in contrast with the other children upon that day. At an hour assigned, father makes a military inspection of the children's rooms.

The Treasure Sunday

The rule is that each member of the family add one treasure to the house every Sunday. It may be nothing more than a motto carefully printed by one of the children; it may be an inexpensive picture; it may be a bit of repairing which has been saved up for father and the older boys. Each Sunday everybody does something to make home more beautiful.

The "Thinker" Game

A variation upon the familiar "Animal, Vegetable, or Mineral" game: Choose a "Thinker," who is to have in mind some person, place, or thing mentioned in the Bible. Then he says, "I am thinking of some one [or something] in the Bible whose name begins with E." Each player is entitled to ask, in turn, a question which can be answered "Yes" or "No." Thus: "Is it man or woman?" "Good man or bad man?" "In the Old or New Testament?" "Prophet, priest, or king?" "Did he go to heaven in a chariot?" "No, it is not Elijah," the answer comes. (It adds interest and profit to the game if the thinker is quick-witted enough to guess the person in the questioner's thought, and indicate this by his answer.) "Did Elijah's mantle fall on him?" "No, it is not Elisha." "Did a little boy live with him, to whom God spoke one night?" "Yes." "Then it's Eli!"—"S. S. Times Book." The successful guesser becomes next thinker.

A Picture Sunday

Order a selection of sacred pictures in the penny prints. Cut off all the margin of each picture so that the title will not show. Let the children study these pictures until they discover the titles. Then have them paste them into a blank-book and write the titles below and the stories opposite.

Playing Doctor

The children play the part of physician. Each one is equipped with a little parcel of papers the size of a physician's prescription blank. They are asked to suggest; or the mother suggests for them, the different *moral* ailments to which children and older people are subject. The children think of appropriate cures and write them down, one upon each sheet. For example, each one is asked to suggest a cure for quarreling, for moroseness, for a sharp tongue. The prescriptions may, if desired, be asked for in scriptural language. After they have been written they may be laid away for use during the week as needed.

A Scouting Sunday

The father (or mother) goes off into the woods with the children and stations himself upon an eminence which commands the adjacent scenery. The "scouts" are sent out singly or in pairs to explore the surrounding country. They may be asked to go in search of traces of "enemies," or to "spy out the Promised Land," or to report upon certain trees, flowers, or shrubs, or see what they can find that is interesting and bring back examples or narratives. While the children are gone upon these trips the father or mother gets time for rest or reading.

A Question-Box Day

"Mother is often too busy for interruption, or she may be away. A disappointed, lonely feeling comes over the child, whose every thought is impulse, and the eager little natures, as we know, usually demand immediate replies.

"Would it not be a wise invention for the child to write that query upon paper and reserve for a Sabbath afternoon question-box?"

A Scrap-Book Sunday

A large scrap-book is bought and reserved for Sunday use. It may contain the favorite stories from the Sunday-school story-papers, pictures selected from Sunday reading, and things read during the week. There may be some simple arrangement by subject, or the clippings may be indexed so as to be readily found.

Another Scrap-Book Sunday

Finding pictures to fit a lesson or text, poem or hymn is more interesting than a game. It teaches the child to be open-eyed and observant.

The older girls of my Junior Band have been making books that we call "The Life of Christ in Pictures," and they are really wonderful. They have made the pictures talk, and they have told the story of Jesus from the Nativity to the Ascension.

Others have illustrated the 104th Psalm, and some of the pictures are amazingly apt and beautiful. "Consider the Lilies" is an attractive book, having for its motive the lessons Jesus taught from the birds and the flowers. Another is on "Child Welfare." We call it "The Child at the Door." It illustrates the poem, "There's a Child at the Door; Let Him In." . . .

We have made Santa Claus books, a book of "kewpies," a "Funny Book," and Home and Foreign Mission books. Indeed, the field is unlimited. A book you would like is "The Day of Rest and Gladness," and it shows how a boy and girl spend Sunday. There are pictures of the Church, the pulpit, the organ, the Bible, the bells, and so on. They copy these verses in the Bible about Sunday and their favorite Sunday hymn. Then they get pictures of Sunday-schools, and cut out men and women for the superintendent and teachers, and write the Golden Texts. They show the street or road and the children going home. They have pictures of a home and some of the things they do there, gathered around the fire, at the table, and so forth. In addition to the pictures, they make crude drawings, which, however, express very clear ideas.

The words of these books are neatly printed in colored crayons or water-colors, the backs decorated with pictures and designs cut from magazines or calendars, and tied up with bright ribbons.

This work not only interests the children, but keeps them so busy and happy they have no time to be bad. And they are gladly welcomed at hospitals and other places where they can be used for the good of others.

A Family Entertainment

Here is a plan which embodies the "clan" idea and gives a place for the older children:

A family entertainment is often helpful. Each member should be required to prepare something for the program, though it may be of the simplest nature. Here is a special program:

(1) Mendelssohn's "Consolation," by the musical boy. (2) Recitation, by the entire family, of a familiar Psalm. (3) Recitation by the kindergarten child. (4) Short reading by the father. (5) Instrumental music. (6) Selection of poetry by an older child. (7) Recitation of the day's Golden Text by the very little one. (8) Reading by mother. (9) Selection by a child. (10) Grand "sing"—each one selecting a favorite hymn or gospel song.—"S. S. Times Book."

A New Way of Moralizing

One mother for some years planned an occasional story hour for Sunday afternoons which was somewhat original in character. She would treasure up some of the salient incidents and difficulties in her children's lives, and when Sunday came would put them into the form of an imaginative narrative, in which the names of the children were changed. The children were always fascinated with the story, and would soon remark: "Why, mother, that is exactly what I was doing on Friday!" The mother would seem to be surprised at this coincidence and would continue the story. The opportunity for indirect moralizing is apparent.

Sunday Indoor Gardening

The idea is taken from Frances Duncan's gardencraft toys for children. The toys consist of a pasteboard country house with "grounds," which are planted with flowers that come in sheets like paper dolls, each with the name and time of blooming on the base, so that while amusing himself, the little gardener really learns the names of the plants and something about them. The plants stand by being slipped between small wooden blocks. These toys may easily be copied by cutting flowers from seed catalogues, pasting them upon white paper, and looking up and writing the facts upon their backs. Nursery blocks may be used as supports.

A Palestine Sunday

The best descriptions of map-making are found in Milton S. Littlefield's "Hand-Work in the Sunday-school." It tells how to make maps of sacred places by means of sand, pulp, plasticine, and paper. This book contains many attractive pictures, showing how the completed work looks when done. It also tells how to make Oriental models and how to illustrate Bible stories by paper-tearing. The best place to do this work is outdoors and with nature's own materials.

The "Sunday School Times Book" tells how this has actually been done:

"We gathered on the beach and talked of God's wondrous ways in leading the children of Israel through the wilderness, and of the tabernacle they prepared for Him. Then the little ones drew in the sand the outlines of the tabernacle. Using the prettiest pebbles they could find, they put the furnishings in place. Then, heaping up the sand like tents, they made the encampment of the tribes of Israel and the tents of Moses and Aaron, one on either side of the door of the tabernacle. . . .

"The story of David and Goliath was one they particularly enjoyed—the whole thing being made very vivid by tents for the two armies (just points of paper with a common base, which could be grouped in any desired shape in the grass), soldiers galore (paper dolls cut as our mothers used to cut them with hands and bodies joined), the tall Philistine and the diminutive David. . . .

"In stormy or wintry weather the game may be played indoors as follows: Let two or three breadths of carpet represent the Holy Land, while two strings running parallel form the Jordan River; drawn apart, these may represent the Sea of Galilee and the Dead Sea. Let the site of Jerusalem be marked by a temple made of building-blocks. A small rug or a piece of cloth will serve as a wilderness."

RELIGIOUS EDUCATION AND CONTEMPORARY SOCIAL CONDITIONS

BY

JANE ADDAMS

In an article in an American educational journal upon the vexed subject of sex hygiene the writer complains that it is always difficult to convince the youth that reality reaches upward as well as outward, and that the higher planes of life contain anything but chilly sentiments. He further finds that youth is so insatiably eager for experience, that one lure of vice itself is its constant pretension that it represents the reality of human existence, and that the educator who would make war upon vice must put his message as part of that worldly wisdom which substantial men everywhere have accepted.

Something of the same difficulty constantly confronts the religious educator, who finds that the young people under his charge receive his moralizings and admonitions with polite attention, but when it comes to action that they carefully imitate the life about them in order to conduct themselves in such wise as to be part of the really desirable world.

The Teachings of Religion Appear to Many Unreal

The religious educator is further handicapped by the fact that much of the final curricula which he uses is left over from the days when education was carefully designed for men who had withdrawn from the world, and that of necessity it does not avail with the youth who is fretting with impatience to throw himself into the stream of life and to become a part of its fast-flowing current.

This divergence between the unreality of religious education and the demands of stirring religious experiences never became more apparent than it did in England and America during the last decade of the past century. The religious educator lost hundreds of young men and women who by training and temperament should have gone into the ministry or the missionary field, simply because his statements appeared to them as magnificent pieces of self-assertion totally unrelated to the world.

This failure to make religious teaching appear valid was due to many causes; the times were ripe for such divergence, and there are several reasons why life at this moment should have seemed more real outside of that which we call the religious world, than it did within it. In the first place modern economists had taught that man was abjectly dependent upon the material world about him, and had demonstrated as never before the iron clamp which industry imposes upon life; they had moreover gravely asserted that man's very freedom, morality and progress may be overwhelmed by the material conditions which surround him.

The Effect of Evolutionary Theories

Secondly, the situation was further complicated by the fact that at this very same time the doctrine of evolution, having made clear man's intimate connection with the entire external world, was establishing itself in ethics and social philosophy. Students of the social order in the spirit of the scientist became content merely to collect data, and to arrange them in orderly sequence. The social field still contains hundreds of them devotedly considering the reactions of economic forces upon human life, who have for the most part disregarded all theological considerations, as they have long since lightly renounced the theological explanations of a final cause.

Humanitarianism and "Theological Tenets"

Thirdly, during these decades hundreds of young people were drawn into the congested quarters of the modern city by sheer humanitarianism, by the impulse at least to know the worst. In their reaction against materialism they would warm their affections and renew their beliefs in those places where humanity appeared most pitiable and infirm, somewhat in the spirit of Carlyle, who impatiently bade his contemporaries to worship and admire the hero if they could no longer worship and admire the saint. It is as if various types of young people ardently desiring reality above all else had said to the religious teachers, "We wish to know truth for ourselves; we care not how logical your theological tenets may be unless we can make them valid."

It was therefore inevitable that these lines of development should shift the center of the difficulties in religious education to the most crowded industrial districts, where materialism holds undisputed sway.

The Failure of the Church to Understand

And yet it was during these same decades that the Churches, as if appalled by the industrial situation, failed to hold their own in these very districts. The Church apparently felt no lure in the hideously uncouth factories in which men sometimes worked twelve hours a day for seven days in the week until they were utterly brutalized by fatigue; nor in the unsanitary tenements so crowded that the mere decencies of life were often impossible; nor in the raw towns of newly arrived immigrants where the standard of life was pushed below that of their European poverty, unmitigated either by natural beauty or social resources.

And yet it was into these very regions that the young people whom the Church lost were most often attracted, and it was no unworthy lure which drew them into the thick of that industrial misery into which the Church had not only failed to precede them, but for so long a time failed to follow them.

What the New Forces Are Doing

Did the religious educator at the present moment but enter into this industrial inferno he would find many ardent young people, possibly not his own pupils, but those who would gladly unite with him in asserting the reality of spiritual forces, could he but share their experiences, and reach conclusions by a method they could comprehend. Among these young people he would find those who might have brought enthusiasm and ability to his own profession had it but seemed to them valid and dealing with realities. His experience would indeed be similar to that of Dante when he hesitated to enter the Inferno dreading above all else his loneliness there, although when he boldly proceeded step by step he found it peopled with old friends and comrades, speaking the beautiful language of Florence and cherishing the same great hopes as his own.

This adventurous educator would find traces of a new religious expression, although with marked scientific and humanitarian aspects as befitting its period. Even as the Humanism which grew out of the Renaissance was a reaction against grotesque Ecclesiasticalism, he would discover in the beginning of this Humanitarianism a reaction against Materialism arising in the very midst of it.

He would find the economists groping their way from the 19th century darkness which considered the nation as an agglomeration of selfish men each moved by self-interest, forgetful of the women and children, to a conception of a State maintained to develop and nurture the highest type of human life, and testing its success by the care afforded to the most defenseless women and children within its borders. One of these economists whom we used to call "hard headed" has actually made out a program to protect wage-earners from what he calls the five great misfortunes to which they are exposed: Industrial accidents, preventable illness, premature death, unemployment, neglected old age.

The Economic Motive Is at Heart Religious

Such a program, however, cannot be enunciated by a scientist who merely studies life as conditioned by economic forces, for when he ventures to suggest that these forces should be controlled, he at once assumes the permanent dignity and value of human life, one of the tenets of all great ethnic religions. It is as if the men most exclusively devoted to the analysis of physical conditions had been driven to contemplate them from the standpoint of their ultimate purposes.

When the economist also insists that this program of social reform is to be inaugurated by legislative enactment under a democratic government, he practically asserts that the chief end of man is realizable only through an unfolding of his own being and that he must have an efficacious share in the regulation of his own life. He is forced to give attention to the aim of human existence, and whether he formulates it in the language of science, sympathy, or experience, he finds himself back to an expression of the teleological aim, to an assertion of the ethical primacy of human life.

Socialist Succeeding Ecclesiastic

The religious educator venturing into the industrial inferno would be much startled by the discovery that the most enthusiastic believers in economic determinism are at the present moment giving us the most inspiring demonstration of religious enthusiasm; that the Socialist party is drawing to itself thousands of ardent young people simply because it holds up an ideal and demands sacrifices on its behalf. It is as if the Socialists had picked up the banner inscribed with the promises of a future life, which had slipped from the hands of the ecclesiastic, as if they had changed the promise of salvation from individual to social, had substituted the word earth for heaven and had then raised the banner aloft once more. To the crowd of young people who follow this banner is happening that which always happens to those who are held together in a mutual purpose; certain readjustments take place as they realize that their own future is dependent upon the consummation of their ideal, and as they demand that the whole world unite in a common effort for its realization. There are thirty millions of these Socialists in the world, with a definite political program in every civilized nation. The religious teacher may well long to claim this enthusiastic host for his own, and to turn these myriad idealists into a living Church.

The Need for the Coöperation of the Religious Teacher

The religious educator as he proceeded would also find those humbler investigators of social conditions living either singly or in groups in the thick of untoward industrial conditions. At moments these find their own carefully collected data gathered into statistical tables and monographs almost as discouraging and overwhelming in their bulk as in the conditions they disclose. They are beginning to mutter darkly concerning degeneracy and to assert that evolutionary processes are not always upward, or ethogenic, as they prefer to say. They realize that the possession of accurate information, moving and stirring as it is, does not by itself arouse a social energy sufficiently enterprising to cope with the situation. Masses of men are moved but slowly by mere knowledge, and their information even when fused together by indignation and presented through our beloved popular magazines, which have so strikingly become leaders of our moral purposes, bring about social changes very slowly.

Such investigators feel that their efforts should be supplemented by the religious teachers through a vigorous appeal to the public conscience and to the higher affections. They claim that as social development is an essentially continuing process, it is the business of morality to share its growth, not only to modify its harshness and brutality, but actually to direct it; and they also are thus again brought close to the religious purpose.

Neighborly Sympathy Proves the Need of Religious Motive

Then there are those groups found in all our large cities who are neither investigators nor students in the technical sense, but who have deliberately put themselves in vital touch, or rather in living relationship, with the distressing aspects of industrial surroundings. The large colonies of immigrants, each one with its own history and conscious ambition emphasizing the enormous variability of the conditions of human life, constantly drive such a group to a study of the "normative" in contrast to the practical sciences. For just as the social worker has come to demand a form of housing or a standard of living, so they are sorely in need of a form of ethics. The common sense, the household traditions, the inherited customs, the desultory reading by which so much life is directed, is constantly breaking down in the face of these larger problems and the social workers demand help in regard to the final end and ideals of life. The social relationships in a modern city are so hastily made and often so superficial that it is not to be wondered at that the old human restraints long sustained in smaller communities by public opinion should have broken down and that large areas of city life seem to be dominated by the more primitive instincts.

From Personal Pity to Universal Compassion

The members of such a group who spend their days in efforts to alleviate the conditions of poverty, would not for the world use the religious phrases of comforting the sorrowful or binding up the wounds of the broken-hearted, but in spite of themselves there are moments when they experience the most intimate sanctions and comforts of religion. When they see a man so beaten down by his daily toil that their pity overflows into indignation, it is largely because human life itself is outraged; the sight of an ill-nourished child not only fills them with sorrow for the object before them, but with a desolating sense of futility and waste of the most precious stuff the world contains. Is it not the office of religion to lift a man from personal pity into a sense of the universal compassion, from petty wrath to comprehension? A contemporary play depicts a strolling minstrel who refuses to surrender a stolen child to his mother although she pleads with him in the broken phrases of one stricken unto death. This same stroller, half man, half faun, yields later to the silent reproaches of a figure of Christ stationed at the crossways, overcome as it were by the universal pity of "the lonely Man" who for so many centuries has pleaded with the passer-by to be loving and compassionate. Who shall say that these poignant human experiences are not without religious significance and may not in the end require the expression represented by the religious forms which have survived through many generations?

The New and the Old Religion

Would not these beginnings of a new religious expression among the economists, the investigators, and the humanitarians point to a moment in which the religious teacher might avail himself of a great opportunity? Could he but make the old formulas express the scruples, the painful sense of difference between rich and poor which haunt these dwellers in industrial quarters day by day; could he but transmute the comradeship of mutual suffering into a religious communion, he would find them ready to walk into the old paths.

After all, the business of religion is not only to comfort and conserve, but to prophesy and to fortify men for coming social changes. He who in a moment of transition boldly formulates his hidden scruples, does so not only for himself but for many others, and finds himself surrounded by a multitude of followers. For many years Count Tolstoy formulated these newer scruples for thousands of his contemporaries, and when the familiar pain drove him forth at the very end and he lay dying in the forlorn little station house, he was surrounded by the representatives of the Greek Church eager to receive a word or even a gesture of assent as evidence that he had returned into the fold of orthodoxy. Why were they so eager to have him back but that the Church wished to claim as its own the religious teaching and leadership of one who had expressed the longing of a great nation? The Church felt that it was its own function and its vested prerogative to have expressed that longing for a higher type of living, and to have prophesied juster social conditions.

Again and again during its history, the Church has been obliged to leave the temples and the schools in order to cast in its lot with the poor, and to minister, without ceremony or ritual, directly to the needs of the sinner and the outcast.

A Religious Mission to Modern Materialism

Is it not possible that such a moment has come now, that the religious teacher must go forth into the midst of modern materialism if only effectually to insist upon the eternal antithesis between the material and the spiritual, and to prove that religious enthusiasm is all-enduring when founded upon the realities of life?

A noted English publicist once told me that twenty-five years ago at every public meeting in the industrial quarters of London, whatever the subject of discussion, some working men always arose and in fiery terms agitated the disestablishment of the English Church, but that during the last decade such a speech was seldom heard owing entirely to the efforts of certain high-church clergymen who had gone to live throughout the industrial districts of London, and had thus identified themselves with all the leading movements of social reform, until the working men had become convinced that the Church wanted the thing that they wanted, and that they and the clergymen were working towards a common end.

The Church Must Go Half-Way

Thus to convince thousands of young people of the validity and reality of religion, the Church must go out to meet them, both willing to take their point of view and to understand social methods. Could the religious teacher unite in the deed with the social reformers, could he formulate for many others a course of action which would relieve their consciences in regard to social maladjustments, he would discover that he had become part of a new fellowship, while at the same time his teaching was attaining a new sense of reality.

No one in considering this subject could for a moment ignore the great social awakening at present going forward in the Churches. The federal organization of thirty-four Protestant denominations with its social department; the Y. M. C. A. with its well-directed social work in a dozen departments; the Church committees to improve the conditions of labor, and the departments of sociology in all the theological seminaries would all indicate a new emphasis which the Church is placing upon social welfare.

Perhaps after all the difference is not so profound. A story is told of a country clergyman who was not a great scholar, but who had had much experience with Church choirs. A parishioner in all seriousness asked him one day what was the difference between the Cherubim and the Seraphim; the poor clergyman hesitated a moment, and somewhat confusedly replied that he believed that there had once been a difference, but that now all was amicably adjusted.

Could the differences between progressive Churchmen and the social reformer be amicably adjusted, I venture to predict that we should find ourselves united in a new religious fellowship and living in the sense of a religious revival.

MORAL TRAINING

BY

BEN B. LINDSEY

I HAVE long since come to the conclusion that all children are frankly and innocently unmoral. The child takes what he wants at the beginning of his life, in the development of his conscience; he takes what he wants if he can get it, not because he is an embryonic thief, but because this is nature; not human nature, but nature itself, and I think we have found that nature is seldom altruistic. The normal child is merely a healthy little animal to start with, and we must remember always that his morals develop, grow with his growth and strengthen with his strength, only when he is guided in the right direction.

Where the Responsibility Lies

As it is the duty and responsibility of the parent and the teacher, we have a right to assume that when the child is immoral after that period of care and development that should have been a part of his life, the trouble must have been not so much with the child; consequently we must put the responsibility where it belongs—upon the home and the school and the Church. These three great institutions are largely responsible for the morals of the child; they are responsible for the direction of the child. In the home, the school, and the Church the child receives that precept and teaching that are necessary in the development of its character; but I have found in my experience that this precept and teaching count for little unless they are accompanied by example. This example must, of course, be in accord with the teaching; it must be furnished not only by the parent and the teacher, but also by the citizens of the community. And I would go farther, and say that it must be furnished by the community itself—by the public officials of the community.

The Influence of Community Example on Children

I recall very well a typical little gang from the Delgany District, down among the railroad tracks and bottoms, in Denver. This gang was made up of eight or ten boys, bubbling over with surplus energy, much misdirected; and finding it encroaching upon box-cars, and eventually the corner grocery, it had to be stopped. I remember a certain little fellow, the leader of this gang, who cross-examined the judge one day, somewhat to the judge's embarrassment. We were all seated around the table, talking in that chummy fashion that boys will talk in the alley when we can bring out their natural feelings and thought about things in general; and upon occasions like this I have been somewhat amazed and shocked at the observation of the child, and the impressions made upon his mind by the acts and conduct of men. Well, while we were sitting around the table chatting, little David, we will call him, suddenly said to me: "Judge, if old Britt, that runs the saloon down in our neighborhood, can keep open all day Sunday and stand in with the police, and the cop sits out on the beer keg and don't 'pinch' him, why can't the kids swipe, then?"

I was so impressed with this unconscious indictment of the community by this boy that I had a stenographer take down the boy's question, but I must say it was very difficult to have him take down the answer of the judge.

What Is the Difference between "Shooting Craps" and Gambling in a Club?

We are all more or less responsible for the bad example set for the child, as citizens, as parents, as teachers, even as public officials. I once had some newsboys in court. They were on trial for "shooting craps," as they call it. With them I found again this unconscious observation on the part of the child and its influence upon the child. One of them, who is well known in police circles, in a similar gathering in my chambers one evening said this: "Judge, I can take you down on Curtis Street any night and show you a lot of fellows gambling in the Cottage Club, and the cop stands outside and doesn't do a thing, and why can't we shoot craps?" And why not? Of course these evils and difficulties are more or less common in large communities, but happily I hope are passing away in communities with an enlightened system of administration. I could cite you an infinite number of such cases wherein the State learns the lesson from the child through that companionship that develops a sort of confidence when you can get the true impressions reflected back from the heart of the child, impressions put there by men and women who have been traitors to childhood's sacred cause.

You Can't Deceive the Boys and Girls

So it follows if we are going to teach morality successfully we must take heed, I think, of the very homely truth expressed by Mark Twain: "If you would train up a child in the way it should go—go that way yourself." We must do this if we would avoid the indictment of the little twelve-year-old when the old deacon came to die. Everybody in the neighborhood was inquiring as to the deacon's chances, when they began to post bulletins. At four o'clock on the eventful day, the first one read: "The deacon is sinking rapidly;" about an hour later a second bulletin read: "The good deacon has gone to heaven;" then the twelve-year-old American boy shocked the neighbors with this final bulletin, which read: "Great excitement in heaven—the deacon has not arrived."

The boy knew that the deacon's example had not squared with his precept, and if you think boys and girls are not observers you are mistaken. They are the keenest observers in the world, and they have the keenest sense of justice, and the minute your example does not square with your precept your whole teaching becomes a farce; it is met with scorn by the child and he prefers to follow the ways of wickedness rather than righteousness, because he believes you lied to him. That is one of the chief difficulties in the training or in the instilling of morals into the children of this country. We do not go that way ourselves. We ought to.

The Influence of Business Morals on Boys

The child feels unconsciously the effect of the business world. Once I went into the newspaper alleys of Chicago to interview the newsboys; I talked to them; I became chummy with them. I was confident that their testimony that I sought to get would be as frank and as honest as would be their conversation with their best chums. And every one of those boys told me that every boy they knew would steal, if they wouldn't get caught. I am not saying that is true. I have no indictment against the child. If I have any indictment, it will be against men and women who have been responsible for childhood.

Now those boys knew of a commercial warfare going on between the newspapers in that town. They knew that those papers would do anything vile and dishonest to beat the other fellow. They knew they didn't hesitate to lie; they knew that in this competitive warfare they didn't hesitate to murder men, because those boys knew more than one man had been killed in this fight; they knew that these men would stop at nothing in their fight for power and money. They would tell you about it if you would get their confidence. Perhaps the average observer thinks they didn't know anything about it, but they knew all about it; they know what goes on; they know of the fierce competitive wars in which morals are valued at so much less than they ought to be, and I have come to the conclusion that example, combined with a certain false teaching that comes from the home and the school, was largely responsible for these answers that I not only received in Chicago from the boys in the street, but in four other cities—it is not necessary to mention them.

What Boys Say They Have Done

In four cities I made the same experiment with the boys from the public schools in the seventh and eighth grades, and here were their answers—if I remember correctly. I put them down as they came from the lips of the boys, and these are examples of 90 per cent. of all the answers I received: "Nearly all the kids I know swear." "Most all the fellows will lie if they think there is no proof and they can get out of it that way." "Over half of the kids in our school will steal if they get a chance and they think they won't get caught." "All the kids I know talk bad things, tell dirty stories and boast about things that most of them never did, but they think it is smart to say they did, and some kids I know have."

I once quoted what these boys told me, and a very worthy reverend gentleman said from the pulpit that all boys were liars and thieves. I doubt if that gentleman came through his life and boyhood without lying or stealing something. I want to ask how many men can say they passed through their boyhood without being technically guilty of any one of these offenses? That is a part of the weakness of human nature. Its occurrence and correction are a part of the method of strengthening and building character. These boys were frank and honest, and it was in their favor. I do not believe that these things are of chronic occurrence among the children of this country. If, however, one of these misdeeds becomes chronic, the State is certainly preparing to reap a criminal rather than a good citizen.

The Helpfulness of Talks to Children

Now, in discussing this tremendous subject I want to urge one or two practical things. I have found in our court work that nothing helps more than the little talks with the children. Sometimes these talks are better delivered in private; in fact, I should say in most cases; sometimes with the children all together. I should say it is more important to have frequent talks upon such subjects concerning morals than to teach grammar, arithmetic, or geography. I have just been advised that in California they have passed a law requiring such teaching in the schools. Now, among the subjects I would recommend would be these, which I have selected at random from the probationers in our court, who report every two weeks when we have report day, and it opens generally with a talk on a subject like this: "Our Duties to Each Other"; "The Absurdity of Hate"; "Truthfulness"; "About Quarreling"; "Usefulness, Gentleness and Kindness, Mercy and Charity"; "Money and Manhood"; "Evil Associations"; "Evil Thoughts"; "Evil Talk"; "Jealousy and Envy"; "I Forgot"; "What Is Success?"; "The Man Who Serves and the Man Who Makes Money"; "Public Service"; "A Pure Life."

Children will not tire of these subjects if properly presented, but do not forget they must be properly presented. For instance, upon our duties to each other I might give the topic upon which it is discussed, "Snitching—when to snitch and when not to snitch." The boys understand that; they are aroused at once to a high pitch of interest.

The Child Is Good Just as Far as He Is Trained to Be Good

Now I want to emphasize this point—that the child is moral just in so far as he is strong—do not forget that; just in so far as his character is developed. Character comes through conscience —do not forget that—and conscience comes through development, not of the mind or of the intellect, but through the development of the human heart; and until we reach the heart of the child, until we can teach him to do right because it is right, and not because he will get in jail if he does wrong, we are not going to have a morally strong boy. I have reached the conclusion that it is a mistake for a mother or a teacher to say to the child: "If you do that the police will get you;" or, "You will get in jail; I will turn you over to the police." You are more than likely storing up possibilities of a criminal when you do that; you are basing all your teaching upon fear, and are teaching that boy in innumerable instances a lesson often seen in the business and commercial world—"Steal all you can, cheat all you can, so long as you don't get caught." Avoid that in your teaching of children. Of course, it is important to hold up the consequence of evil-doing, but too often the child in his tender, undeveloped mind misunderstands, and makes his motive to avoid punishment, and that is not the right motive for righteous conduct.

The Boy and the Man Who Are Strong for a Day

When I once had to send a twelve-year-old boy to the reform school, his mother said that he would not go. Well, he was a run-away; technically, he was a thief; he was incorrigible, and he was considered hopeless. What was the trouble? Weakness. Now, why did that boy go alone to the reform school? We got a telephone message next morning that he had arrived. We seldom ask whether they get there or not; we are certain they will go. Why did he go? Because he was strong enough to last one day. If I had said to that boy, "One week from to-day you go to the reform school," he would never have gone.

If I had said to the last burglar I sent to Buena Vista prison—two hundred and fifty miles from Denver—whom the policeman had to put chains on, "Bill, you take your papers and this $12.50 in cash I give you, and one week from to-day take the train and travel two hundred and fifty miles, get off the train, face the great stone walls of that prison and ask the man on the tower, with the rifle to shoot down those who try to escape, to let you in," he would not have done it; but when I said, "Bill, you take the train, travel two hundred and fifty miles, get off the train and ask the man on the tower, with the rifle to shoot down those who attempt to escape, to let you in. I will like you for it, because I know you like me, because I know you believe in me. I know you can do it, Bill, *if you do it to-night,* but if you wait till next week, a pal you are running with will tell you not to, and you're not strong enough to resist the temptation. If you can only go to-night; you will go," Bill took his papers as every prisoner has done that I have thus sent there, traveled two hundred and fifty miles all night, got off in the gray dim light of the early morning, went out into the country to the prison, faced the man on the tower, with the rifle, and asked him to open the gates and let him in.

Now, why did we adopt the system of not sending a policeman or sheriff with these boys? Because we have recognized this great principle—that crime and immorality are matters of strength and weakness, rather than viciousness or meanness, and our fight has been to make the youth strong, so strong that he can resist temptation not merely for a day or a week, but forever.

THE PROGRESS OF MORAL AND RELIGIOUS EDUCATION IN AMERICAN HOMES

BY

REV. CLYDE WEBER VOTAW

HOME education includes everything in the family life that affects character and conduct. The physical, mental, moral and religious development of every child is the aim, unto the achieving of the complete social welfare according to the highest human ideals.

In one way or another, every feature of the home has moral significance. Education grows to be a bigger, more vital thing as we get close to the conditions and the possibilities of life. We are not satisfied merely to maintain the civilization of the past, though doing even this requires no small effort. We want to get forward, to make progress in controlling environment and advancing heredity so that we may achieve a higher type of humanity.

There are to-day in America tremendously strong and fine factors at work to promote the welfare and education of the rising generation. I will attempt to indicate some of these under the following five heads: (1) the higher valuation of the home; (2) the right of the child to be well born, well cared for and well educated; (3) the increasing knowledge of child life; (4) the passing of home individualism; (5) the awakening of parents.

1. The Higher Valuation of the Home

Every fifty years the race is recreated entire. Marriage, parenthood and the home provide this succession of generations. In the United States three million children are born annually. So the destinies of the raçe pass quickly to oncoming generations.

And these future men and women will be what the present men and women make them. The whole social process centers in the home. Parenthood, therefore, becomes the chief end of individual existence, the largest service one can render. The home offers the only means of race maintenance, and the chief opportunity of social progress. To it the child comes, and in it for eighteen years the child grows up under the family influence.

This long, plastic period of childhood and youth makes education possible. With good parents, adequate resources, and a favorable environment our boys and girls may be expected to become real men and women. The opportunity of progress belongs first of all to the home. Every father wishes his son to be a better and more efficient man than himself; every mother wishes her daughter to be a finer, more useful woman than she has been.

2. The Child's Right to Be Well Born, Well Cared for, and Well Educated

Every child has two fundamental rights, which for his own sake, and for the common good, and for the sake of future generations, must be respected:

First, the child has a right to be well-born. Many intelligent, serious-minded and altruistic persons already act upon this principle. Because of physical or mental ill-health, or because of meager income and unfavorable status, they conscientiously do not marry. These people deserve the sympathy and high regard of society, in that they sacrifice their own happiness to the social good. They are victims of ancestors who have not acted with such judgment and self-control. Existing conditions require that there should be a much larger proportion of the population that gives first consideration, not to their own selfish inclinations, but to the well-being of others.

Among the three million children born each year in the United States, there are still very many who inherit or inevitably contract from their parents some severe physical, mental or moral disease. Deafness and dumbness have been proved in many cases to be congenital. The same is true of epilepsy. There are certain great transmissible scourges of humanity that might be checked or ended in a few generations if public opinion and effort were strenuously directed against them. Blindness from infancy is frequently the result of one of these scourges; and a host of other fearful ills are consequent upon them. In several of our States there are now laws providing that a physician's certificate of health shall be a prerequisite for a marriage certificate.

Mental Abnormalities Also Transmissible

It is not only physical disease that goes on from generation to generation. There are also mental abnormalities and nervous disorders that tend toward various forms and degrees of insanity, so that imbecility, mania, lunacy, melancholia, and the like are handed down from parent to child in an unending and multiplying succession to bring misery to our friends and to fill our asylums. Still further, there are moral and social defects that produce the great number of dependents and delinquents.

Every child has a second right: the right to be well cared for and well educated. Marriage and parenthood are to be entered upon only when one is able financially to provide a reasonable support for wife and children. The family is entitled to a comfortable home, sanitation, nourishing food, healthful clothing, and good surroundings, with a fair prospect of the continuance of these conditions at least until the children are grown. Further, the children are entitled to good moral nurture, guidance and instruction through the whole period of immaturity, to pleasurable and uplifting social relationships, and to such intellectual and vocational training as will fit them to be thoughtful, self-supporting, useful and happy citizens.

An Appeal for Deeper Consideration for the Values of Childhood

Many people are giving careful consideration to these matters before marriage. And many more, who entered marriage on economic faith, are striving to fulfil parental obligations to their children. And yet a large proportion of the people who marry do so on impulse, without due regard to what it involves. Too many children come into homes that cannot care for and educate them well. There is a high birthrate among the poor, indicating racial as well as economic imprudence. Out of the three million children born each year in the United States, six hundred thousand die in the first twelve months, and nearly four hundred thousand more before they reach the age of ten years.

This has been accepted as the work of an inscrutable Providence, or a necessary evil of the natural order of things. But many thoughtful people are dissatisfied with these explanations, and are seeking to establish an elimination of the "unfit" by pre-active rather than by retroactive process, namely, by discouraging unreasonable parenthood.

Children well born, well cared for and well educated bring infinite happiness and the finest kind of education to the parents. Such children make life worth living; without them parents and friends would find the days empty, aimless and dull. Mrs. Helen Bosanquet ("The Family," p. 313) tells an incident to illustrate how mothers live for their children: "'They must hinder your work very much,' I said to a mother busy about the kitchen with a two-year-old clinging to her skirt. 'I'd never get through my work without them,' was the instant rejoinder."

3. The Increasing Knowledge of Child Life

Child study is now one of the most active and progressive of the sciences. Beginning several centuries ago, a long succession of teachers and philosophers have built up our present educational theory and practice. The child has moved up into first place. We see as we did not before that children are humanity in the making, that they are our heirs not only when we die but while we live.

We may call this "the century of the child." There is a more generous recognition and a finer appreciation of childhood. There is a larger inclusion of the children in the privileges and the councils of the household. Their rights, their needs, and their ways receive a more intelligent consideration.

Parents to-day conduct themselves less as monitors and managers, more as friends and helpers. We give play a larger place in their daily affairs now that we know it is a primary means of education as well as a pastime. We see more value in constructive activity which occupies the whole boy or girl heart, hand and mind, less value in book study and rote learning. We direct their interest to domestic and industrial occupations, that they may be contented and successful in the ordinary vocations of life. We attend more to cultivating their power of observation, their finer feelings, their facility and effectiveness of expression, their moral judgment and their social spirit.

A Brief Sketch of Child Development

Child study tells us of six periods in the development of the boy and girl, through which they pass into manhood and womanhood: the prenatal period, infancy, early and later childhood, early and later adolescence. With respect to each of these stages of growth much is now known. There are valuable books to describe the characteristics, the needs, and the possibilities of the children in each period. The task of rearing children is not unlike the task of raising flowers or trees. One is to observe the biological laws, for nature has her time and way of growth. Nature, too, asks for the intelligent coöperation of people, in bringing either plants or children to their maturity.

The Different Kinds of Children

Besides the periods of development, we must understand and respect the different temperamental types of children. We commonly designate four temperaments: the sanguine, choleric, melancholic, and phlegmatic. The sanguine child is cheerful, energetic, resourceful, with capacity for business and administration. The choleric child is sentimental, emotional, tenacious, with capacity for drama, music, oratory, and other kinds of art. The melancholic child is sensitive, irritable, uneven, alert, exact, with capacity for technique and intellectual achievement. The phlegmatic child is steady, dependable, good-natured, easy to control, with capacity for industrial and commercial occupation. In some children these classic temperamental types are distinctly marked, while in others they are variously combined. But good child-training requires that parents shall have an adequate acquaintance with these traits of character, and shall deal with each child in the way that is appropriate.

The literature of child psychology and pedagogy is abundant and of the highest quality. There are already some books written for parents interpreting this material for home use. Parents are only beginning to avail themselves of this larger aid. The home is sure to respond to the modern educational influence, drawing away from the isolation and traditionalism in which it has been firmly set. We are not likely to overestimate the importance of intelligent and efficient (that is, scientific) home education.

4. The Passing of Home Individualism

The privacy of the home is one of our most cherished principles of liberty. Individuality is a thing to be allowed for, respected, indeed cultivated; we do not want all men to be alike, we do not want society to mechanize living in such a way as to obliterate personal liberty and natural variety. At the same time, there is a necessity for some public supervision of home life. We note that all parents are not sufficiently intelligent, capable and responsible to make defensible the complete privacy of the family affairs.

Society has already undertaken in many ways to correct the worst errors in defective homes. In the country- and town-life that preceded our industrial era it was generally known to the community how each family lived. The pressure of the neighbors and friends, together with the public sentiment of the community, operated to maintain a fair standard of home living; and the worst shortcomings were corrected by laws. With the rise of our cities, the former social supervision and control of the home is rendered partly ineffective. People who are crowded together in tenements and flat buildings, or even in private houses, have not the time, energy or disposition to be neighborly on any large scale.

It therefore becomes necessary to reconstruct our social measures for maintaining good standards of living in the homes of the community as a whole. We are at work upon this reconstruction, and we call the movement Scientific Philanthropy. The new aim is to do a great deal more for the improvement of the American home than was ever attempted before.

New Methods Needed for Guarding Home Welfare

The people who, because of physical, mental or moral defects, are least able to cope with the existing conditions of life, are nevertheless in the main well-meaning—they desire and try to better themselves, and to be good citizens. The economic and social complex of the industrial system is too strong for them. They need and they ought to have the help of their more favored fellow-men. It is not so much charitable gifts of food and clothing that they need; it is rather greater intelligence and foresight, better conditions of employment, higher wages, sanitary dwelling-places, playgrounds and parks, schools and libraries, Churches and settlements.

In order to accomplish this betterment of the weaker and sadder portion of the population, there must be a certain amount of inspection and supervision of the homes in which the needy live. Well-chosen representatives of society must go into these homes and find out what hinders their welfare. Whether one looks at this problem with reference to the parents, or with reference to the children, or with reference to the common welfare, the need of social help appears primary. Hence the new methods in social work; the systematic uplift of many kinds which the social settlements and similar organizations are providing. The new scientific philanthropy, now so well started, must be augmented and perfected until all the unfortunates are well taken care of, the influx of incompetents by inconsiderate parenthood stopped, the social order rearranged to promote the welfare of all persons, and every needed thing done in the way of remedy, prevention, reconstruction and beneficence.

5. The Awakening of Parents to the Need of Coöperation

The new interest and activity on behalf of children is not confined to students of the philosophical and sociological sciences and professional educators. In the nation, States, and large cities vigorous organizations have sprung up within the past two decades to promote child welfare and to extend the awakening of parents for the improvement of the home. The National Congress of Mothers is a representative and efficient organization that aims "to give to every child the opportunity to develop his highest possibilities physically, mentally and morally, and to throw the protecting care of intelligent motherhood about every child." Through its annual convention, its organ, the "Child-Welfare Magazine," and its State and city organizations, the Congress is reaching mothers. Still more, it has brought into existence and affiliation a large number of Mothers' Clubs, Parents' Clubs, and Parent-Teacher Associations, organized locally and for the most part in connection with the public schools.

Organizations to Improve Child Life

The American Institute of Child Life, whose general offices are in Philadelphia, is a national educational institution, organized to be a university of parenthood. Its aim is to give the best knowledge of child life to those who have children to love and care for, and to work with parents to supply their children with that which they most need in the home for their best personal development. Not only is it studying the whole home problem in a very large way, but it is bringing within the reach of parents most helpful literature, plans and devices for making parenthood a skilled and successful profession.

The Home and School League of Philadelphia, which developed out of the Pennsylvania Congress of Mothers, now consists of fifty Home and School Associations, representing a constituency of more than five thousand persons. The undertakings of the League are various, comprehensive, and successful. In Boston a similar work is carried on by the Boston Home and School Association, a general organization representing the local Parents' Associations in connection with a large number of public schools. One especial feature of the Boston work is the careful presentation of the vocations to parents with consultation to guide them in the choice of fitting occupations for the children. New York has many Parents' Associations in connection with its schools, but no general organization representative of these. Instead, there is a highly useful Public Education Association, with working committees on Kindergartens, Nature Material, Special Children, Playgrounds, School Lunches, School Visiting, Parents' Meetings, Art Leagues, Vocational Training, Compulsory Education, and the like.

How the Public School Is Reinforcing the Home

The National Education Association is leading the way to a reconstruction of public school instruction which will be of the greatest assistance to the home. An admirable phase of the school development, indorsed in 1909 by the National Education Association, is the movement to make the school building and grounds a social center of the community. Instead of closing the whole plant in the middle of the afternoon when school is out, it is to be kept running through the later afternoon and evening for the benefit of children and adults in the neighborhood. The playground is to be available, under suitable supervision, for as many children as wish to use it. Evening school will be conducted for those who cannot attend during the day.

The school buildings will be reconstructed to contain, not only study rooms, but also rooms for manual training, industrial arts, domestic arts, library, reading rooms, club rooms, recreation rooms, gymnasium, and baths. As a part of, or in connection with, each school building there will be a large assembly hall in which there will be given once or twice a week lectures, music and entertainments, without admission charge, for the educational benefit and happiness of the community.

All Classes Need This Assistance

School plants of this kind are being operated in this way already; each year will increase the number. The school tax will need to be increased, but it is the least expensive way of offsetting the commercialization of amusement which in the moving-picture shows, dance-halls and other resorts is harming the young people throughout the country. Such a community arrangement is most necessary for giving the boys, girls and young people some suitable, attractive and elevating place to go, where they can find good companions and something profitable to do, under helpful supervision, when they feel impelled to be out of their homes. The larger opportunity of physical, mental, moral and social relationship and activity will operate to keep boys and girls off the street, out of mischief, with wholesome playmates and friends, away from places that injure them.

It is not primarily the best sections of our cities where this community use of the school plant is most needed—rather those districts where the homes are so small, crowded and unequipped as to offer little attraction to the family (especially the young people), and where there is insufficient knowledge as to how to use well the leisure hours. At the same time, the best of homes, with the largest social resources, cannot supply all that the young people need; they must roam abroad for society, variety, recreation, amusement and other legitimate pursuits. Parents are entitled to this further reasonable assistance from the public schools in the education of their children.

What the Government Is Doing—Religious Education

Working closely with this Association is the national Bureau of Education of Washington, D. C., whose two-volume report each year makes accessible to all the data of our whole educational system, gives accounts of the important educational meetings and movements at home and abroad and leads the way forward in educational progress, and includes in its report those meetings and measures which promote educational aims and methods in the home care and training of the children.

The Religious Education Association, an organization chiefly of Church people for the improvement and promotion of the moral-religious education of the young, seeks to spread the scientific aim and method of child-training, to secure increased attention to the moral phases of school education, to unify the educational process by mutual understanding and coöperation between the Church and the school, and to bring into the homes of America the higher principles and practices of education for the development of the child.

National Organizations That Stand for Home Betterment

Among the many other national organizations which are contributing materially to education and child-welfare, one would wish to mention the National Society for the Scientific Study of Education, whose ten "Yearbooks" (1902-1911) are of fundamental value; the Russell Sage Foundation, with its rapidly appearing series of monographs; the American Association for the Advancement of Science, Department of Education; the National Conference of Charities and Corrections, which has done more than any other organization to work out the problems of the dependent, defective and delinquent children, to bring about the establishment of the juvenile court and probation system, and to raise the administration of charities to a scientific basis; the National Society for the Study and Prevention of Infant Mortality, with its commanding call for attention to the unnecessary deaths of one hundred and fifty thousand infants every year; and the American Home Economics Association, founded to promote higher education in all that pertains to the administration of the home, the nucleus of the organization being the teachers of household science in colleges, universities and technical schools. This association publishes the "Journal of Home Economics," and holds an annual convention.

The American Society of Sanitary and Moral Prophylaxis, founded in New York City in 1905 by Dr. Prince A. Morrow, and the Chicago Society of Social Hygiene, founded in 1906, are representative of many State and local organizations that have arisen within the last few years to investigate and deal with the social diseases. The movement, quite rightly, was begun by physicians and is being conducted by them. In November, 1910, these various societies were federated in the American Federation for Sex Hygiene. A great work of education and control lies before it.

Social Movements That Are Helping the Home

The whole situation calls for thoughtful action. Parents are urged to acquaint themselves with the facts concerning the social diseases, and to protect their children by informing them at the right times, in the right ways, as to the physiology and hygiene of sex, and the avoidance of the social diseases. The home is the place, first of all, where good ideas and good habits should be established—ideas and habits of sex among the others. A little information and advice to the children, given quietly and in a matter-of-fact way, first at the age of eight or ten, then in a fuller degree at the age of twelve or fourteen, and finally in a complete degree at the age of eighteen or twenty, will be sufficient guidance, together with a constant, careful watchfulness that the child lives in accordance with the instruction given, and is not misled by companions or unwholesome literature.

The Movement against Child Labor

One of the most important movements for child welfare is the campaign of the last fifteen years against child labor in the factories and shops of the United States. The earnestness and strength of the movement on behalf of the children are not to fail, and the necessary legislation will in time be secured. Compulsory education to the age of sixteen, or still better, eighteen, is the ideal toward which we are tending; not that children should do no work until that age, but that they should not be put to all-day, year-round, wage-earning employment so early. They need chiefly schooling, play, out-of-door life, freedom and variety during the years of earlier adolescence, with work enough of the right kind, at the right times, and under right conditions to train them to thoughtfulness, self-support and social usefulness. The physical, moral and religious welfare of the boys and girls is at stake, with the sweeping industrial forces of the present threatening them.

How the Government Can Assist

The child-welfare movement needs the assistance of the Federal Government in the Federal Children's Bureau, to gather and publish the facts of all kinds that bear upon this problem. We need as complete and scientific an investigation of child conditions as we have of commercial conditions. The tendency has been to trust entirely to the traditional methods of the long-established institutions, especially the home, the school and the Church, to do what was needed for the physical, mental and moral welfare of the young. But these institutions have not been wholly successful, and the changing social conditions due to the industrial era have increased the number and difficulty of the problems. We therefore need a new wisdom and effort on the part of the home, the school and the Church, supplemented by suitable federal assistance, and the coöperation of as many other agencies new and old as are disposed to work for the higher development of the children into healthy, self-reliant, self-supporting, useful and happy men and women, willing and capable for good citizenship.

Some Cheering Facts in the Home Situation

By way of conclusion let it be confidently affirmed that the outlook for the American home is bright. The common interest, intelligence and effort toward home improvement guarantees to us better things in the years just ahead. Certainly, we are confronted with unfavorable conditions and wavering purposes brought about recently by the heaping up of material riches and the rapid rise of industrialism, with the massing of people in the cities and the commercializing influences.

We also find the age of marriage somewhat advanced, and marriage itself not quite so commonly entered upon, partly through the extension of our educational system which delays the arrival of the young men at financial competency for marriage, partly through the complexity of business on account of which young men require a longer period in which to get well started, and partly through the high standard cost of living which interferes with the assumption of home responsibilities. And there is the growing self-consciousness and self-determination of woman, a clearer choice and ability to direct her own life, an unwillingness longer to endure much that subjects, limits and humiliates her. This is not a movement of women against marriage and motherhood (the few instances of that kind are due to luxury, indolence or perversity), but a higher ideal of marriage and motherhood.

On the whole, then, our current difficulties are signs and phases of progress. They should encourage us, and awaken expectation. Great social ferment is going on, but there is arising out of it a new and better era. We have well-grounded confidence in the American principles of democracy, justice, uprightness, parenthood, opportunity, and hard work for high ends. We also have confidence in the intentions, devotion and efficiency of American fathers and mothers, as respects both their own children and other people's children.

Readers of this survey who would like to know more about the problems of the home would find much to interest them in the following group of books.

Excellent bibliographies may be seen in nearly all of the books here indicated.

G. B. Mangold—"Problems of Child Welfare" (Macmillan Co., New York, 1914, $2.00)
G. Stanley Hall—"Youth: Its Education, Regimen and Hygiene" (D. Appleton & Co., New York, 1909, $1.50)
Ellen Key—"The Century of the Child" (G. P. Putnam's Sons, New York, 1909, $1.50)
E. A. Kirkpatrick—"Fundamentals of Child Study" (Macmillan Co., New York, 2nd ed., 1907, $1.25)
C. W. Saleeby—"Parenthood and Race Culture: An Outline of Eugenics" (Moffat, Yard & Co., New York, 1909, $2.50)
Ellen H. Richards—"Euthenics: The Science of Controllable Environment" (Whitcomb & Barrows, Boston, 1910, $1.00)
J. M. Tyler—"Growth and Education" (Houghton Mifflin Co., Boston, 1907, $1.50)
E. O. Sisson—"The Essentials of Character" (Macmillan Co., New York, 1910, $1.00)
G. A. Coe—"Education in Religion and Morals" (Fleming H. Revell Co., New York, 1904, $1.35)
Jane Addams—"The Spirit of Youth and the City Streets" (Macmillan Co., New York, 1910, $1.25)
C. A. Perry—"The Wider Use of the School Plant" (Charities Publication Committee, New York, 1910, $1.25)
Meyer Bloomfield—"The Vocational Guidance of Youth" (Houghton Mifflin Co., Boston, 1911, 60 cents)

METHODS AND MATERIAL AVAILABLE FOR RELIGIOUS TRAINING IN THE HOME

BY

MRS. B. S. WINCHESTER

There is no doubt that we are now on the right track. We have tried shutting up our criminals and our delinquents. We have experimented with the reformatory under various disguises and under none at all. We have been forced back by gradual stages until we discovered to our surprise and chagrin that base, degenerate and criminal men and women were once children who had possibilities of good, which were frustrated by ignorance, idleness, and lack of training. While we were trying to make over or even merely take care of a lot of useless and dangerous grown people, a vast multitude of children were starting off on the sure road to danger. And so at last we have very sensibly concluded that we would do better to go back to the beginnings of things and start the children right, and trust to the other matters working themselves out in time.

This has also been our experience in the matter of religious training. After discovering that we are living in a generation of people lacking in religious strength, we have seen it to be due to lack of training in childhood. And the result of this discovery is a wave of earnestness that has swept across the country and revived in the hearts of parents a desire to train their children right.

But as has been suggested, mother and father love is not quite sufficient capital with which to start this enterprise. There are probably those who still think so, as there are also mothers who give the baby coffee because they like it themselves and feel a mother's impulse to share. But it can hardly be repeated too often that a child's religion is not the same as a grown person's religion. In fact, sometimes it hardly seems any religion at all, viewed from a grown person's standpoint. Yet every child has a religious life, which may develop or atrophy, according to the opportunity afforded it.

We Are More Attentive to Physical than to Moral Training

When we undertake to raise asparagus, chickens, or roses, we devote to the experiment a certain amount of voluntary attention. We become absorbed in seed catalogues and farm magazines, we compare specimens and experiences with our neighbors, we even occasionally go so far as to consult books of authority and successful experts on our particular subject. When we start a crop of children in the home garden, the process is similar. We look about carefully for the best hygienic conditions that we can obtain, we live in the open air, we make friends with the doctor and the dentist and the oculist and the physical trainer, we no longer feel that children's epidemics are inevitable and the sooner ours are exposed the better.

We practise and preach a confidence in the law of prevention as better than cure that has never been so boldly asserted since the world began. We have, as an age, arrived at an emphatic assertion of the goodness and richness of life and the right and duty to enjoy it to the full. We no longer feel a glow of aspiration when we think of physical deprivation and the ascetic life.

Rather are we emulating the ancient Greeks in their desire to attain the perfect form. We go almost farther, for with them physical perfection was a means to an end—and we are making it our end!

Plenty of Style, but No Moral Backbone

And to what good use after all? Only to find we are raising a variety of the *genus homo* tall of stature, broad of shoulder, deep of chest, faultless from the hand of the manicure, the chiropodist, the dentist, and the tailor,—but lacking in the one quality generally supposed to differentiate *homo* from all the other vertebrates—a moral sense, a moral backbone. It is as though the spinal cord were lacking—the motive and coördinating force. As I heard some one express it, we have a beautifully made and ornamented machine—an automobile in fact—but without a driver! As a writer in a current magazine puts it succinctly, "Parents are conscientious and energetic in looking after Tom's teeth and eyes, Mary's hair, tonsils, and nasal passages, but seem utterly unconscious that mental rickets and curvatures of the soul are far more deforming than crooked teeth and adenoids!"

Do you remember the reply that came to the rich young ruler—"Go, sell that thou hast and give to the poor, and follow me"? We can see, now, that the thing the young man lacked is the thing our young people lack, namely, a ruling religious principle in their lives. The Church in all its agencies is alive to it, the institutions of learning through their leaders are seeking for it, the whole spirit of the nation is demanding its practical application in working out national problems. And only just now have we become vividly alive to the fact that it must emanate from religious homes, that all our other social units are but copies of the home, and most nearly approach their ideal when they most fully embody the interdependent relations of the home.

Parents Need to Learn How Children Develop

If its importance, then, is so great, we may well inquire most earnestly how we may make these homes religious, how direct their life and atmosphere so as to train most efficiently in this direction.

Perhaps, having succeeded so well in cultivating our gardens and henneries, and even in raising robust children, we may carry the method on to our present problem. First of all, parents must be intelligent about it. There are even now a few people who have made a success of this thing practically; there are those who have given it thought and study, and their conclusions so far are worthy of consideration by all mothers and fathers. Their books range from very elementary treatments, with reference to the training of very young children, through all ages up to the exhaustive study of adolescent years and approaching maturity. It will not be an impossible task for parents to inform themselves intelligently through such books and others which are sure to be produced, for thought is keen upon the subject.

The curricula of most of our elementary schools to-day are based upon the conclusions of the genetic psychologists, who like the biologists have led us to believe that there is a definite line along which the development of children tends to move—what we term the "recapitulation of race history." On these conclusions is based the choice of studies for various ages. There are times when certain studies may be introduced and splendid response be obtained from the pupil. If introduced too soon, or passed by, the pupil may never gain any advantage from them; sometimes they become positively distasteful.

The same sort of study has been directed to the natural religion of children, and from the conclusions we can see how much we have to begin with and where to begin our training.

The Parent Must Be the Interpreter of Religion to the Child

The principal elements in natural religion may be summed up as follows: Children endow the world with life and personality. They seek a creator and believe in the continuity of existence. Adult religion does not need to implant the fundamentals of religion—the idea of the presence and fact of God and the sense of immortality. In addition to these, the child possesses the two most vital characteristics of religion, the qualities of faith and good will.

Our child, then, has already, when he comes to our care, enough divinely planted instincts to make him a religious man, if only these are cultivated, exercised, fed, developed,—not thwarted or ignored. Ours is the privilege of watching, suggesting, directing at times so that all normal interests may come into activity at the natural and right time.

The parent's place, then, in the work of training in religion is that of the interpreter, accompanying the child in his journey through the world, giving him a key to the language of the universe through the range of daily experiences. And the materials and methods at our disposal for use in this work are suggested for the most part by these experiences. Each day offers countless opportunities for the interpreter to do his work, not merely by words, but by the stronger forces of example and atmosphere. Many parents feel this and are doing all they can individually to interpret eating and sleeping, work and play, to their children from a religious point of view.

The Natural Reverence of the Child

One conscientious little girl had been much troubled to know what to do and say to a playmate whose tongue was continually getting them both into trouble. After the difficulty had been laid before her mother and a satisfactory solution offered, the child said in mingled relief and wonder, "How do mothers always know best?" To her the mother was most truly a voice from God—the only voice she could understand just then.

This incident, from "The Kindergarten Journal," seems to me a good illustration of the trained mother's quickness to utilize an opportunity to awaken real reverence and religious feeling. A three-and-a-half-year-old boy was standing on a high rock in the mountains beside his mother. The mother called his attention to the beauty and grandeur which surrounded them and said, "God made the mountains and plains, the blue sky and beautiful clouds, and God loves the beautiful things He has made." "And does God love little boys, too?" "Yes," said the mother. Neither spoke for a moment, then the child said, "Mother, are you saying prayers?" "Yes, dear," said the mother. "Then I want to say prayers too," and he knelt down there and said a little prayer of thanks to the loving Father.

All Materials within the Child's Reach Are Culture-Materials

The materials at our disposal, then, for training the child in religion are limited only by its experience. All the wealth of culture-material at our disposal may be drawn upon for illustration. And to the parent it will furnish a medium of marvelous clearness to view the universe and his own particular part of it through the eyes of his child. For children are the only absolutely open-minded people we know, and to get back to their point of view is to set many perplexing matters in very simple form.

Culture is defined as the power to enjoy. That surely is a most desirable goal in religion. One of the reasons we are engaged in this study today is because the early religious life of our country was so little a matter of enjoyment that succeeding generations swung quite away from it, and we are now swinging back, with a different emphasis. It is most desirable that the religious life of childhood be joyous and spontaneous—an expression of the development of an inward leaning toward God, not anything superimposed. If practically all the experiences of life are bound up in some way with the thought of God, His goodness, love, care, life will be so pervaded and colored by it that confidence can never be shaken, and religion will become a matter of genuine enjoyment with increasing years, independent of outward form or credal expression,—a natural ripening from the religion of childhood.

Religious Acts as Well as Religious Feeling Necessary

There are certain definite acts and customs which are associated with the outward expression of religious feeling. One of these is the habit of personal prayer—the bedtime prayer of childhood. Some parents feel it unwise to teach a child prayers. But though he may "say his prayer to mother" or "to the pillow" in her absence, the custom still feels a need for expression. The chief object sought is to establish a habit of speaking to God, that when that small voice calls, there may be the disposition and ability to answer. We really need a prayer-book for the home—a guide that will speak in the language and experience of childhood, which so many parents have forgotten.

Grace at the Table and Family Prayers

Another form of prayer is grace at the table. Like any form, it may lose its meaning, but when genuine, and an expression that appeals to children, it serves an even greater end than that of giving dignity to the beginning of a meal. There are many forms which are suitable to childhood, and can be used by the family in concert. Sometimes this custom can be extended to be a sort of brief family prayer, particularly on Sunday morning, when no other time can be obtained for it.

We are told that family prayer is dying out; some lament and deplore, but few suggest a remedy or substitute. I have in mind two families of similar ideals who find the daily worship an impractical plan. Instead, they meet together at one or the other home for the twilight hour on Sunday. Hymn follows hymn as the children's favorites are called for, then some beautiful story, sometimes from the Bible, sometimes from other books, such as Robert Bird's "Jesus, the Carpenter of Nazareth," the reading or repetition of some of the poetry of the Bible, and one or the other father leads the two families in prayer. The children range from three years to seventeen, the grown people represent three generations, but every one of them looks forward with pleasant anticipation to the hour for this weekly family prayer.

The Use of the Bible in the Home

These forms of worship imply the use of the Bible and hymns. Naturally we think of memorizing passages and poems which are especially appropriate for such use. This is a valuable exercise, and a form of worship which includes a brief passage of the Bible which can be repeated from memory, and a familiar hymn, will give more of the joy of participation than one which is unfamiliar. This use of the familiar suggests the special seasons of the year, when family traditions may be observed year after year and the same beautiful songs sung together. Story and song seem closely united on such occasions. There are certainly few more effective means of training in religious ways of thought and expression than by music and hymns. One teacher of long experience with children and music said she could always see the effect in a grown man of singing as a boy in a Church choir—he speaks the name of God with a greater freedom and reverence and affection than the man who has not been so trained. Good hymns go far toward creating the right atmosphere in a home.

The Value of the Story

The story is coming into its own of late years, and homes should have the benefit of its help. The wealth of mythology, legend, fairy tale, and folk-lore is at our disposal to choose from. But none of them can take the place in value of the early Bible stories, particularly when these are told so as to suggest answers to the ceaseless questionings of childhood—Who made the world? Who made me? Where is God? Why cannot we see Him? How can I talk to Him? We need a carefully edited, illustrated, and published curriculum for home reading, something that young children can learn their letters from and read over as they do their Mother Goose and Grimm —not merely "in words of one syllable" but from the standpoint of a child's comprehension. For adolescent years there is already an excellent edition of the Old Testament narrative.

Home Helpfulness as a Part of Religious Training

One of the early desires of a little child is to be useful. In our eagerness to give the children every possible opportunity for development, we have multiplied the so-called advantages, and degraded the necessities. The lessons in music and drawing, gymnastics, school life, clubs, and play, all the avenues of activity that lie ready to our children's feet, are excellent methods of self-expression, when conducted by leaders of the right spirit. But there is nothing that so satisfies the heart of every child, old or young, as the feeling of usefulness. As a matter of fact and experience, there has been no substitute found for the simple cares and necessities of home life. God set the world in families, and no other combination can give better opportunity for sympathy and usefulness.

If parents will set earnestly and intelligently about ordering their households in such degree of simplicity as to give opportunity for the largest possible amount of assistance from their children, leading and instructing them in their tasks, they will find the opportunities for interpreting their environment and securing response in activity constantly increasing. The real satisfaction from such a plan of life is infinitely more than that derived from merely attempting to conform to a conventional mode of living.

The Desire to Serve Is in Us All

There is implanted within us all, the germ of that spirit of service which caused the world-sick courtiers to assume the coarse robes of the friar and go about doing humble deeds—which made Tolstoy lay aside his nobleman's attire and wear the mujik homespun. Every child is voicing the cry of this spirit when he says, "Let me help!" It is the parents' most sacred duty and privilege to direct and develop this longing, and the most natural and obvious way is to direct it first of all to the family comfort. It may mean for the mother the giving up of many pleasant things, and the penalty of more or less physical weariness. But these are not to be considered in the opportunity for close, constant companionship, the sharing of burdens as well as pleasures, the feeling of solidarity and coöperation within the bounds of the home.

Having learned what fatherhood and brotherhood are in their fullest meaning, it will be the natural and inevitable thing for the child of such a home to realize and understand his place in the larger fraternity of the Church, the State, and the world.

Suggested Helps

This is not intended as a complete bibliography, but a suggestion of what parents might reasonably be expected to read.

For Parents, for Point of View

Elizabeth Harrison, "A Study of Child Nature."

Mrs. T. W. Birney, "Childhood."

Kate Douglas Wiggin and Nora A. Smith, "Children's Rights."

Patterson Du Bois, "The Point of Contact in Teaching"; "The Natural Way in Moral Training"; "The Culture of Justice."

Henry Turner Bailey, "When Little Souls Awake."

George E. Dawson, "The Child and His Religion."

H. H. Horne, "Psychological Principles of Education"—especially Part V.

Henry F. Cope, "The Home as the School for Social Living."

G. Stanley Hall, "Adolescence."

Walter L. Sheldon, "Duties in the Home, and the Family."

The file of "Religious Education."

George Hodges, "The Training of Children in Religion."

Containing Material of Instruction

Louise Seymour Houghton, "Telling Bible Stories."

Richard T. Wyche, "Some Great Stories and How to Tell Them."

Edward Porter St. John, "Stories and Story-Telling in Moral and Religious Education."

Robert Bird, "Jesus, the Carpenter of Nazareth."

Alfred Dwight Sheffield, "Old Testament Narrative."

Eva March Tappan, "An Old, Old Story Book."

"The Story of Joseph"—with illustrations by G. A. Williams.

"Twentieth Century New Testament: The Gospels and Book of Acts."

Amos R. Wells, "Grace before Meat."

George Hodges, "The Garden of Eden" and "When the King Came."

Amy Steedman, "In God's Garden."

Sir William H. Bennett and Walker F. Adeney, "The Bible Story Retold for Young People."

TEACHING A LITTLE CHILD TO PRAY

BY

WILLIAM BYRON FORBUSH

"CHILDREN," says Mrs. Mumford, "are not ready for prayer at any fixed period in their lives. In some the instinct of affection and gratitude is late in developing. Bit by bit, in the case of such children, we need to develop the loving side of their nature and to watch for our opportunity to tell them of God. Some children can truly pray before they are three; others not till much later. But the earlier the better, if the prayer is real. Until they can pray themselves we must let them see that we pray for them."

The Importance of Reverence in Prayer

The importance of reverent attitudes is that they readily become to the child the physical expression of the moral feeling.

It hardly needs to be said that kneeling in a cold room is not sacred and that the necessary haste to get into bed destroys any sense of reverence. The child should be alone with his mother when he says his prayers. Charming as is the sight of a kneeling baby, it is an outrage to the spirit of reverence to bring him, as some careless parents do, into the parlor in the presence of guests to say his bedtime petition, or to allow him to be visited or disturbed while he is repeating them.

We have an opportunity to develop the spirit of reverence by the child's contact with the world in which he lives. To bring a little one into a great Church, perhaps a Cathedral, either during a beautiful service or when the sanctuary is empty, and teach him to step softly, to catch the wonder of the height, the depth or the dimensions and to look up with reverence toward the Holy Place, is to give the child an emotional impression that will be far reaching. Even more profound is the child's reaction toward darkness and starlight. Some children who were afraid to stay in bed alone have been entirely reassured by being taken to the window and shown the hosts of heaven, which seemed to them like guardian spirits.

This is a much-neglected element of reverence. It may be called its intellectual side. "It may seem," says Mrs. H. C. Cradock, "at first sight strange to class it with such things as reverence or truthfulness. But it is a habit which so closely affects our whole life, spiritual, mental and physical, that the importance of it can hardly be exaggerated. How can we pray, in after life, with any real force or reality if we cannot 'attend' for five minutes together?"

How to Teach a Child to Pray

The customs of members of the different religious communions differ in regard to the technique of such training. In the home of a pious Roman Catholic the child daily witnesses acts of devotion. Among Protestants the outward signs of devotion are perhaps not so frequent. The method of the mother cited by Susan Chenery in her "As the Twig Is Bent" is perhaps typical.

"When Margery was about two," said Helen, "I taught her to say a little prayer, and had her repeat it every night on going to bed. 'God bless Margery,'—that was all at first; but I showed her how to kneel, and she understood that the prayer was always to come before lying down for the night. Of course, the name 'God' meant nothing to her, and the three words together nothing at all. My only idea was to have her begin to pray so early that it would be second nature to her to say her evening prayer, and, indeed, that she should not be able to recall a time when she did not say it. As she grew older I suggested 'God bless papa. God bless mamma. God bless Frank. God bless Margery,' and this was the form for some time, but was altered to admit of special circumstances."

Helping the Child to Pray Intelligently and Willingly

A well-known clergyman makes the suggestion that it is well for any one who would pray to precede that act by calling to mind a few words of Scripture. So a mother may wisely do with her child, letting it repeat after her some precious sentence or two, appropriate to the time and place.

One mother, cited by Kate Upson Clark, met a special problem in teaching her child to frame a prayer of his own. She met it wisely, as follows: "I found it impossible, when my eldest child became old enough to make up a prayer for himself, to induce him to do it. He was too shy and too reserved to do it. He could not seem to find the words. I meditated upon the matter, and prayed for light upon it. At last I saw that, as the most effective instruction is by means of the object lesson, it was my duty to offer such a prayer as I thought he ought to, until he should learn to do it for himself. Therefore, instead of offering a mere formal and conventional prayer, as I had been used to, I began to offer such a prayer as I thought he would want to, using expressions like, 'when I grow up,' and 'help me to obey my father and mother and teachers,' just as if he were talking himself. The prayer is always very short and plain. As the younger children became old enough to understand, I adopted the same custom with them.

"That they enjoy this little prayer, so simple and so short that I am almost ashamed to mention it, is proved by the fact that they often say, 'Don't forget your little prayer, mamma'; and if I am going out to dinner, or to any entertainment, they say, 'Why, mamma, you can't say your little prayer if you go away and don't get back until we have gone to sleep.'"

This practice is certainly a beautiful one, and if the mother does not always succeed in making her petitions childlike and the little one falls asleep it will in later days be a sacred memory that she used to fall asleep amid her mother's prayers.

The Child's Prayer Should Grow as the Child Grows

Dr. Hodges says: "When the children begin to go to school, the time may be taken as an opportunity to revise their prayers. And the same may be done when they are ready to pass out of the lower grades into the high school. In this way, the deepening and enriching of religion is a natural accompaniment to the progress of their education."

It is a misfortune to allow children to think that petition must be the chief element in prayer. If they think that, they are bound to become selfish. The chief element in a true prayer is gratitude. A spirit of thankfulness, appreciation for daily blessings, is easily inculcated by taking every good gift as direct from the Father's hand and mentioning it as such to the child.

The mother who keeps the thought of gratitude continually before her children will soon see what an effect it has upon their characters in making them happy and more content. Here comes the close relation between hymns and prayer, since a hymn is chiefly a song of gratitude. One mother always begins the day with a hymn of praise. The children are awakened by it, and each joins in as he hears it until all are singing happily.

Helping Children to Pray while They Are in Church

When the child is old enough to attend Church, special care should be taken to instruct it as to the meaning of public worship. At the first, attendance upon such services should be a special reward of merit at home and for good behavior at Church. But in early years the impressive morning worship will have the most potent effect on the child's whole life. On entering the Church, as the organ plays devotionally, the child should be taught to bow the head in worship. At that moment he may be instructed to whisper a little prayer which he has learned at home for the purpose. I suggest this:

> Dear Father, here I am in Thy house, to thank Thee for Thy goodness to me and to all Thy people. Help me as I sing and listen with those who love Thee. Amen.

If there is an opportunity to kneel or bow before going out, the child may say:

> Dear Father, I am going away now from Thy house out into the world. Help me not to forget Thee, and to be always thankful. Amen.

When Children Really Pray on Their Own Account

So strong is the imitativeness of little children that it is often exceedingly difficult to determine, even in the case of the child of six or seven, how far his religion has, even at that age, become directly personal, or whether God is not often a Being to whom access is only possible through some one else. A second-hand relation to religion may be due to the habit of encouraging children to say their prayers at their mother's knee. It may be that entire solitude will help counteract the tendency of letting the mother be always mediator between the child and God.

The child who has been taught that the existence of a personal God is a sure conviction, has a personal religious experience which is both a comfort and strength. A sense of the personal presence of God is not only a comfort, but a support. The child who feels it can be trusted anywhere. "He has within him," says Dr. Hodges, "a defense against evil, and an inspiration to do good. His own, native, independent desire is to please God. He has a talisman of protection and strength which no amount of moral teaching can give him. He has been given a spiritual endowment which will make him rich as long as he lives.

THE HOME AND ITS RELATIONSHIPS TO THE CHURCH

BY

EUGENE C. FOSTER

First, the attitude of the home toward the Church is often either indifferent or critical, rather than frankly loyal. Indifference is born of thoughtlessness; for no thoughtful parent can long be indifferent to an institution which has brought to his home and children so much that is good and safeguarding and uplifting. Criticism is born of forgetfulness; for the parent who remembers that the Church is made up of individuals of which he is (or may be) one, will feel that whatever fault the Church possesses is traceable to himself as well as to others.

Lack of Efficiency in the Church

But, at the same time, the attitude of the Church toward the home is often faulty. Theoretically, when a member of a family becomes an attendant at a Church, the Church relates itself to the entire life of that family. In practice, while the busy minister sees the vantage ground he has gained when a child from an unchurched family enters the Bible-school, and intends to follow up that gain, a thousand cares crowd in upon him, and the family is forgotten or neglected. The failure of the Church at this point is almost universally traced to a fundamental mistake—the lack of lay workers to relieve the over-burdened minister of many of his duties.

But the Church is even more seriously at fault in failing to make the home a partner in the religious training of the children. When a thoughtful English preacher declares that the loss which the home has sustained in giving over the religious training of its children to the Bible-school, makes him regret that the Bible-school was ever established, we are a bit startled.

The Bible-school in its teaching function is in some measure the bridge between home and Church for growing children at least, whatever other function it may have for adults. As such it has a relationship to home as well as to Church. But how seldom it projects itself into the home.

The Responsibility of the Sunday-School and Bible-School to the Home

We have a right to assume at the outset that the home is interested in the religious education of its children. Our present assumption is the opposite of this; and the home is living up to our estimate. Hence I plead as a first step that we expect that the home will assume its rightful share of this work if given a fair chance.

Again, our teaching has not included home coöperation in its plan. But a better era is dawning, and present lesson schemes involve a call upon the home for help in this department. We are in danger of getting discouraged, for the response will not be immediate. The parents of our present generation of children were largely reared upon the "no home-coöperation" plan. They will not quickly change to a better way; and they themselves are frequently so ignorant of the real Bible that they can give their children little help.

I have so far placed the responsibility for better relationships largely upon the Bible-school, rather than upon the home or the Church. This department of the Church is the agent of the whole institution because it is primarily dealing with the child, and because the child is the unit in religious education. The main responsibility is on the school rather than on the home because the school is organized, and the home is not. Through organized educational methods we can reach the school, and through the school reach the home. The school must make the advance.

The Responsibility of the Home to the Sunday-School

But the home owes more than an attitude of interest and lessened criticism to the Bible-school. It owes that degree of coöperation which will send its children to the school regularly and on time, as a matter of course; it owes that coöperation which will refuse to allow social engagements on Sunday or "week-ends" which interfere with the regular religious education of its children. The home owes the school a degree of responsiveness to all reasonable school or class plans which is frequently lacking.

Can these things be expected of the non-religious home? To some extent, yes; probably to a larger extent than we now imagine. We shall certainly get no more helpful coöperation than we look for; our fault as Bible-school leaders has been that we have not looked far enough. A factor not to be reckoned lightly is the love of parents for their children and an intensity of interest in their welfare that is tremendous. Thoughtful parents who make no religious profession recognize the safeguards of religion for their children, and welcome the religious influence.

The home of ignorance or of vice presents another problem. Here we must frequently cease to count the home as an ally, and assume it to be an enemy. But even as an enemy it may more profitably be won to friendship than stung to more bitter animosity. So that here again the responsibility for the attitude rests most largely upon the organized force—the Church, through its arm the Bible-school.

The Need of a Broader Religious Training for Children

The Church, then, should enter the life of its children at more than one point. Primarily the Church's duty is the religious education of its childhood. But it may rightly welcome any agency which will enable it to give its children that religious training in an acceptable way and through a longer series of years. Childhood, especially in adolescence, has interests more varied than religious training, invaluable as that is. The Church's attitude has been: "We give this growing boy religious training, even though he may not want it. The things he really wants he must get elsewhere." Should not the attitude rather be: "We will give the growing boy many of the things he really wants, supplementing the home in its effort to provide social and recreational life for him, but we will see to it that a fine religious training permeates it all; and he will learn that true religion is a part of play and of business and of life itself"?

THE CHILDREN'S SUNDAY

BY

REV. GEORGE HODGES

WHEN the Master of the spiritual life defined the Sabbath in terms of human welfare, He made it a free day.

The purpose of it, He said, is altogether friendly and helpful. "The Sabbath was made for man, and not man for the Sabbath." Thus He expressed a general principle; like the statement, "A straight line is the shortest distance between two points." The axiom provides a test of straightness. If a line starting at one point fails to arrive at the other, or if it wanders on the way, it is not straight. If the weekly festival of rest and religion fails to minister to the well-being of men, it is neither a good Sabbath nor a good Sunday.

The Mistake of the Puritans as to the Purpose of the Sabbath

Any fair discussion of the keeping of Sunday by children must begin with Christ's idea of the day, for this is plainly the determining fact. The Puritans, whose tradition still influences us, had reacted from a Sunday which seemed to them a breaking of the Fourth Commandment. It was a cheerful day, in which people went to Church in the morning, and had a good time playing games in the afternoon. A considerate monarch had so far encouraged these Sunday amusements as to provide a Book of Sports for use on such occasions, to the horror of serious citizens. The Puritans reacted from this situation, and their reaction carried them past the time of Christ, away back to the time of Moses. There they found not only a commandment, but a man stoned to death for breaking it. The man was gathering sticks on the Sabbath day, and the indignant congregation punished him with capital punishment. That seemed to the Puritans an interesting precedent.

Trying to Fit Men to the Sabbath

It was forgotten, in the ardor of the righteous reaction, that the Jews had desired to treat Jesus in the same way. They would assuredly have done so, had they not been restrained by the discipline of Roman law. They accounted Him a Sabbath-breaker, and hated Him in consequence, and finally brought Him to the death on the cross because of offenses among which this was chief. The first time when they held a council and considered how they might most easily and speedily kill Him was after He had healed a man on the Sabbath day. The Puritans went back to a day such as Christ had disallowed. They did well to call it by its Jewish name. It was the Sabbath of the Old Testament. Indeed, they exceeded the Old Testament severity. They took the command, "Thou shalt do no manner of work," and applied it with uncompromising literalness, and made it include play also. They said, "Man is made for the Sabbath," and they tried to fit him to it without regard to his needs or desires. They used the Sabbath as old Procrustes used his bedstead. If people were too short, they stretched them out; if they were too long, they cut their feet off, or their heads. For example, small, restless children were fitted to endless hours of prayer and preaching. It was a painful process. Some children never got over it.

But Children Are Not Forty-five Years Old

The first step towards a right conception of the children's Sunday is a clear understanding of the fact that the Puritans were mistaken. They were honest and earnest, and they were right a great part of the time, but it is not in human nature to be right all the time. Here they went astray. Their Sabbath was not a Christian Sunday. They were remote from the free, natural, and cheerful spirit of Him who said, "The Sabbath is made for man," and who meant thereby that it was to be a holiday of joy, a weekly ministration to human happiness.

Not only were the Puritans in error as to Christ's ideal of the day, but they made the error worse by failing to take account of the children. They took it quietly for granted that all children were forty-five years old, and so dealt with them.

As for Sunday, it was made to suit the habits of staid, elderly people. To such people, it was pleasant to go to Church in the morning and stay through a long service; and in the afternoon, it was pleasant to sit quietly in the house and read a serious book. That was human nature for them; but not for the children. They overlooked the children. They made them behave, or pretend to behave, as if they were sober persons whose hair was beginning to turn gray. No normal child will spend a profitable afternoon reading a serious book. The boys and girls, according to the theory, were compelled to conform to the solemn routine of a grown-up's day, whether they liked it or not, and without considering whether it was good for them or not.

The Sabbath Was Made for Children as Well as Grown-Ups

These two errors of our devout ancestors must be respectfully recognized and definitely abandoned before we can begin to make wise plans for a children's Sunday. We must settle with ourselves that the day is not to be tested by the Fourth Commandment in the Old Testament, but by Christ's interpretation of that commandment when He said, "The Sabbath is made for man," and we must settle also with ourselves that the children's keeping of the day is not to be determined by the rules which are adapted to the habits of their parents. The Sabbath was not made only for man, in the grown-up sense, but for all the boys and girls.

How to Make Sunday Pleasant

Two qualities are essential to the right observance of the children's Sunday, it must be pleasant and it must be profitable.

Of course, it must be pleasant. Otherwise, the religion which sanctifies the day is associated in the child's mind with dulness, and weariness, and restraint. When Christianity came into the world as the "gospel," it came accompanied by all the ministering joys. For the word means "good news." Religion was identified with the attainment of happiness. That is what is intended at the beginning of the Sermon on the Mount, by the repeated adjective "blessed." It means "happy." The Lord says, "I will tell you how to be happy." The Lord's Day ought to be a happy day.

But happiness for children is only remotely intellectual, and still more remotely spiritual. The growing child enters most easily into a physical happiness, which retreats somewhat into the background with increasing years, though it never goes quite out of sight. The relation of such a happiness to religion is recognized not only in Christ's continual acts of merciful healing, but in the frank description of the joy of heaven as symbolized by eating and drinking. Abraham and Isaac and Jacob are particularly described in the Old Testament as having excellent appetites, and the New Testament finds them sitting at the table even in paradise.

Give the Children a Good Meal and a Good Time on Sunday

The Sunday dinner, then, is an important part of the children's Sunday. The day is a feast in the Christian calendar, and is so interpreted to the mind of youth by a bill of fare appropriate to such an occasion. Certain pleasant dishes, certain alluring desserts, certain privileges of the table may well be reserved for the better emphasizing of the day. In prudent families, where sweets are not freely permitted every day, Sunday may be made a time for candy.

Also on Sunday, more allowance than usual may be made for that queer preference in children which makes them want to stay up at night and sleep late in the morning. Why not do both on Sunday?

There may be Sunday books, not necessarily of a religious kind, and Sunday pictures, brought out on that day, to make a plain difference between Sunday and Monday, to the advantage of Sunday. Of course, the ideal achievement is to give Sunday the advantage even of Saturday. And Sunday games? Why not? There is nothing irreverent or un-Sabbath about play.

The Significance of No Work on Sunday

The commandment is not against playing. Work is forbidden in order that men may not be overworked. "You have been slaves," says the commandment as it stands in Deuteronomy, "and now you are to be masters. Remember your old burdens. Do not make your men work too hard. Once every week give them a day off." It is not for the sake of the Sabbath that we are to rest from labor, as if our activity would somehow profane the sanctity of the day, but for our own sake that we may have an easier life.

We ought, of course, to avoid such pleasures as shall bring either unnecessary labor or any disturbance to our neighbors. We are all to have a happy day, free from the care of toil, full of the innocent joy of life, for which we may be grateful every week to the beneficent arrangements of religion.

Why Forbid the Children to Play on Sunday?

We have forbidden the children to play on Sunday in deference to a tradition for which we have not been able to give a reason. They have asked "Why?" and we have answered, "Because it is Sunday." And they have inferred that religion is hostile to the pleasures of children. Sunday comes once a week to cloud the sun. It is a rainy day once a week, when the children must stay indoors. It is worse than a rainy day, because they may not defend themselves against it by making sunshine on their own account. And when the children complain, we have no satisfying answer. We feel as foolish as the mother who said, "Remember, Henry, when mother says, 'because,' she means 'because.'" Why should the children be forbidden to play on Sunday? Only on account of a lingering shadow of a theory about that day which we no longer hold.

It is well, however, to make a difference between the Sunday games and other games. Certain toys may be kept for use on that good day. Naturally, the games will be of a quiet kind. Not because noise is profane,—one of the psalms says that the Lord likes it, if it be a "joyful noise,"—but because noise disturbs the rest of older persons who are keeping a day of peace. The children are to learn that a part of all good joy is thoughtfulness for others. It is one of the lessons of the children's Sunday. Thus the pleasant day is made profitable also. The day of rest becomes a day of religion.

How to Make Sunday Profitable

The most obvious occupation of Sunday for the purpose of religious profit is attendance at the service of the Church. The service is not so long now as it used to be, and in most Churches is increasingly liturgical. The day has passed when Cotton Mather and his contemporaries prayed for an hour and a quarter, and then preached for an hour and three quarters. The only physical relief in this protracted session was the singing of a hymn between. Now the service is full of down-sitting and up-rising, and children are interested in it. Not, indeed, in the sermon. A mother writes to ask advice about her small son, aged seven. He is by nature a reverent and religious lad, but he is also by nature active and restless. As the sermon progresses, he whispers, "Mother, how much longer?" Mother says, "Fifteen minutes." And again, "Mother, how much longer?" Mother says, "Ten minutes." When at last mother is able to guess that the end of the sermon may be expected in five minutes, the child sighs and smiles. This takes place every Sunday. The best advice under the circumstances is to let the boy go out before the sermon. Sometimes a pastor with a gift for talking to children will preach a five-minute sermon just for them, and then after a hymn they are dismissed.

Send Children to Church as Well as to Sunday-School

The Sunday-school, excellent as it may be, is not to be made a substitute for Church attendance; partly because it does not offer opportunity for that exercise of worship which is the most important part of the divine service; partly because it does not bring the children into relation with the life of the Church, and does not sufficiently represent family religion; and partly because it tends to remove the Church permanently out of the scheme of life. That is a procession of ill omen which marches through the streets of a Sunday morning when the children, dismissed from the school, pass the Church doors and go home. They are forming the habit of staying away from Church.

The good Sunday-school perceives that its function is to bring children into helpful relation with the Church. Even those whose parents are indifferent are encouraged to attend the service. Some account is taken of their regularity and their reverent behavior. The aim of the school is to prepare the children for Christian usefulness. The parish of the near future is being trained in these classes. Citizenship is being Christianized. Young people are being brought forward into loyal membership in the religious society.

Some Profitable Sunday Occupations in the Home

The Church and the Sunday-school solve a great part of the problem of making the children's Sunday profitable. The reading and study of the Bible are assisted by the need to prepare lessons. The best time for such preparation is Sunday afternoon or evening. The wise parent will assist in these exercises, reading and studying with the child, and finding abundant opportunity for that theological discussion to which many children are naturally inclined. The eternal questions will be asked, and may be answered. The simple ethics of daily life will be suggested by the conduct and misconduct of patriarchs and kings. The children will be encouraged by homely examples of the striving saints, falling into failure and getting out again.

Reading and walking are two of the most pleasant and profitable occupations of time for properly constructed persons. They are excellent features of the children's Sunday. If there is reading aloud in the family, so much the better. Much is gained, also, if the walking includes the parents with the children. The father who is busy all the week has here, on shining Sunday afternoons, an opportunity to become acquainted with his family. Out they go into the country roads, and find themselves in the aisles of that universal Church whose dome of blue rests upon the round horizon. Not the preacher only, but the heavens also declare the glory of God. And these sermons are in a language which the children know by nature. Their pleasure in the fields is prayer and praise. And they know,—no matter what the higher critics say—that God walks beneath the trees.

Then if the day ends with the singing of hymns and the benediction of quiet music, it ends well. The children are better for it, and happier. It is the Lord's Day—sacred to Him who took the very little children in His arms and blessed them, and who looked into the eyes of youth with sympathy and love.

MAKING THE BIBLE REAL TO THE CHILD

BY

REV. THEODORE G. SOARES

[EDITORS' NOTE.—This is the first simple paper, in the editors' knowledge, in which recognition is made of the fact that some parts of the Bible are more interesting, and therefore more valuable, than others to young people. The writer not only states this fact, but tells just what those parts are, and suggests what is a sensible attitude toward the Bible for the parent to assume who would teach it to his children. The article was originally intended to apply to boys, but its statements are generally true of girls.]

Understanding the Bible as a Child's Book

OF course, we understand that the Bible was written by adults for adults. It was not written for boys. It has throughout an adult religious interest. Much of it, however, belongs to a very simple stage of religious development, not far removed from that of the boy himself; and much of adult religious experience, after all, is not strikingly different from that of youth. It is on these two grounds and to the extent that they hold, that the Bible is real to the boy.

A most important consideration, however, is to recognize that we have not to do with a book but with a literature, and a literature of very many strata. Our task is to appreciate the difference between those strata, and to determine in which of them the boy can live a real life.

It does not need much discussion to determine what kind of literature the boy needs for his religious development. It must be such literature as will capture his imagination, will help him to see where greatness lies, will stir him to feel that there have been mighty movements in the world towards great achievement—movements which continue and of which he is to be a part. The material that we offer to him must touch his experience vitally. It must seem utterly real to him; it must ring true according to his sense of reality. To such the boy will respond. He needs also what will develop reverence. Before what is high, and true, and at the same time simple, he bends with respect.

The Elemental Moral Value of the Bible

What, then, is there in the Bible for the boy? It is easy, of course, to make a case against the Bible. We may say that it is a Semitic literature; its language, its figures, its background, are different from ours. It is a book of miracles. In the Bible, God is always in the marvelous. The question is asked whether the boy shall learn that God is only in the wonderful and that difficulty is to be overcome by miracle. These are the objections that are easily made against the Bible, and some of them, of course, have weight. Yet it is a marvelously human book. Much of it seems as if it might have been written yesterday. We open its pages and read of those conditions so alien sometimes to our modern interest, and then, of a sudden, we come upon tales that stir our hearts, for they speak to our elemental needs—needs that have not changed with the centuries. And these points of contact are not only for adults. Boys find them also. But boys are impatient, their highest encomium upon book or play or enterprise is, "There is something doing every minute." The material that is in the Bible for them must not be separated by material which is foreign to their interest. They must have that which has continuous interest.

Ecclesiastical Matter of Little Interest to Children

Let us begin with the Old Testament. A large part of the first seventeen books of the Bible is story material. We have here the stories of the beginnings. We have the tales of the heroes as they were handed down from generation to generation. We have the old stories of the movements of the peoples from the days of the nomad to the times of national settlement. Besides these older strands of narrative, we have the stories of the kingdoms of Israel, and the stories of the later Jewish community. The first three elements in this narrative material, contained in the books of the Hexateuch, Genesis to Joshua, came down for centuries by oral tradition. We have them now in our Bible in three forms. In the latest, the form in which the stories were told by the priests, the interest is ecclesiastical. Everything in the old history is of concern to the priests, as it has to do with the origins of the ritual and priestly service.

Here is the long story of the covenant of circumcision, the elaborate details of the institution of the Passover, the extended enumeration of the ecclesiastical arrangements of David, the many chapters devoted to the preparation of the material for the temple. None of this is of interest to a boy. In a scheme of religious education, it belongs very late; it belongs to the subject of the history of religion. It cannot be made real to a boy. We shall spoil both the boy and the material if we make the endeavor. But these stories that were told later by the priests were told earlier by the prophets. In the South Kingdom some great prophetic souls, with literary skill of extraordinary fineness, gathered up the old folk tales and told them again with moral purpose and religious feeling. In the North Kingdom a similar process was carried out.

Narratives and Biographies the Young Folks Will Enjoy

We have to-day in the Bible the interwoven stories of these two prophetic narratives. Sometimes they are duplicates and a little confusing to a boy. Sometimes there are differences of statements difficult for him to reconcile. But when we take one of these prophetic stories or the other, or, so far as they are complementary, both of them combined, we have a rich, vivacious narrative of great men, living their simple life on a great stage, meeting their moral problems often with victory, sometimes with defeat, displaying on the whole a magnanimity that stirs the imagination and captures the admiration. A moral boy will respond in altogether healthy fashion to such great tales.

A critic of our religious educational system wrote me some years ago, when I was engaged in the preparation of a book on the heroes of Israel, suggesting that it would be well to substitute modern heroes for the bigoted old Jews. Well, Jewish bigotry came later than the time of most of the heroes, but that may pass. There is, of course, everything to be said for the study of modern heroes, but who has written epic stories with the charm and power of the prophets of Israel? It is much to be wished that we could secure modern biography as brilliantly executed as that of Joseph, of David, of Elijah. But even if we could have all our heroes pictured in such fascinating fashion, our boys would still find a unique inspiration and delight, and therefore a reality, in the stories of the great men of Israel.

Interest of the Jewish History

The stories of the Hebrew kingdoms and of the Jewish community belong to the later boyhood of the high school age. Studied at the time of historic interest and in connection with the historic studies of the day school, the significant drama that was played upon the stage of Palestine will be very real to boys. It is probable, moreover that the material of the first chapters of Genesis would better be presented at this age, when it may be studied in comparison with the cosmogonic material of the other Semitic people. The Jewish history should not stop with Nehemiah, but should extend through the interesting four centuries that have been so inappropriately styled the Four Centuries of Silence. It should especially include the brilliant story of the Maccabees.

Are the Prophets for Young People?

A large section of the Old Testament consists of the sermons and orations of the Hebrew prophets, intensely practical, concerned with the immediate social and political condition of their day. These orators, statesmen, reformers, have left us material of the highest moral and religious significance. In the later high school age the political and social situation, which is the background of the prophecies, might be made very real to a boy, and the essential message of the prophets might be understood. But the prophecies as we have them in the Bible are not adapted to boys. They are altogether too difficult reading. Their very brilliancy and poetic beauty, their fine Oriental figures of speech, the rapid transition of sentiment, make them exceedingly difficult to follow, except by the trained literary student. If the prophets are to be made real to the boy, their stories must be retold, with a culling from the prophecies of those fine passages which are within his literary appreciation.

The Law and the Rituals Do Not Attract Children

Returning to the first six books of the Bible, we find there, in addition to the stories already discussed, the great common law system of the Hebrews. That body of legislation is the ancient Semitic customs revised and lifted into larger significance by Moses, edited again by later prophets and adapted to the needs of the simple agriculturists of Palestine. With the exception of the great Decalogue and some few simple moral and charitable commandments, this material is away from the interest of the boy. It belongs in the studies of national customs and comparative jurisprudence, very much later than the age of boyhood. It is altogether an adult interest. The simple facts of the introduction and significance of the laws are all of this material that is necessary for the boy's understanding of the history.

In these same six books, and also in the books of Chronicles and Ezekiel, we have the complicated ecclesiastical and ritual system of the

Hebrew temple. As already suggested regarding the priestly material in the stories, this belongs to the history of religion, a recondite subject, one for advanced students, and not at all for a boy. Just enough understanding of the temple and sacrifice and priesthood to orient him in the reading of the stories that interest him is all of this class of material that can be made real to him.

Adapt the Psalms to the Boy's Experience

The Old Testament contains, mostly in the Book of Psalms, but also elsewhere, the songs of the temple. It is the anthology of Hebrew sacred poetry. Lyric poets have never sung sweeter than the psalmists of Israel. There is that in a boy's nature—that strain of sentiment, which he will not confess, and upon which one must not intrude—which will respond to lyric poetry when it is within his experience. The fine psalms of praise, the simple songs of faith, the hymns that breathe the great hope of good times coming—these may be made real to the boy. It is well to remember that the psalms were written during the long period of tyranny and oppression, when the "enemy" was a very real factor in the Hebrew life. He was not a personal enemy, he was the social enemy, the rich tyrant of the poor; he was the national enemy—the braggart and bully, who tortured the people of God. The cry of the oppressed people is reëchoed in the psalms. Perhaps we are not anxious to make this real to the boy. It would be better to wait until the social passion shall make him feel the clash of right and wrong, and thus appreciate the cry of vengeance of the psalmist. A prepared edition of these psalms, that will leave out the execrations, will be more real and religious for our boys.

And then there are songs that speak out of an experience of gloom and struggle that is deeper than a boy knows. It would be healthier if he did not learn those songs until the harder struggles of later years make them more significant.

Eliminating, then, the psalms unadapted to boyhood, and editing those that are within his experience, we might have a boys' song book containing half a hundred of the beautiful, rhythmic songs of Israel's greatest poets, and these should be a permanent possession in the memory of our boys.

Some of the Proverbs Appeal Strongly to the Young

There were three classes of teachers in Israel, the priests, the prophets and the wise men. We have already suggested that the priestly material is not adapted to boys. We have further suggested that the prophetic sermons, though difficult in their present form, may yet be made real to boys. What, then, of the teachings of the wise men? These are found in the Bible in two forms: first, practical; second, philosophical. The practical teaching of the wise men is for the most part in the Book of Proverbs. These short, polished, brilliant sayings, in which the wisdom of the shrewd Hebrew sages has come down, appeal very strongly to the practical sense of the boy. The picture of the sluggard turning over for a little more sleep while his vineyard goes to ruin, will take hold of the youthful imagination. The excuse of the laggard who was afraid to go out in case he might meet a lion, can be made very real to the modern master of excuse-making.

But not all of the proverbs are available for boys. The poetic imagery is not always simple enough. The moral problem is not always such as they will meet. The book ought to be edited, eliminating the proverbs that are obscure or unsuitable, bringing together those of similar meaning, and arranging the whole for easy reading. A boys' Book of Proverbs that would be perhaps about half of the present collection would be an admirable text-book.

The Philosophical and Apocalyptic Writings Need Adapting

The philosophical writings of the wise men are altogether beyond the boy's experience. The problem of suffering in the Book of Job might be made real to him, but it is scarcely worth while. He had better wait for that. And the splendid poetry of the book will mean more to him when he has arrived at a more advanced literary appreciation. The problem of skepticism in the Book of Ecclesiastes is altogether foreign to the boy's need. The poetical picture of old age in the last chapter might be learned as a poem, but its connection with the argument of the book had better wait for adult years.

There remains to consider the Book of Daniel. The stories of the first chapters belong to boyhood, but what of the complex imagery of the latter part? It is quite clear that in its present form it is too difficult for the boy to read. But a simple explanation of a literature that pictures great conquering nations as savage beasts, the beautiful faith in the coming of a kingdom to be symbolized not by a beast, but by a man, might easily help to a finer understanding of a real, if simple, philosophy of history by the high school student. This means that the apocalyptic material must be retold, to become thus real.

Some of the Gospels Have a Large Place in Children's Lives

Let us pass to a consideration of the New Testament: We have first the synoptic gospels—the story of the words and deeds of Jesus. It is a significant fact that to many boys Jesus is not a real hero. He seems almost a negative character to them. They think of Him as one who suffers rather than as one who dares, and conquers, and achieves. They do not understand Him as a teacher. Much of His teaching is beyond their appreciation. The synoptic gospels are not easy reading for young boys. The discourse material is especially difficult. We have evidently been misled by the simple beauty of the parables and their picturesqueness of illustration into the supposition that they are really material for that age of childhood which loves illustration. This is to lose sight of the very important fact that a parable is an analogy, and an analogy is a somewhat developed form of reasoning. We ought to give to young boys the stories of Jesus as the one "who went about doing good," to use the fine expression of the boy-like Peter. For young boys, therefore, a story of Jesus made up from the three gospels, with some narrative material from the fourth, should present the great Hero, whom they would admire and love. For the high school age, the three gospels are great religious material, but the emphasis should still be on the loving service and loyalty of Jesus rather than on the teaching of sacrifice.

The fourth gospel, which to many a Christian of experience is the choicest piece of writing in the world, is not a boys' book. It is too contemplative. The long discourses, so wonderfully revelatory of Christ, are too difficult for him to understand. The Gospel of John may add its contribution to the history of Jesus for the high school boy, but its profoundly spiritual teachings had better remain for a later time. This is not to say, of course, that some of the noble and beautiful expressions will not become a part of that permanent acquisition which the boy preserves in memory.

New Testament History Interests Those of High School Age

The first part of the Book of Acts is the story of the Church. It has often been included in the hero material because several of the apostles play an important part, but in point of fact it is not boy heroism which they accomplish. The writer of the Book of Acts used his material to show the development of the early Church, and as such it is useful to us. It will belong, then, to the later high school age, in which we have placed the historical material of the Bible.

The same thing may be said of the second half of the Book of Acts, so far as the history in which Paul plays the prominent part is concerned. But this is other than ordinary history, because the writer of the Book of Acts was a friend and companion of Paul. He was an eyewitness who could describe with extraordinary vivacity the stirring deeds that he saw. There is, therefore, a story of Paul the Hero. The tireless traveler, the conqueror of crowds, the winner of friends, the orator before tribunals, the hero of a shipwreck, may be made very real to a boy. The man Paul who fought a good fight, finished his course, kept the faith, ought to be one of the boy's heroes.

The Rest of the New Testament

The letters of Paul are not material for a boy. A representative of a publishing house, largely interested in a special system of religious education, asked me some time ago rather pathetically whether I did not think the letters of Paul could be made interesting to a boy. The form of the question is almost sufficient answer. We do not want to *make* things interesting. We want them to *be* interesting. Paul is concerned in his letters with the doctrine and disciplinary matters that belong to a very much later stage of religious interest. A boy ought to understand something about Paul as a letter-writer, something about a few of the great problems that he met; and he ought to be acquainted with a few of the splendid passages like the thirteenth chapter of First Corinthians, and the description of the Christian panoply in Ephesians. He ought to read and appreciate the letter to Philemon. But it would be better to wait until the college years to appreciate the wonderful interpretation of Christ that Paul has given us in his correspondence with the Churches.

What has been said of Paul's letters applies even more strongly to the general letters. They have not even the definite historical situation which makes it easier to understand Paul's letters. We can use a few great passages, of course, as gems of spiritual expression, but the letters as such are not real to a boy.

What has been said of the book of apocalyptic in the Old Testament applies equally to the Book of Revelation. Most of it is altogether too difficult for a boy to read. But if the story of its origin and character be told and some of the great descriptions of the Roman oppressor be inserted in the narrative, and then the wonders of the New Jerusalem be shown to be words of comfort to the martyrs under persecution, the book may be exceedingly real to a boy's imagination.

Moral Difficulties in the Bible and How to Meet Them

The question will arise whether we are to include in our boy's Bible the stories that are on a lower scale of morality than that on which we live. Shall we admit the narrative of Abraham's denial of his wife, of Jacob's deception of Laban, of Samuel's slaughter of Agag, of Esther's bloody revenge? Shall we include in the New Testament the stories of the cursing of the fig tree, and of the death of Ananias and Sapphira, both of which are at least difficult to explain to a boy? Probably wise discrimination ought to be used. Such stories on a lower plane of morality as lead easily to expressions of right moral judgment may be exceedingly useful. It may be a good thing for the boy to see the pettiness of the magnanimous Abraham, when he denied his relationship with his wife, and he may learn that we cannot judge well of a man by a single deed.

Narratives of deception and revenge may help us to explain the growth of moral conception, and the boy, seeing that he belongs to a later stage of ethical development, may realize his greater obligation. Those stories which create a moral difficulty, either because the requisite moral distinctions are not evident in the text, or because it imposes too great a tax upon the teacher to make the adult point of view clear to the boy, should be vigorously omitted. For example, the grounds upon which Samuel fell out with Saul cannot be made clear on the basis of our present narratives, and we would do much better to summarize the facts.

Our Own Attitude toward the Bible

Above all, the frankest possible attitude must be assumed. If a boy does not think a thing right he must be free to say so. The biblical authority must never be imposed upon him. The Bible can only be real to a boy if it appeals to his own moral judgment. Narratives which would confuse his judgment, although perfectly clear to an adult, are not good religious material for him. Especially must we avoid allowing the boy to come to the conclusion that God can do things because He is God which would not be right for a man.

Another question that is fundamental concerns the miracles. Of course, they occasion difficulty. The elaborate explanations which the adult may understand are beyond the appreciation of the boy. Yet the miracles are interwoven in our biblical narratives. They supply much of the vividness and picturesqueness of those beautiful stories. We should emasculate our Bible if we should remove the miraculous. The great desideratum is again that there shall be perfect frankness. There is no necessity for a leader of boys to raise skeptical objections. Often the vivid imagination which the boy has brought over from childhood makes him revel in tales of the wonderful. A careful teacher ventured to suggest that Samson possibly did not slay quite a thousand men with the jawbone of an ass, but the class resented the limitation of their hero. "Oh, I guess he could kill a thousand," said one boy. The young mind is often in that same naïve stage in which the primitive Hebrew stories arose, and the two then come naturally together.

But there must be no strain upon the boy's credulity. He must be free to say what he thinks about any narrative. A lad came home from Sunday-school and asked his father if he had to believe a certain story. The wise father answered him: "You don't *have* to believe anything. You believe with all your might those things that you know are true, the things that appeal to your heart and make you feel that you must believe them. Then you should understand that these beautiful old stories have been told to us by very imaginative people and have come to us from the long ago. We take them just for beautiful stories that help us to understand our duty." A wise use of the miracles of the Bible with boys may remove hereafter the possibility of that cheap skepticism which is so unfortunate a characteristic of superficial manhood.

What Versions and Editions Are the Best?

If any such treatment of the Bible as I have indicated is to be carried out, it is evident that we cannot always use the Bible in its present form as a single volume. The prophetic narratives are to be separated from the priestly; the stories of the prophets, the songs of Israel, the pregnant sayings of the wise men, and the visions of the books of Daniel and of Revelation are to be retold and adapted; and the stories of Jesus and of Paul are to be prepared from the New Testament writings for younger boys. We need, then, if the Bible is to be made real to boys, to have it in a series of books, with single columns, good type, without marginal references; the material should be presented with simple chapter divisions, having brief and appropriate headings. In short, the various portions that boys are to read should be made as readable as their favorite literature.

An important question relates to the language that is to be used. Shall we use the classic form of the King James version as it is still preserved in our modern revision, or shall we translate it anew into twentieth-century English? I feel the force of the argument for the latter method, and yet I plead for the classic form. I believe in the beauty of the English style. The boy has much of the poet in his nature. Occasionally an obsolete word or an obscure expression might be changed, but I believe a boy can read this simple classic language. And it will prepare him for his larger use of the Bible in maturer life. I should hope that all this rearrangement of biblical material would only prepare for a later appreciation of the Bible as we older Christians know it and love it.

In summary, then, I believe that the Bible will become real to the boys as they feel the significance of the great lives, the great deeds, the great devotion and the great hopes which the heroes of the faith present to us; and to the older boys as they appreciate the history full of movement and meaning that has led to the formation of the Christian Church. And if we give them wisely a boys' Bible that comes within their experience, they will later come to feel the reality of that larger Bible which we elders find to be the lamp to our feet and the light to our path.

THE CHILD AND THE SUNDAY-SCHOOL

BY

FLORENCE SEARS WARE

WHAT is there about the Sunday-school that children love? Think back into your own childhood a bit, you who had Sunday-school training, and then go with me into a Sunday-school of to-day. Its methods may be very different from the ones which you remember, but its loving spirit is the same.

Here is a group of four- and five-year-olds gathered in the most attractive room of the Church building. It is a light room, with carpeted floor, pictures hung on a level with child eyes, a blackboard and piano, low chairs so that little feet may touch the floor. There is a sand table at one side, and a low table near the teacher with interesting things upon it.

A Typical Sunday-School Service

Then there is quiet music from the piano, and a simple song of greeting, which includes children and teachers, visitors and mothers, and even the pastor who that moment steps in the door. There is a greeting to the "birthday child" in his chair with its special bow of ribbon. Then, after speaking to one another, these little ones are led to speak to the One whom they cannot see or touch, but who loves little children and hears them when they speak or sing to Him —God, the loving Heavenly Father. Then comes the offering, and an informal circle talk. All unconsciously the stories of the previous Sundays are reviewed by song, Bible verse, and pictures. There is an eagerness to help, as one child makes marks on the blackboard for a bird's nest, and another adds dots of blue for the eggs. Some draw nuts like those the squirrel eats, and another repeats the verse, "Your Heavenly Father feedeth them."

Then all sing a song of the Father's care. It is easy to guess from pictures and song that there have been stories of the loving Father's care for His creatures, and it seems natural that another story—new to-day to the children—should be of the same Father's care for "A baby in a basket boat."

What the Primary Department of the Sunday-School Is Like

In the next room to these little ones there are gathered children from six to nine years of age, in the Primary Department. Boys and girls are in separate classes, seated in low chairs around tables. Here again are light, pictures, blackboard, piano, a song-roll on which words of songs are printed. The children draw on sheets of paper the wheat, a bag of flour, and a loaf of bread. You will know from the drawing the shape of the home loaf, at least! They talk with the teacher of the Heavenly Father's good gifts of food, of the growth of the tiny seed into wheat; then of the bread to make them strong.

Step back to the next grade—the seven-year-olds; for in this room we find three grades, with yearly promotions as in day-school. We find lessons suited to child needs and child development, a definite series for each year. The children turn to the little picture to be colored, with the verse about praying printed beside it. It is a picture of three children, praying,—a little American child, a Dutch child in baggy trousers and wooden shoes, and a little Chinese girl. As the coloring is done, they talk of the One who hears all children pray.

If we pass to the next group, the eight-year-olds, we may find them earnestly discussing a very real story of two very real boys who returned good for evil, as did David to the sleeping king—their Bible story for the day. Here we find song, scripture, prayer, services of welcome, and birthday remembrances. There may be a story, binding together the teaching of the lesson, or, it may be, teaching a new song.

Description of a Good Junior Department

In the next room are the active, busy Junior boys and girls—those from nine to twelve or thirteen years old. Every one is at work, every one interested. Four grades are here, with regular promotions and different work, to meet the needs of each year. We are in a school, you will observe, where there is a "Course of Study." It is not one lesson taught to-day, and another to-morrow, with no connection or relation, but there is a definite beginning, and the lessons lead somewhere.

These boys and girls are not taught as were the little children whom we first saw. These love books; indeed, sometimes it seems as if they devoured them, so eagerly do they read! So the Sunday-school is teaching them to know and to use the greatest Book. They are interested in geography, in day-school, and at the same time Bible geography is here made as fascinating. They love hero stories, so they are taught through hero stories from the Bible and from missionary literature. But even these missionary stories have in them truths for daily living in boy and girl lives. The Sunday-school of to-day is not for children only, neither is it the "Children's Church." But for our present purpose, let us consider only the part of the school in which we find the children—those departments already visited.

Coöperation between Home, School, and Church

We shall do well to remember that what we have seen is only a part of the real school. For not all the school work is done on the Sabbath. It may be a weekly story-hour, or a sewing-school or club. It may be a mothers' meeting, where parents and teachers meet to help each other in their work. It may consist of post-cards, letters, telephone calls and personal visits, by which absentees are cared for, and those sick, in need, or indifferent are helped. Indeed, the activities of the Sunday-school both for the pleasure and profit of the children themselves, and in work for others, are too numerous to mention.

Of what good is all this, after all? Why would not the child be as well off without the Sunday-school, especially if he is in a home where religion is a practical, everyday affair? There has been a tendency on the part of parents to say to the day-school, "You shall care for the mental training," and to the Church, "You shall care for the spiritual training of my child." There is, however, to-day a very real and in many ways a very new coöperation between home, school, and Church, in the upbringing of children. Nevertheless there are too many homes where there is no true religious training, where Bible stories are never told, and prayer on the lips of their parents is never heard by the children.

What It Means to a Religious Home

The average Church-going parent, if asked why his small son went to Sunday-school, would probably hesitate, stammer, and answer, "Why—why—I did, you know—and a child is expected to. I suppose it's the proper thing!" He does not consider "why" any more than he does "why" the boy goes to day-school at the proper age. But let the parents think about it for a little, and they will give you a variety of answers more or less thoughtful.

"He learns about the Bible in a better way than I can teach him," says one. "I want him to hear Bible stories, and I never could tell stories!" says another. "I like him to be with other children, and there are none in our neighborhood," replies a third. "For the friendships she will form," is the same thought expressed for an older child.

"It keeps them out of mischief for a part of Sunday at least, and I know where they are," may not be a high motive, yet it is one to be reckoned with! "It gives a certain definiteness to my own religious teaching at home," reports a mother, while another explains: "Sunday-school teaching reinforces the teaching of the home, and it is a good thing to hear some one else say just what mother has been trying all the week to insist upon."

One father summed it all up tersely, "I take my boy to Sunday-school for his own sake and for the sake of others." He went on: "He's a missionary already, for in his one year of

Sunday-school life he has brought into the school two small boys who had never been there." "Couldn't you teach him at home yourself?" the man was asked. "I do," he replied, "but the Sunday-school emphasizes that teaching, and puts it in another form. He needs a community spirit, too, which the Sunday-school gives him. He needs to worship with others." "Might he not do that at Church?" "As yet Church does not mean much, except for the 'feel' of it," the father replied. "In Sunday-school this child spirit is led devotionally with others. Just now, the Sunday-school is helping him to grow to the Church service."

PARENT AND CHILD

BY

RABBI STEPHEN S. WISE

THE question with which we are dealing is not a Jewish question but to it, none the less, we have, as it were, a Jewish answer to offer. Some of Israel's gifts to the world may be challenged, their originality disputed, their value denied. But nothing less than the malign spirit of falsehood will contest the truth that the home in Israel, the family life, was at one and the same time an achievement for Israel and a service to the world. The Greeks made the family the unit of life in name; Israel made the family the cellular unit of life in fact, its organic center. True are the words of Uriel Acosta: "Tief in ihrem Volke wurzelt der Zauber der Familie."

Without being guilty of chauvinism, one may claim much touching the surpassing beauty of the home in Israel, its transcendent splendor even in the darkest days of the dark ages that have never ceased for Israel since Christianity began. Never was parental love more tender and solicitous, never was filial piety more reverent and gentle, than in the Jewish home. By one of the chance felicities of diction, the house or home of Israel is the classic Hebrew name for the Jewish people. Touching its own homes, Israel held firmly to the faith unless the Lord build the house, they labor in vain who build it. Poor and empty is the home, however rich and full, if God dwell not therein. Rich and blessed is the home, whatever its outward circumstance, in which God dwells. Thus the rabbis well said: The law which has no parental home is not a law, that is to say, even the religious and moral law derives its highest sanction within the circle of the home.

The Inspiration of the Jewish Mother

It was no miracle that the angel of death passed over the houses of Israel in Egypt, for death could not touch the imperishable life which had preserved itself amid the wrongs and sufferings of bondage to the Pharaohs. The angel of darkness could not enshadow the homes illumined by the undimmed light of Israel's life and longing. And of the home, the mother was ever the bright particular star, its ministering angel, its consecrated priestess. Israel's sages at times referred to the mother as the home, and the alphabet was exhausted by the poet of the acrostic thirty-first chapter of Proverbs, as he sought to portray the graces and virtues of the mother of the home. "Unto us a child is given" was the joyous acclaim of the Jewish home at every birth scene, for the mother knew that she might have the unutterable joy of bearing and rearing a child that might prove to be the Messiah-deliverer of the people of Israel. Napoleon inspired his army by saying that every soldier carried a marshal's baton in his knapsack. Every home in Israel believed itself to be the possible birthplace of the Messiah.

What inspiration to motherhood lay in this hope! As a result, though one child did not inaugurate the kingdom of heaven, Israel's sons and daughters together gradually became the builders of a kingdom of inward peace and content, which the world without could not shake. In his essay on the Child in Jewish Literature, Professor Schechter has said that love and veneration went out to the child in peculiar measure, because it was believed to have been born to the honor of God and that its mission was to glorify the name of God on earth.

"Geboren soll es wehren
Zu Gottes Ehren."

Isolation Aided in Home-Building

For centuries and centuries the pristine beauty of the Jewish home remained unmarred, as a result of the circumstances which immured the Jew within the Ghetto walls. He knew not the myriad distractions which have always told against home-building. The home and the family-life were made the beneficiaries of the enforced isolation of the Jew, who bestowed upon the home all his watchful interest and loving solicitude. Unknowingly distilling the soul of goodness out of things evil, the Jew made his home his world. Without narrowing his outlook upon the world outside, the world of his own home was broadened and deepened. So sweet was the Jew's use of adversity that, shut up in the Ghetto to fester and to perish, the Ghetto-home preserved Israel alive by so fostering the sense of kinship and solidarity that Israel was enabled to stand with Coriolanus-like dignity and pride in the face of banishment by the Christian world.

It was no fiction of Heine that the crouching, humbled Jew was transformed into an unbending prince in the light of his own home, viewing its little less than miraculous potency of transfiguration. Because every man knew how to draw up an indictment against this whole people, the family life, which is but another name for parental tutelage, braced every man to meet the responsibility of bearing upon his own shoulders the burden of the world's scorn and contumely without stooping to hatred and without shrinking into sullen acquiescence. The home sustained the hearts of Israel with some such counsel as that of the English leader to his insurgent followers: "Know you not that men may call you the scum of the earth and all vile names, but there is no power on earth that can make you so save just yourselves?"

Will the Razing of the Ghetto Threaten Home Influence?

We always buy our blessings at a price, and the bitter price paid for the blessings of razed Ghetto walls threatens to be the breaking up of the home, which stood fast within these walls. It were infinitely to be regretted if the emancipation of the Jew presaged his release from the thrall of the ennobling Jewish home. Israel could endure any loss more equably than the loss of its home influence and its home values. If in the past Israel has been perpetuated by the home, it is not less true that the future of Israel depends in large part upon the wisdom with which Israel maintains all that through the ages was best in the home. It was the home that saved Israel and kept Israel worth saving. It was the family that made Israel's life worth living by lending worth to the life of Israel's sons and daughters.

The Sacred Trusteeship of the Parent

The whole duty of the parents is summed up in the word of the Psalmist: "Lo, children are an heritage of the Lord." If children are a heritage of the Lord, then the parent is a trustee, and "trustee" has been called "the parents' most significant title. . . . Each parent a joint trustee for this living miracle. . . . It is a vast dignity, the greatest conferred by nature. . . . It is a vast responsibility, the weightiest with which man is burdened. For the parent is God's vice-gerent and visible representative on earth." The essential quality of a heritage imposes the necessity of transmitting it unimpaired and unlessened in value. This holds true of a heritage of material things, such as money, lands, which must by reason of its peculiar nature be so safeguarded that it shall not be wasted nor deteriorated, but rather bettered and heightened in value.

Children are a heritage of the Lord, so that parents are trustees of a divine heritage. Divine? Yes! say those who have looked into the eyes of a child, thrilled by the intimation of immortality it conveyed, by the embodied earnest of divinity. From God comes the heritage, whose trustees we are. To God must we pass on the unique and divine trust,—to the Godlike. "We parents cannot teach more of God to our child than we have incarnated of God in ourselves." Heaven lies around us in the infancy of a child: the parent owes the child not less than it brings. A heritage from the Lord! Only in the measure in which the child brings God into the lives of parents can parents bring the things of God into the life of the child.

CATHOLIC CHILDREN'S MORAL TRAINING

BY

REV. RICHARD H. TIERNEY, S.J.

THIS is an age of long words and short thoughts, a pretentious age sadly deficient in elements that make for high ideals and noble aspirations. Nowhere is this seen more plainly than in the realm of morals and religion. On all sides there are cant expressions, nebulous thoughts, loose morals, and little or no faith. It is not within our scope to discuss the origin of this sad state of affairs, but it is pertinent to remark that though many sin, yet many more are sinned against. They have been neglected in youth, and have grown up abnormal of soul and devoid of proper moral principles, or else imbued with false standards of conduct, the latter evil being worse than the former.

The Catholic Church is greatly concerned with this condition of affairs. As a consequence she is insistent that *her* children shall go forth to the battle of life fully equipped to withstand the seductions of the world, the flesh and the devil. She leaves them in no doubt about their duty or the manner of accomplishing it. She teaches each and every one of her disciples a clear-cut, consistent system of ethics and religion, pointing out at the same time the way in which her doctrines are to direct man's daily actions.

The Religious Education Which the Church Gives to Children

At the very dawn of reason the child is impressed in simple fashion with the supernatural origin and destiny of its immortal soul. It is made to realize that this soul has come from God by a special creative act, and will return again to God, for weal or woe, according to the manner of its life upon earth. Naturally such teaching emphasizes the necessity of an upright life. This accomplished, there is a foundation for a moral system.

How does the Church upbuild this system in the soul? The first step in the process is the inculcation of a correct idea of morality itself. Morality is nothing more or less than the conformation of conduct to the will of the Supreme Lawgiver. Hence, in the ultimate resolution, to train a child in morality means to teach him to do that which God commands and to avoid that which God forbids. Clearly, such an education embraces many elements. The details of the law of conduct must be unfolded, a sanction must be assigned, a motive for observing the law must be given, and an efficient means of keeping it must be pointed out.

The Basis of Catholic Moral Training Is Religion

In the Catholic view morality is based upon belief. A thing, a plan, a system must be approved by the intellect before action will follow. In other words, the intellect must first apprehend the truth and present it to the will as good; only then does the act become possible. Such is the lesson of experience and psychology. In view of this, faith is of supreme importance. Indeed, in the present instance supernatural faith is indispensable. Besides emphasizing the sanction of the moral code which is eternal reward or punishment, it puts before man the love of God and the fear of losing Him, as a motive for the observance of the aforesaid laws, and it furthermore accentuates certain means of keeping the law, prayer, namely, and the divinely instituted sacraments.

The Catholic, then, rejects as insufficient and even pernicious all systems of morality that are not intimately connected with religion. And justly so. The very best of the many species of "lay morality" ignores the primary fact that man has a supernatural destiny which is attainable by supernatural means only. In consequence, the motives suggested for conduct are pitiably inadequate and misleading. Sometimes the motive offered is fitness; then again, it is patriotism, or utility, or self-respect. In any case it fails to furnish a suitable sanction, and more often than not is identified with man himself, thus leading to supreme egotism and selfishness. Such in briefest outline are the Catholic notions about a moral system.

How Children Are Trained in a Catholic Home

The agents of training are twofold: the home and the school. And since, as we have said, morality and religion are inseparable, the means employed for education in morals are distinctly religious. The Church never ceases to remind parents that children are given into their care to be trained for God. Morality is insisted on primarily for His sake. The old and rather crude phrase, "drinking in faith and morals with the mother's milk," reminds us how natural are the *usual* methods by which the first lessons are imparted at home. The Catholic parent does not theorize about the matter: there is no need of this.

Doctrine and practice are clear and stable; traditional if you will. As soon as possible the child is taught simple prayers expressive of love and reverence for God and entire dependence upon Him. Then the fundamental notions of right and wrong are inculcated. True, the process is *at times* mechanical; nevertheless, it is justified by conditions and the results obtained. Even at this early age a motive for a good life is constantly kept before the child. Sometimes it is formulated in the sentence: "God does not like it," and oftentimes it is expressed by saying that "God will be displeased with you!" Thus the Creator, the norm of all morality, and His compelling will become a fundamental part of the child's thought.

As is clear, such a process of training teaches the principle of obedience to God, so that from a tender age both the necessity of subduing the will and profound respect for authority are inculcated. Thus the soul is prepared for future culture.

Early Teaching of the Church's Tenets

At the age of five or thereabouts, the child is taken to Mass; at this time, too, it learns through the Sign of the Cross the existence of a Triune God: the Father, Who is the Creator; the Son, Who became a little Child and died on the Cross to save man from sin and from its effects; and the Holy Ghost, Who is the Spirit of light and love. As is plain, the young mind has no intellectual appreciation of all this, other than that which comes of accepting truth on authority. Nor is intellectual appreciation sought at this stage: that will come later. For the present all that is desired is an atmosphere of piety together with some perception of the fact that there is a God, Who demands of us righteousness according to set principles.

As the child grows in years its parents unfold to it little by little, according to their capacity, the doctrines of the Church; at the same time insisting that their offspring be faithful to its obligations, to prayer for instance, and attendance at Mass and the sacraments. And as example is the best of all teachers, the Church lays great stress upon the absolute duty of the parents to live a godly life, that the child, in imitation of them, may put on the spirit of God. So much for religion and morality in the home.

How Children Are Trained in a Catholic School

The method pursued in the school, though perhaps more minute in details, does not differ much from that of the home. As in the home, so in the school, great pains are taken to make the "atmosphere" of the classroom religious. This accounts for much of our success with the pupils. Over and above this the Church insists that instruction in religion and science go hand in hand. In other words, religion, and hence morality, have a place of honor in the course of studies. This is sane pedagogy. There is a vast capacity for effective training in religion and morality; they touch the imagination, the intellect and the will at many points, drawing out powers that otherwise would be dormant. Then, too, man is not a creature of earth: his destiny is not the dust but heaven, God, a supernatural end obtainable by supernatural means, by religion in short. For this reason alone, if for no other, every child should receive a training in religion. This is the pupil's right and the parents' duty. The teacher partakes of this duty. He carries out the will of the parent in this matter. This he does in a triple way. First of all he teaches a graded course of religious and moral doctrine, from the catechism, from the Scripture manuals and kindred volumes, more or less advanced in matter and method according to the age and capacity of the pupils.

Besides this, every teacher is supposed to watch over the morals of his scholars, removing obstacles to virtue, suggesting motives for uprightness and furthering in all legitimate ways the religious interest of those committed to his care. Since prayer and fidelity in frequenting the sacraments are powerful helps for the observance of God's law, their importance is insisted on in a thousand ways. The young people are told that of their own power they cannot observe the law, and they are sent to God for light and strength.

The Emphasis That Is Placed upon Prayer and the Sacraments

That they may not be fitful in the performance of this duty, an effort is made to promote habits of prayer. Classes are opened and closed with prayer; the child is taught to pray in time of trial and temptation, is urged to make frequent use of the sacraments of Penance and the Holy Eucharist. Preparation for these sacraments is minute and solemn. In the course of the preparation and at other times, too, nothing is left undone to impress the young soul with the beauty and sublimity of virtue and the hideousness of vice.

Those not in sympathy with our system and method find it hard to realize why we stress the use of the sacraments so much. The reason of our attitude is the nature of the sacraments themselves. They are means of grace, channels by which God communicates His gifts to us, instituted as such by Christ Himself. Penance cleanses the soul from sin and strengthens it in good resolve; the Blessed Eucharist is the Bread of Heaven, at once a medicine and a food for weak and sinful souls, and a food for clean, strong souls too, to build them up into a higher and a still stronger life.

The Greeks of old attributed the strength and valor of their great hero to the fact that he had fed upon the marrow of the bones of lions; the spiritual strength and valor of our children are due to the Body, Blood, Soul and Divinity of the "Lion of Juda," hidden beneath the sacramental species. Once the child has received the Blessed Eucharist he is urged to approach the Holy Table every day, thus to dwell in thought and aspiration high above the passions of men.

Teaching a Literal Heaven—The Choosing of Patron Saints

There are other religious practices also among Catholic children which are fruitful of good morals. To a Catholic heaven is a vivid reality, not a far-off, vague abstraction. Our heaven is the home of angels and saints, with whom we can and do communicate by prayer. Children are taught this doctrine, are told that in heaven there are boys and girls like themselves to whom they can talk, whom they can imitate, with whom they will one day live before the face of their common Father, God. Boys and girls choose from the throngs of these elect, patrons, models on whom they strive to pattern themselves, attempting to reproduce in their own souls the virtues that have made the saints glorious in heaven. For instance, the Blessed Mother of God is recommended for her spotless purity, St. Joseph, the foster father of Jesus, for his loyalty to the Christ, and so on through a long list of men, women, and children conspicuous for heroic virtue.

The Stress upon Reverence and Purity

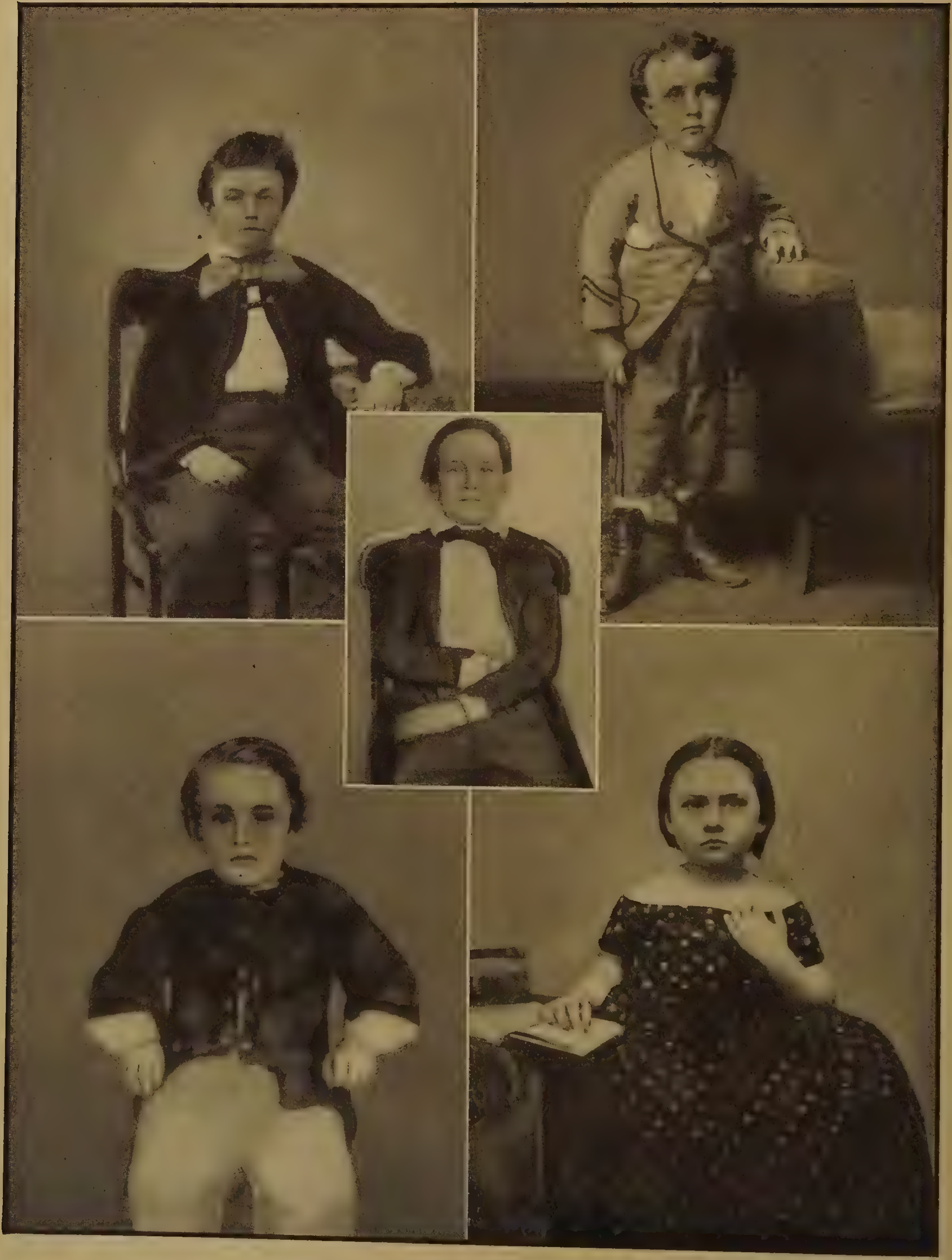
This training is by no means vague and general. Methods are adapted to particular needs; emphasis is put upon those virtues most required on account of the child's station in life or by reason of the need of the age. In other words, the Catholic teacher, recognizing that vices vary according to accidental circumstances, uses the best available means to meet the exigencies of different cases. This age is noteworthy for its lack of reverence and for its lust. Hence double insistence is placed on the sacredness of authority and the necessity of personal purity.

The child is taught that authority is from God, and must be shown a respect in keeping with the dignity of its sacred origin. Personal purity is extolled; unchastity is condemned and the highest motives are urged for the cultivation of the former and the rejection of the latter. And, be it noted, that Catholic pedagogy has no respect, but rather a positive aversion, for sex-hygiene and kindred topics. Our teachers accomplish their purpose not by expressing the ugliness of vice in a crude and dangerous fashion, but rather by showing forth the sublimity of virtue; by helping the child to form lofty ideals; by teaching it to form habits of prayer and so on.

The Endeavor Is that the Child Shall Will What Is Good

This system of moral and religious training is not extrinsic and repressive. No one realizes better than the Catholic teacher that neither child nor man can be dragooned into virtue. All good training is self-training, a growth from within, expansion, not suppression, the cultivation of virtue rather than the mere avoidance of vice. Hence, at the very beginning of the pupil's career the teacher strives to get the child to act for itself. Motives for good conduct are suggested and made as attractive as possible; the pupil is directed from act to act, until at last habits of virtue based on sound, accurate knowledge are formed. This is the consummation desired. The pupil goes forth to the battle of life reasonably assured of victory, which is salvation in Christ, the aim of all Christian education.

From daguerreotypes and photographs lent to the Society.



OLD-FASHIONED CHILDREN—II

O trees, and hills, and brooks, and lanes, and meadows, do you know
Where I shall find my little friends of forty years ago?

PERSONAL CONDUCT AND CHARACTER

1. Good Manners

THE BOY'S MANNERS

BY

LUCY ELLIOT KEELER

> *"For manners are not idle, but the fruit*
> *Of loyal nature and a noble mind."*

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation said recently about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or who had no opportunities, but to a young college student with ambitions it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger, recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful way. Of course the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up at the collar and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

What Natural Kindness and Frankness Will Do

The boy has not been in society a great deal. He has not learned orthodox selfishness. His "How do you do?" as he looks straight in your eyes, is speech in itself. It gives you a general impression that you are worth knowing, that the weather will soon be better and your luck go up. He is just as amiable to his family as to visitors and strangers. His entrance into a room seems to change the whole complexion of the company. An Englishman visiting us once laughingly said the boy could dispel a London fog with his cheerful laughter. He positively cannot be easy at the table until his neighbors are waited on; a chair is torture if he thinks any one else is less comfortably seated. He would not interrupt to let loose the wittiest or the most timely remark ever invented. He may learn to do so some day—after he has made his hundred thousand! but it is doubtful. The expression of his kindliness may become confirmed to popular usage, modified, but the spirit which prompts the expression will only grow with his years.

He visited a school-friend the other day, and the friend's father wrote us that Robert not only seemed to enjoy every minute of his stay, but made the whole family feel that he did—which is a great thing in a guest. "He lost no time in concocting a pet name for each of us; and had the funniest little finger-touches of graceful and affectionate recognition for any service done him."

Do not misunderstand, boys. You may be truly unselfish and yet not have this boy's prize. You may wish to do things for others, and yet feel that you do not know how. The only way to learn is to try: to hesitate for no feeling of bashfulness, but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.

The Courtesy of Great Men

Sometimes it helps to dwell on others' methods of self-expression. I like to recall Professor Jowett of Balliol, who had been criticizing an essay by one of his pupils. Feeling that he had hurt the other's feelings he rose from his chair, lifted the teapot very high and sent a long stream of amber tea into a cup, exclaiming, like Socrates, "Now I will give you some tea, O my good friend!" Socrates' courtesy was charming.

By permission of Fleming H. Revell Co.

Phaedo noted the gentle, pleasant manner in which Socrates regarded the words of young men, his quick sense of the wound inflicted by his argument, and his ready application of the healing art. "How I wish," he said to the young Agathon, taking place next to him at the table, "that wisdom could be imparted through touch. How much I should prize sitting by you."

Young Tennyson visited the aged Wordsworth and was delighted when the older said, "Come, brother bard, to dinner." He felt ashamed to pay Wordsworth compliments, but at last, in the dark, the shy young fellow said something about the pleasure he had had from Wordsworth's writings; and the old poet took him by the hand and replied with expressions equally kind and complimentary. Tennyson himself once called upon Mr. Hawker, the Vicar of Morwenstow, who received him hospitably but did not like to ask if he were the poet. After lunch they walked along the Cornwall cliffs and the Vicar pointed out a cascade, "falling like a broken purpose." The poet's face lighted with pleasure as he exclaimed, "You are quoting my lines!" In this pretty fashion did Hawker learn that he was entertaining the Poet Laureate of England. It is interesting to know that it was probably then and there that he introduced the Arthurian cycle of legends to Tennyson's notice, with the "Idylls of the King" as a result.

"Always Look Cheerful and Good-Humored"

Plutarch says that a poor laborer, seeing everybody give a present to King Artaxerxes, and having nothing himself, ran to the riverside and took both hands full of water and came and offered it to him. The king was so glad of it that he sent the man, in a cup of gold, a thousand pieces of silver.

"Always look cheerful and good-humored, Gambetta," said the diminutive, octogenarian Thiers of France; "don't forget that, Gambetta. It will prove of more use to you than you imagine." True. Gambetta converted many a foe into an adherent by means of his smile, his grasp of the hand, and his happy words.

Wilberforce took his children to see the Cossacks at the barracks. They had been so worried by curious intruders that they could not bear to be looked at. But when they saw Wilberforce's friendly countenance, even the roughest of them, who looked as if he had never smiled in his life, unbent his ebon brows and relaxed the muscles of his iron face, and when Wilberforce finally took his departure the Cossack kissed his hand.

The Value of Good Manners

Hazlitt had few friends. His manners were not good. He shook hands like a fish. His temper was uncertain and his heart was cold. People miss oh! what opportunities, what kindness, what wealth of good-will because their hearts are lazy, not opening and responding quickly at the moment to the moment's touch. It is often the want of consideration that makes us fail, not want of will to do right.

In the Philippines, the children have classes in what is called "urbanidad"—manners on the road—public conduct taught like arithmetic. Indeed, politeness is not so much what we owe to others as what we owe to ourselves. *Noblesse oblige,* runs the old French motto; and the Italian is not unlike it: "Cap in hand never yet did a man harm." "Manners Maketh Man" is the motto of Winchester School. Learn it by heart, boys. You want to be agreeable as well as useful members of society. A good manner is a solvent to work with; a power to combine alien forces. It is a great part of morals itself.

THE GIRL'S MANNERS

BY

WILLIAM J. SHEARER

A GIRL'S manner is her own way of being and doing. It is the outward expression of herself, the true indicator of her culture. The charm of a perfect manner is in its simplicity and naturalness. Formal behavior, the careful following of complex laws of etiquette, may be only the body of courtesy. Until a gracious manner has become instinctive it has no real charm. To be naturally sweet and modest and graceful, one must have a sweet and modest character, full of grace. To have a bright and cheerful manner, one must have a glad and sunny disposition.

Every womanly grace may be acquired by any girl who has strength of mind and patience of soul; but steady labor will be necessary to transform voluntary and conscious obedience to the rules of etiquette into involuntary and unconscious elegance of manner.

The Penalty of Foolishness and Insincerity

Nothing betrays ignorance and foolishness more easily than manner. A person of accurate judgment has only to meet you on the street or in a public conveyance, has only to hear you speak once or to glance at your ways of sitting, in order to estimate you at your actual value. One can scarcely walk a few blocks on a city street, or take a short ride in a trolley-car, without seeing several young girls with lovely features and graceful forms spoiled in effectiveness by rude and foolish manners. Longfellow once spoke of such young women as having "more charms of person than grace of mind, more admirers than friends, more fools than wise men for attendants."

Girls, study your own ways. Do you meet every one you know with a sincerely courteous manner? If you do, every face must brighten as you come near. No person on earth is indifferent to the charm of real courtesy. Children recognize sincerity and see clearly through shams even more readily than their elders do. Are you loved by all the children who know you? Then real courtesy must be deep-rooted in your heart.

In a perfect manner fine reserve must balance easy expression, and no consciousness of either must be apparent. Too much reserve will cause you to grow narrow, self-absorbed, and exclusive; too much expression will invite unpleasant freedom and familiarity from slight acquaintances. There should be *no excess* of either reserve or expression. An artificial manner is the worst of any in the world; it is but the flimsy, ineffectual mask of a selfish and conceited hypocrite. There is no way so charming as the way of being *real.*

Whittier beautifully describes a woman of perfect manner:

"Her air, her smile, her motions, told
Of womanly completeness;
A music as of household songs
Was in her voice of sweetness.

"Not fair alone in curve and line,
But something more and better,
The secret charm eluding art,
Its spirit, not its letter;—

"An inborn grace that nothing lacked
Of culture or appliance—
The warmth of genial courtesy,
The calm of self-reliance."

Refined Manners Conceal Physical Defects

"This is poetry," you say. Yes; and every sweet, quiet, obliging girl is a living poem, breathing gladness and blessing in the home circle.

No physical defect can interfere with the charm of the happy girl who possesses true culture. Though her outward appearance should be ugly yet her sweet courtesy would attract love and appreciation from the best and noblest of the earth. The elements of womanliness are reverence, self-control, calmness, firmness, gentleness, quick sympathy, loving consideration, ready tact, quiet helpfulness, candor, cheerfulness, modesty, and sweetness. Most of these attributes were long ago combined and made apparent by Raphael in the one womanly look which he gave his Saint Cecilia.

Every girl should feel grateful that she may hope to be a woman; and she should begin early to cultivate the graces of a woman; not the whims and foibles of a selfish, vacant-minded female, but the helpful, beautiful ways of noble womanhood.

PERSONAL APPEARANCE AND HABITS

BY

WILLIAM J. SHEARER

EVERY one who respects himself and deserves the respect of others, will be extremely careful in his personal appearance and habits. He will wish to be free from all untidiness and uncleanliness, from all eccentric and offensive tricks in his actions. He will wish his voice to be agreeable and his speech correct, refined, and free from affectations and mannerisms.

The Virtue of Cleanliness

Many young people are careless in this matter, and the carelessness of youth, if not corrected, becomes a disgusting exhibition in age. Dirty hands and finger-nails, uncared-for teeth, a dingy skin, frowzy hair, are not seen in good society, whatever excuses there may be for ignorance, or poverty, or drudgery in grime. Neatness has been called "the elegance of poverty."

One of the first things to learn is the proper care of the body: to bathe frequently; to brush the teeth thoroughly night and morning; to keep the hands clean and the nails neatly trimmed and free from a "mourning" border; to brush the hair well daily, and to arrange it neatly. One cannot be too scrupulous in removing all soil gathered in work or exercise. Good health will be promoted by cleanliness; personal comfort will be secured; attractiveness will be added. Besides, cleanliness may improve moral qualities. The maintaining of a scrupulously clean exterior will often react favorably upon the mind and character.

Appropriateness in Dress and Care as to Personal Appearance

Slovenliness in dress is a grievous fault, akin to uncleanliness of body. A boy with soiled collar, cuffs, and handkerchief, or none; with unpolished shoes, spotted clothes, and necktie missing, or on askew; with his hat over one eye like a rowdy, or on the back of his head like a rustic, does not promise well for the future. The business man would look him over, and pass him by as not likely to be worth a trial. The poorest can be tidy; clothes of cheap material and well worn can be cleaned and mended.

A habit that cannot be too strongly condemned is the wearing of unsuitable finery for ordinary occasions and work, as that of a school-room. A young girl bedecked in rattling bangles, showy trimmings, and cheap laces and silks, often the worse for wear, is not a cheering object for a teacher to contemplate. The teacher knows from the dress, the frivolity, and the lack of good breeding, the mental dulness with which she will probably have to contend. Finery is not for the wear and tear of work and travel. The simplest materials and styles are the best for such purposes.

Every girl should give a proper amount of attention to her dress. She should study suitability to climate, to occasion, and to her own individuality. It is her duty to look as well as possible. She should see that all articles of dress are put on neatly and firmly; that she presents from her hair to her boot-tips a "well-groomed" appearance; and she should consult her looking-glass sufficiently to secure such a result.

No girl, except a vain simpleton, will think continually about her appearance and clothes. When once she knows she is properly dressed, she gives the matter no more attention but turns her mind to other, more important things.

Offensive Personal Tricks

Some personal tricks are disagreeable even to mention, but careless people are so often guilty of them that it seems necessary to enter a protest against such habits.

Scratching the head, or continually feeling of the hair, or face, or neck; inserting the fingers in the ears or nose; picking the teeth; biting the finger-nails, are all tricks which are anything but pleasant to see. Some of them are likely to be injurious to the offender. A few minutes before the mirror would show how such things look, and perhaps would help to stop them.

Spitting, one of the most disgusting habits, should be avoided whenever possible. Most uncleanly, too, is the trick some have of wetting the fingers in the mouth to turn the pages of books or to deal out cards. Cleaning or trimming the nails before others is highly improper.

Tricks of Awkwardness

When one is seated, the feet should be kept on the floor. The hands, too, should be kept quiet, not constantly twisting or handling things, and all drumming with the fingers should be avoided. Many boys have a most awkward trick of standing with their hands in their pockets, or of leaning up against any convenient support. This gives evidence of a lazy, feeble character. Another trick which is very tiresome, and indicative of mental weakness, is constant giggling, or laughing and smiling when there is nothing to laugh at. "A gentleman makes no noise; a lady is serene," wrote Emerson. It is a sentence to be borne in mind.

Care and Training of the Voice

The care and training of the voice is a most important matter. Nothing can exceed the charm of a beautiful voice in speech. Few things more irritate the nerves of listeners than an overloud, or rasping, or nasal tone. If the voice is naturally discordant, it can and should be trained till its worst qualities are eliminated. To cultivate the voice, to use it properly, will keep it from becoming worn and cracked, and will add much to one's attractiveness, influence, and usefulness. It will keep the throat in better condition, and render it less liable to disease. A low chest-voice should be used in speaking. All talking through the nose is intolerable. Screaming to people at a distance, scolding in a high-keyed tone, are not only inflictions on all within hearing, and an evidence of ill-breeding and coarseness, but they are also an injury to the voice and the delicate muscles of the throat.

Voice and Speech Indicate Character

The voice and the speech reveal, as nothing else can, the real culture of the person speaking. Speech should be deliberate, but not drawling. Too rapid speech is likely to cause confusion both in the thought of the speaker and the understanding of the listener. A drawling tone is exasperating. Speech should be distinct, the vowels receiving their full force, the consonants unblurred, and the dropping of final consonant sounds carefully avoided. A careless, indistinct enunciation gives as bad an effect to speech as untidiness does to dress. The standard pronunciation of words should be sought out in good dictionaries and used; all affectation and eccentricity should be studiously avoided.

The words chosen in speech should be simple and clear; a use of long words when shorter ones will do, or of roundabout and swelling phrases to express plain ideas, is a mark of affectation. "The highest outcome of culture is simplicity," said Emerson; and this is especially true of speech.

Abuse of Slang

As high-flown expressions in conversation denote affectation, so excessive or ill-timed use of slang words and phrases denotes coarseness, lack of refined associations, and a poverty-stricken vocabulary. Much of the slang in use is objectionable in origin. Most of it, no matter how bright and picturesque it may have seemed at first, becomes utterly meaningless by repetition.

Courtesy of the Playground and Recreation Association of America.

WRESTLING—BASKET-BALL—BASE-BALL

And still as each repeated pleasure tired,
Succeeding sports the mirthful band inspired. . . .

2. Short Talks to Boys

BY

LUCY ELLIOT KEELER

IF I WERE A BOY

The road is through dolor and drear, over crags and morasses;
There are shapes by the way, there are things that appall or entice us;
What odds? We are knights; and our souls are but bent on the riding.
—Louise Imogen Guiney.

"AUNTY," said a gentleman who had just learned that the youngest son of his colored cook had been appointed stenographer to a large manufacturer, "tell me how you have brought up your children that each one of them has become so good and useful a man."

"Oh, honey," was the reply, "that's nothing. I hadn't no education and I could only teach them three things—just three things I taught them: their prayers, and their manners, and to work!"

If I were a boy I should not throw that black Aunty's recipe over my shoulder. I should tuck it into my most get-at-able pocket, along with my knife and watch and the dearest wishes of my heart. I should pray for rectitude of mind; practising virtue, not sanctimoniously, but with a laugh and hat in hand; and I should get down to hard work.

Filling in the Outline

We come into this world only sketched out. If I were a boy I should try to fill the outlines in high relief instead of with a flat wash. The object of life is to be something and make what one is effective; to go on, not to stand. I should look forward to becoming a strong, self-reliant, sociable, practical man of affairs, learning by early experience to rough it with equanimity and cheerfulness. In an age of cushions and armchairs and dainty food I should make myself indifferent to physical comfort. An easy berth in life brings no lasting satisfaction.

If I were a boy I should not rest content with "silent example." I should not only refrain from muddy talk, but I should let my associates know that I did not wish to hear it. I should not merely speak truth myself, but I should openly deprecate moral jugglery wherever I found it. I should remember that goodness is the accompaniment and cause rather than the rival of success; the great saints of history having been, without exception, distinctly wise, strong and kind.

Get Acquainted with Your Family

As all the good a man can do depends on how much influence he attains over the minds of others, I should try to avoid being uncouth or ridiculous in my speech or manner, since that tends to efface the impression which I might otherwise make. And since, as Stevenson insists, the finest action is the better for a bit of purple, I should cultivate charm of manner. The polish lessens none of the supporting power of a beautiful pillar.

If I were a boy I should get on intimate terms with my own family. I should be more of a chum for my father, coming into touch with his business and his sports and his hobbies; more of a confidant and knight for my mother and sisters; more of a jolly chap to my older brothers, and more of a beau ideal for the little fellows.

If I were a boy I should cultivate ideal friendships, remembering that heaven itself can be nothing but the intimacy of noble souls. No generous boy ever lived that had not some admiration for another: let that admiration rest on a real foundation. I should not be a snob, and snobbery works two ways. I have heard men called snobs because they associated with the rich and cultivated. Such critics fancy that they voice manly sentiments, as though possessors of wealth and rank forfeit all claim to simplicity and true-heartedness. It has been well said that beauty of character is just as common and just as uncommon among people of wealth and position as it is among ragmen. "A man's a man for a' that."

Know Good People and Good Books

I should consider intelligent persons whom I meet as my natural prey, and make use of them in a manner not only convenient to myself but agreeable to them. Even in books I should keep in the company of gentlemen. Where can finer examples be found than Don Quixote and Sir Roger de Coverley and Colonel Newcome? In the world of books it is no disgrace to be a tuft-hunter. Wherever a book is accessible I should take it in my hands. Although I may only open

---

By permission of Fleming H. Revell Co.

it and glance at the title-page, still my relation to it will be quite different from what it was before I set eyes upon it. I should learn more poetry by heart, stirring verses of the sea, with legends and lays. These will keep alive the bird in one's bosom. Plain common sense, even in the form of scientific accuracy, goes astray unless it walks in the company of the imagination. Poetry and music and acquaintance with nature can give points to higher mathematics. Suppose the three hundred heroes at Thermopylæ had paired off with three hundred Persians. Would it have been the same thing, asks Emerson, to Greece and history?

Goethe said that nothing is more significant of a man's character than what he finds laughable. If I were a boy I should not laugh feebly at what I know to be wrong; nor deprecatingly at what is pert and cruel. A sunny disposition is a blessing; but still better is the courage that enables one to frown on whatever is unkind, unjust or unholy in word or act.

What an Education Means

If I were a boy I should remember that my future would hinge on my early education. A large number of the occupants of the winter resorts along the Atlantic coast are business men under forty years of age who have made fortunes. Most of them lack college training, and the resources of rest and recreation afforded by a love of literature. Had they been able, like Theodore Roosevelt for instance, to turn their minds from the cares of business to books or the arts or contact with the earth, they could have weathered the strain. If boys would only remember that what they really work with is not their hands but their brains, they would not imagine that time spent in cultivating their brains is thrown away.

If I were a boy I should dawdle less over my studies and my work. It is folly to take five minutes for work which you can do in three. Thoroughness is a very beautiful trait; but there is a spurious thoroughness which absorbs itself with all manner of useless details. Perseverance, too, may be perverted—as in the manufacture of ropes out of sand. Nor is elaborate equipment of dress or time or place essential. Thackeray laughed at a traveler in the East who wore about his stomach two brace of pistols of such exquisite workmanship and finish that a sheikh robbed him merely for the sake of the pistols!

If I were a boy I should learn to "live down" jokes and calumnies; and to bear slights with the dignity of silence. To go back over a dispute or to demand explanation is to live in a sewer. In sports, I should play for the game and not for the stake. I should not brag of anything, even of my limitations. Some men proclaim: "I cannot sew on a button; I cannot make a cup of coffee; I never could drive a nail;" seemingly pluming themselves on their incapacity.

And It Is Never Too Late to Improve

If I were an Old Boy I should waste little of the precious time remaining in regrets for my misspent youth. "Can a man improve after forty?" some one asked Professor Jowett. "I am long past forty, but I mean to improve myself pretty considerably, I can tell you," was his vigorous response. One President of the United States, Millard Fillmore, never saw a copy of the history of his country or even a map of it, until he was nineteen. His father's only books were the Bible and Watts's Hymns. But he arrived.

Finally, if I were a boy I suppose I should just be a boy. Most of the day I should be absorbed in sleeping or eating or grinding at my school-books or doing errands or thinking of the girls or playing vigorously or loafing luxuriously. Only in rare, fleeting moments, perhaps, would the ambitions of coming manhood take seed and spring before my eyes. Those rare, fleeting moments, then, I should cherish and make fruitful. Not all God's acorns come to oaks, but here and there one.

THE MISTAKE OF MUDDY TALK

High be thy hope, my child, and pure thy dream,
Laugh and be glad—have leisure to be good.
—A. C. Benson.

"That reminds me of a story," said one of a group of men, looking around furtively—"as there are no ladies here."

"No, but I am," promptly responded a young fellow, as he turned on his heel; "and you need not tell me any story that you would not tell to your mother." Each individual encourages or discourages. This young hero did both.

"I have never needed a second ducking," he said, laughingly, to an older man who spoke to him afterwards about his manly act. "I went to school, when a boy, where a unique rule was in force. The principal told the boys that whoever wrote or drew anything improper on the walls needed cleansing, and that the others must take him to the pump and wash him well, after which he would be expelled. Once the principal asked the fellows if they had ever exerted their privilege. They laughingly replied that they had, three times, but the culprits had begged so hard to stay in school, and promised so solemnly not to offend again, that they had not been reported. Well, I was one of the three!"

The Clean Speech of Great Men

Who can gauge the value in our hot American life of boys trained to such purity of word, and who dare to shake out their unsullied banners? They would be laughed at? Oh, sometimes. Sneak thieves, doubtless, laugh at you for not pocketing available teaspoons; but the great majority of decent people, even men who themselves transgress, will like and respect you the more for it. Every place and company has its type of manhood, but ancient Rome and modern Paris, England and America, agree on the decent tone. Cato, for instance, said he took as great heed of speaking any uncomely word before his son as he would have done before the vestal nuns. Woe to the guest at Daudet's table who might venture on some risky illusion. The Frenchman's looks grew black, and dexterously he recalled the forms of politeness—"those pleasing frontiers, standing on which one may see everything so long as nothing appears to soil or degrade."

Once at an Oxford dinner, some old companion ventured on dangerous ground. "Shall we continue this conversation with the ladies?" interrupted the host, Professor Jowett, as he gave the signal to rise.

Of our own General Grant, it is asserted that both his talk and his life were pure. He seems to have got on without swearing, even in battle, as extreme a sign of calm force as can be imagined. General Wood's terse order to the Rough Riders: "Don't swear: fight!" carried out the same fine military tradition.

A Difference between Gladstone and Fox

Identification lies along many lines, and forgeries of speech and manner are as patent as those of handwriting. At a convention held in Edinburgh, a speaker attributed to Gladstone the saying that a speech which reads well must be a very bad speech. "No," replied Lord Rosebery. "Fox said that and I can prove it to you. Fox said not *very,* but a word beginning with 'd,' and I am sure you will agree with me that this puts Mr. Gladstone's having said it out of the category of human possibilities." Poor Charles Fox! Brilliant as his life was, it was not exemplary. Do you remember that Horace Walpole, enumerating the things best worth finding in this world, included, "all that Charles Fox had lost"?

A boy once said to me: "A fellow up and swears before he knows what he is saying." Eventually, perhaps, but never the first time.

Swearing Is Seldom Accidental

What men say in an emergency is not suggested by the emergency itself. The emergency abruptly discloses the instincts and habits which have been acquired in uneventful days. Peter denied his Master with oaths. Does anybody imagine that he used those expletives then for the first time? No! Long habit had soaked them into his vocabulary as ink soaks into blotting-paper. The phrases which we repeat incessantly, be they impure, profane, coarse, or merely ungrammatical and slangy, end by becoming convictions and ossify our very minds. Handle mud, more mud, plenty of mud; and some of it will stick. It will stick if you only think it. Weedy words and muddy thoughts are boon companions, and make a mere morass of any boy's life.

> "So, if you find that swearing off
>   Has failed to help a bit,
> Stop swearing off, and for a change,
>   Just quit."

One of the saddest things about the too prevalent looseness of modern speech is its growing adoption by the more "bachelor" girls. A beautiful young woman recently used an expression that caused her twin brother to turn upon her with amazement and anger. "I happened to overhear you say that the other day," she replied, bravely, though with burning face; and then she quoted Lanier's lines:

> "Shall ne'er prevail the woman's plea,
> We maids would far, far whiter be,
> If that our eyes might sometimes see
> Men maids in purity?"

"I shall never offend again," the young fellow replied, gravely. "Thank you, Helen; nor can I ever forget that I forced that one smirch upon your lips."

The Irreverence of Children Isn't Funny

There is one line along which women are the chief culprits, though it is principally because of their association with little children, and because their attention has never been called to the offense. Lewis Carroll, the brilliant author of "Alice in Wonderland," voiced it thus: "He asked a friend to tell him no more stories of remarks which children are said to have made on sacred subjects. If invented by grown folks they would be irreverent, yet grown folks repeat them."

Sum up all, then, into this: Hear no unclean story; think none; speak none; and keep about you an unsullied atmosphere in which the best of young hearts can grow.

ASSOCIATES AND FRIENDS

All people have their fancies; some desire horses, others dogs, and some are found of honor and others of gold. Now I have a passion for friends; and I would rather have a good friend than the best cook in the world—or say a horse or a dog. Yes, by the dog of Egypt, I should prefer a real friend to all the gold of Darius or even to Darius himself. I am such a lover of friends as that.
—Plato.

As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.
—Lowell.

Among my boy friends are two brothers between whom is a year's difference in age; but who in looks, disposition and manner might have been likened to different editions of one book. What one was at ten, fourteen, sixteen, the other was sure to be a year later; loving the same studies, following the same sports, until one doubted if the track of their lives, so uniformly parallel, could ever materially diverge. To-day, however, while the younger is winning honors in both scholarship and athletics at college, as pure and frank and loving as in his childhood, the other has a flinching eye, a swaggering air and has forfeited not only his rank but his very attendance at classes. What has caused this unexpected divergence? Largely the choice of associates. One fell in with companions lower in the moral scale than himself, and was gradually led away from the ideals of his youth, growing daily weaker to resist; the other chose noble-minded, true-hearted, scholarly friends, and just as unconsciously copied their ways, doing the honorable thing day by day until any other course would be distasteful to him.

What Bad Associations Can Do

To the boy, then, about to enter school or college or business life, the prime caution concerns associates. The matter need not be settled the first week. After the varnish of newness has worn off, the boys will show in their true colors and one will often shrink from what at first attracted. Perhaps the greatest charm of college life is the opportunity it offers for making lasting friendships; but better go solitary than enter a set "that drinks a little and gambles a little; some of whom steal a little from their employers on the score of a small salary, and drink a little more than the rest on the ground of a steadier head, and affect a little deeper knowledge of the world, and lie with less hesitation and scoff with a louder accent." It is a tragedy sad beyond thought to see a young man cast by chance or drawn by persuasion into such a set as this. Superiority of mind is not proof against it. It was the wild smuggler boys of Kirkoswald who led such a genius as Burns astray.

"But," it may be urged, "companionship is two-sided, and where I choose I may be myself rejected." It is true that the only way to have a friend is to be one; and the only way to enter select society is to be worthy of it. The power of scholarship in this connection is, however, too often disregarded. Professor Phelps of Andover declared that a boy of good character may trust implicitly for his social position to his scholarship. His fellow-students will respect that. Wealth, person, manner, cannot compare with it.

How Good Friends Help Each Other

A good test of healthfulness in friendship is, Do you waste each other's time? A friend, as Emerson says, is one who makes you do what you can. Goethe and Schiller took the purest delight in each other's achievements and neither ever tired of stimulating the other to bring forth the noblest fruits of his genius. Goethe's poetic power was slumbering. Schiller roused it into splendid activity. The magnificent man and the pale youth were noble rivals, striving with generous emulation, and experiencing the most genuine delight in each other's prowess. They were very ill at the same time, and Goethe's prophetic soul was troubled for his friend. He was heard to sob loudly in the night, and burst into tears on learning of Schiller's death.

High aims make firm friendships. Justice Coleridge said that he had not a single good feeling which had not been deepened and strengthened by intercourse with Selwyn. Chaucer and John of Gaunt met first at the holidays in 1357, when both were visiting at Hatfield. Through the friendship formed there Chaucer secured the favor of the court, and John acquired that love of letters and culture which never forsook him.

Make Plenty of Good Friends

Bishop Wilberforce advised young people never to omit an opportunity for getting acquainted with good and wise men; adding that "acqaintances are the raw material from which are manufactured friends, wives and husbands." Doctor Johnson went so far as to count each day lost on which he had not made a new friend. People in middle age need especially to act upon the principle of the old stanza:

"Old friends are best, we lightly say,
But as they fall upon the way,
Keep full the ranks with newer friends
Till time the adjective amends."

To true friendship, as to a tree, every year adds its value.

Friendships between persons of widely different ages may be very useful and delightful to each. Burne-Jones said that when he was only fifteen, "Newman taught me to be indifferent to comfort, and in an age of materialism he taught me to venture all on the unseen, and this so early that I went to Oxford with a good panoply and it has never left me. So if this world cannot tempt me with money or luxury, it is because he said it in a way that touched me, not scolding nor forbidding nor much leading, but walking with me a step in front."

The mightiest of all teaching force is example. Constant association with those whom they wish to imitate transforms men as does no other process. Admiration is such a good and wholesome thing in a young man, on whom his elders look through the kindliest prisms of their hearts, uttering now and then some word to show that what is infinitely precious to youth is precious also to age. The younger or weaker in friendship's bond should be strengthened, not spoiled, by such consideration. He must not lean too hard. One secret of friendship is that dissimilarity which educates us to stand alone. "The race exists to show me how to live without it," wrote Lowell. "I do not want to help my children groan," exclaimed Bishop Creighton; "I want to get them to win!"

Take an Account of Your Friendship Stock

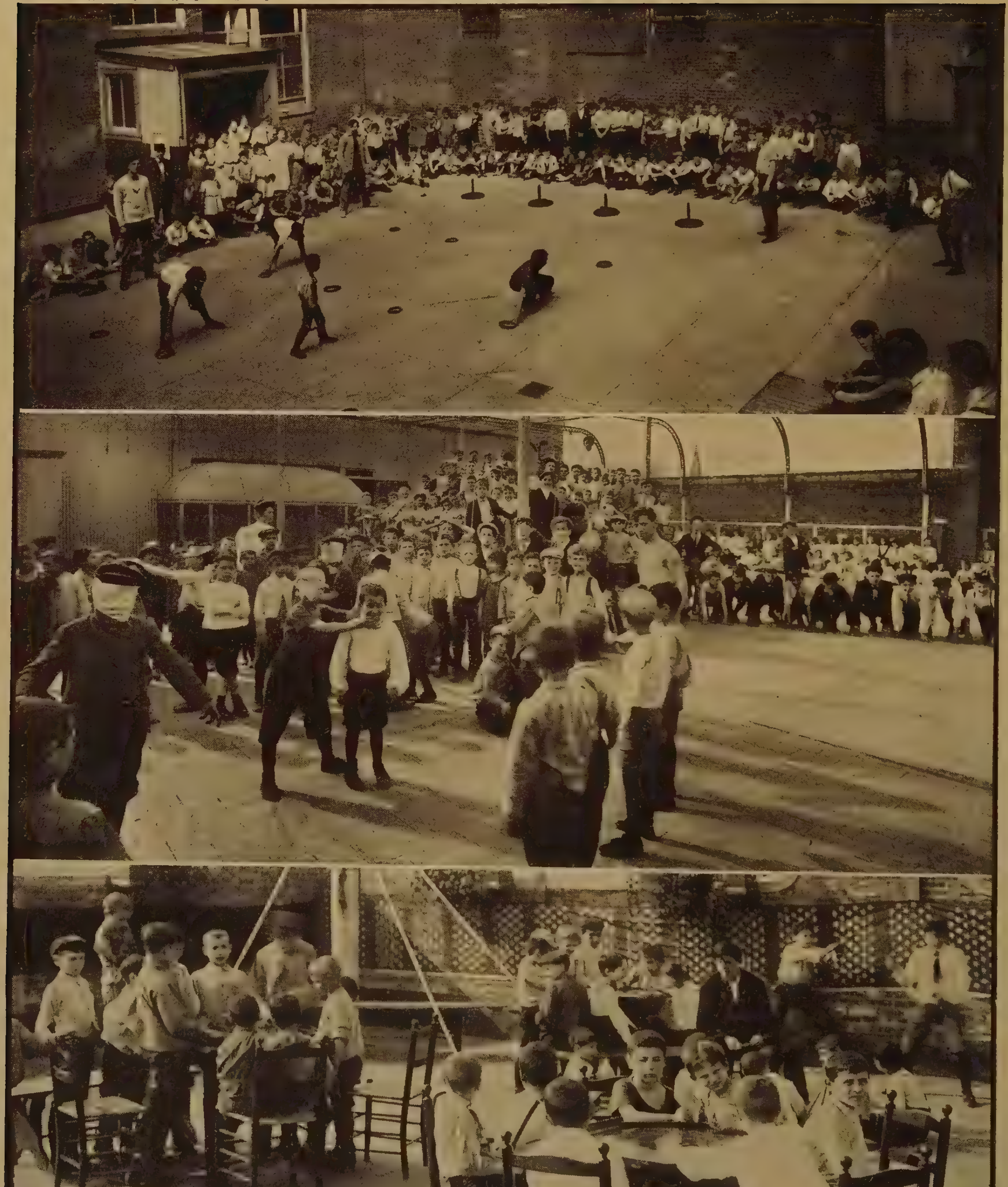
Long friendships are often founded upon stray remarks. Hazlitt recorded that his first meeting with Coleridge, whose talk was "far above singing," changed his whole life. In our early days we fancy that the leading events of our life and the persons who are going to play an important part in it will enter with drums and flags; but when in old age we look back we find that the best came quietly, almost unnoticed.

It is profitable to call the roll of our friendships at times, and answer to ourselves what we are giving to each and what we are gathering from each. To an invalid or aged person we are giving cheer and courage and touches of the world from which he is shut out; while learning from him a finer patience, a silent courage, a better thought than we already had. From a student we are learning accuracy and method, closer reasoning and ambition to excel; giving in exchange the stimulus of sympathy and perhaps wooing him out for needed rest or exercise. From a business acquaintance we are getting hints how to use our time and energy and money to advantage; while our boyish enthusiasm for poetry and music and art leads him to seek again the company of the immortals he loved long ago. Before the young we hold high ideals, catching on our side generous enthusiasm; we dampen none of their optimism; we sow no pessimism. With friends of all ages and both sexes we keep ourselves honest morally and intellectually, that intercourse may rest on a solid basis and not on the shifting sands of pretense.

The majority of us are too sparing of assurances of affection; and on the other hand if we want it for ourselves we must make reasonable demand for it. We must take the initiative, and we must be responsive. We must expect little and give much; we must serve our friends not perhaps as we would wish ourselves to be served, but in the way they wish, which is the spirit, not the letter, of the Golden Rule. Too often we make what we call our work an excuse for laziness in discharging kindly offices. True friendship constantly makes sacrifices of even one's chosen work to geniality, sympathetic presence, a diffused affection.

"I had a friend" is the secret of success of many and many a useful, noble life. To be such a friend is one of the finest aspirations a man can have.

From original photographs by Byron in the collection of the Society.



WELL-REGULATED RECREATIONS FOR CITY LADS

3. Messages to American Boys

BY

DISTINGUISHED MEN OF ACHIEVEMENT

[The following brief letters to boys originally formed part of a series obtained by Hamilton Fish Armstrong, then a boy of seventeen, for "The Blue and the Gray," a paper published by the boys of the Gilman School at Baltimore. They are here reprinted by special arrangement with the original compiler, and with renewed acknowledgment to the eminent contributors.—THE EDITORIAL BOARD.]

A FRIENDLY GREETING FROM ETON

BY

REV. HON. EDWARD LYTTELTON

I CANNOT resist the chance of writing a message of friendship and good-will to American boys. It is plain that you are living a strenuous life of high endeavor, and that in the matter of what we call keenness, you could give points to many of our boys here, who breathe a less exciting air. When we get an Eton boy with American blood in him, he shows invariably, I think, some of that restless energy to get on which marks your countrymen the world over, and is a perpetual rebuke to all laziness, sleepiness, loafing, and "louting," as our old English writers call it.

What, then, is there that I can possibly say to you except to wish you well, and to encourage you to go on and prosper? You know, I think there is a growing sympathy between schools like ours, a deepening feeling that English-speaking boys must have many hopes and ideals and interests in common. Surely, then, I can say truly that we are glad to have this opportunity of showing our cousinship by a word of greeting. But as I am asked to write a few paragraphs, I will add two or three suggestions.

Think! Don't Be Just "Strenuous"

Broadly speaking, the progressive nations of the world are faced with some terrific dangers, not from without, but from within, owing to too much strenuousness and too little thought. It is much easier to be strenuous than to think: "Why should I be strenuous at all?" You boys in America, as far as I can judge, are possessed with the same idea that is working more and more vigorously over here, viz., that to be busy with something is the way to be happy. But all the time the truth is quite different. It is quite possible for a man to busy himself quite happily about the wrong thing, and to do a great deal of mischief without knowing it. Now, the main reason why so many of us are under this delusion, is that we have deprived our lives of anything like quiet and solitude, and the loss is enormous. All the eager people, eager, I mean, for good, have forgotten that all the best and most permanent work in the world has been done by men and women who have always secured time to think. You boys, if you are really to do what you were sent into the world to do, will have to be quiet, and give your minds quietly to high and noble thoughts.

Act on the Right Motive in Choosing Your Life-Work

But, after all, that is a matter which lies a little ahead of you. For the present, there is something more urgent still. It is the choosing of your life-work from the right motive. Over here, boys choose their profession from all sorts of reasons, most of them too flimsy to be made the starting-point of so great an undertaking as a life-work.

I hope you won't think I am going too near preaching when I say that every one of you is required to realize that he is sent into this world with a particular piece of work waiting for him in the future, that it is meant for him and no one else, that he is fully equipped with the faculties for that work, and that his first grand task in life is to find it.

"What Does the Country Want Me to Do?"

Now I have nearly done. How is he to find it? In two ways: first he is to ask himself steadily and persistently, "What does the country want me to do?" Secondly, he is to learn to commune with that Almighty Power which sent him into this wonderful world, and according as he asks in sincerity for guidance he will choose aright. Indeed, if he follows these two hints, he cannot choose wrong.

You will very likely say you knew this before. I dare say you did. None the less, I am bound to tell you not the newest thing I know, but the truest; and of all the truths that vitally concern you boys at this moment, that, I believe, is the most certain, the most intelligible, the most urgent.

THE BOY AND THE MAN

BY

JOHN GRIER HIBBEN

EVERY boy wishes to be a man, but the measure of a man is not that of age, nor strength, nor stature, nor possessions, nor position. That which makes a man is quality of spirit; it is courage, honor, integrity of character, and the resolute purpose to know what is true, and to do what is right.

The central quality of manliness, around which all others must be built up, is that of a sense of honor. It is an incalculable advantage to a school to have a spirit of honor prevailing through all the activities of its life. A practical illustration of it is the conduct of examinations upon an honor basis. Such an honor system, I am glad to say, we have had now for twenty years at Princeton, and it has established a standard of honor that is recognized in all the customs and traditions of our campus life. I do not see why a school should not have an honor system of this kind. It is always a criticism of a person's manliness if, on any occasion whatsoever, he must be watched. It has an unconscious influence upon him to feel that he is not wholly trusted. To put a person upon his honor is to appeal to the man in him.

Play the Game and Take Your Work Seriously

Another essential element of manliness is the ability to play an uphill game, and not to lose one's head when facing an adverse turn of affairs. This applies not only to the sports of the school, but also to its more serious work, and to the obligations and responsibilities of after life. He who can remain cheerful and still hopeful when all things turn against him, has a courage that must conquer in the end. The spirit that will not give up nor relax effort until the end of the ninth inning, or until the whistle blows, is the spirit that gives assurance of success.

Again, there is another feature of manliness that is sometimes overlooked, or, at least, not duly emphasized, namely, that the true man never takes himself too seriously. He, however, takes his work seriously. And the more seriously he takes his work, the less conscious is he apt to be of himself, and the less concerned as to what others may think of him. He is thus able to see things in life in their true proportions. The magnitude of life's interests and the perplexing problems which center about life's mysteries compel him to recognize his true position within the larger world about him, and lead him not to think of himself more highly than he ought to think.

Don't Forget to Be Kind

The true man, moreover, must have some fellow-feeling for his own kind, particularly some sympathetic interest and concern for the men about him who have not had the chances in life which have come to him, and who have not enjoyed those privileges which have made up a large part of his daily life. That man lives in a small world if it is bounded by his own selfish desires and influences. To live in a larger world, he must become a part of its life and take a share of its burdens and obligations. It is well to remember, however, that one does not have to wait until he is of age in order to become a man. There may be a manly boy as well as a manly man, and only a manly boy is capable of becoming a true man.

LIVE FOR WHAT YOU WOULD LIKE TO BE AT SIXTY

BY

REAR-ADMIRAL F. E. CHADWICK, U. S. N.
(RETIRED)

IF I were to start out to give advice to boys, my first counsel would be, to live for what you would like to be at sixty.

Of course sixty looks to you a long way off; twenty-five, or even twenty, is "getting on," from your point of view, and forty is extremely old. But you will marvel some day how quickly sixty has come; and what you would be at that age (when some of you will still have a considerable time to live) will mean much. For if you aim to be a fine man at sixty, you will have to be a fine man through life. And let me say that you cannot trifle with such an aspiration. Every evil act, every evil thought, will count heavily against you, and you will remember to your deep regret every one of such things when you come to sit down and think over life at sixty.

The Worth of Education

Boys hate being too much preached to, but I do not mean this as a sermon. I am thinking of life as an educational question. The word education is one of the most meaningful of words. Its aim is to draw out of you the best that is in you. It cannot draw out anything which is not in you. But it can do its best. And you yourself must do this. The teacher can only help you a bit. The mere acquirement of information is a small thing. The gist of the matter is in the manner of acquirement and the use you make of the acquirement. If the manner and use do not produce character in the large, broad sense, your effort at education is a failure. For the only really valuable thing in this world is character. Every organization of any kind, bank, corporation, manufactory, Church, government or society, is on the lookout for character. If you have it, you need not fear that you will be overlooked, for the search is too sharp for character to conceal itself.

Are You Doing Your Best by Yourself?

Thus, if you happen to lie awake at night, it is a good idea to think, "Am I producing the best character that is in me to produce? Am I doing my level best to keep in the right way my soul, that intangible something for which my body exists?" Every one can soar; every one can grovel. In the long race of life, when you slow up at sixty and begin to think over things, you will wish that you had always tried, at least, to soar.

TWO ESSENTIALS

BY

GIFFORD PINCHOT

I HAVE never believed that the difference in brains between individuals, whether men or boys, is what determines success or failure. There are few men and few boys who lack intelligence enough to do their work well if they choose.

The essential things which distinguish one individual from another, which give one man a higher place among his fellows and another a lower, are just two:

First of all, *perseverance*—the ability to keep everlastingly at it; and, secondly, *imagination,* or vision—the ability to see beyond the present moment, and to understand that the work at hand reaches beyond the present moment, and so is worth while.

There is nothing on earth, except actual dishonesty, which is so fatal to success in life as the spirit of "What's the use?"

From original photographs.

. . . . "LITTLE BOYS AND GIRLS, WITH ROSY CHEEKS AND FLAXEN CURLS"

4. Short Talks to Girls

BY

LUCY ELLIOT KEELER

IF I WERE A GIRL AGAIN

If I were a girl again—if some benignant fairy should touch me with her wand and say, *Be* a girl again, and I should feel bursting over me the generous impulses, the enthusiasm, the buoyancy, the ambition, that belong to sixteen—some things I should do, and some things I should not do, to make me at fifty the person whom now at fifty I should like to be.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart. I should count one hundred, like Tattycoram, before I would allow myself to utter unkind, impulsive words; I should scorn to burst into tears because of some petty correction or grievance; I should learn to sit quietly, to close a door gently, to walk calmly, even when my thoughts were boiling within me.

I should shun, if I were a girl again, the tendency to be sensitive and suspicious. Because my friend talks to another person, or because a group of acquaintances seem to be enjoying themselves apart from me, I should not fancy myself neglected. I should not construe thoughtlessness into intentional slights, nor abstraction into indifference. I should say oftener to myself, "My friend did not see that I was here; she has not heard of my return; she is busy with her music; she is tired after her journey. I will trust in her friendship, just as I would have her trust in mine."

Suggestions about Speech

If I were a girl again I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority. Nobody ever had so many enemies as Disraeli; and it is to be remembered that sarcasm was his most powerful weapon. I should practise the art of such gay repartee as is free from satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary, and remember Lord Chesterfield's dictum, "never to utter one word, even in common conversation, that should not be the most expressive with which the language could supply him."

If I were a girl again I should be a better student. I should worry less over my lessons, and potter less; but I should think as I study, and try to understand statements in one reading rather than by saying them over and over, like a parrot. I should be more thorough, not passing to one lesson until I had mastered the last; and I should be ashamed of poor spelling or illegible handwriting or faulty pronunciation.

I should be more scrupulous about making and keeping engagements; I should be less daunted by obstacles and defeat, and be less, I hope, the slave of petty but annoying habits.

These things I should do if I were a girl again. But suppose I have passed my girlhood! Suppose I am thirty! Still, shall I not at fifty wish that I could retrieve the past twenty years? Should I not employ them differently? Again, say I am fifty. At seventy could I not better use those precious years of preparation? There is always a golden age, soon to be behind us, which at every period of our life is before us—just as to-morrow's yesterday is still to-day. So we may all take courage. It is never too late to mend.

THE FAIR FLOWER CONVERSATION

"There grows within each heart," says Browning, "the giant image of perfection." It is this longing for improvement which makes pardonable the discussion of so threadbare a topic as conversation. What to say and how to say it are the only elements of the art, and all that can be written has been written about them; but just as the child is impressed by each new combination of the kaleidoscope, so comment upon this subject calls attention to it, and we thereupon make one more little step of progress.

For, indeed, that is the chief consideration: to

By permission of Fleming H. Revell Co.

have attention called to our slipshod methods of speech; to listen to ourselves as others hear us; and to take thought for what we say and how we say it.

Paradoxical as the statement may seem, the how is more important than the what. One person may give me an accurate description of a landscape, while another by her beguiling language, without any description, may induce me to go to see it for myself. A person who can, in speaking of the weather or the commonplace happenings of the day, invest them with charm and a new light, stirs my emulation more than one who tells me scientific truths in an unattractive manner. I would rather have a request refused in a kindly, graceful way than granted grudgingly.

Things the Successful Conversationalist Does and Does Not Do

The successful converser has first of all a welcoming, good-natured, even joyous manner, which does more for her before she opens her mouth than a burst of eloquence can do afterwards. She enunciates clearly, pronounces correctly, and avoids anything like screaming or shouting. She does not sit in the middle of the room or talk much about herself. She does not shuffle her feet or crack her finger joints; she looks straight into your eyes and never seems to care what others besides yourself are saying or doing. She avoids questions as a rule, thinking it better to say, "I hope you are not tired with your long walk," rather than, "Are you tired?" or, "You are musical, I suppose," rather than crudely, "Do you like music?" She listens sympathetically, and never cuts off a story with, "I know that, isn't it good?" She does not talk Europe with those who have never been there, she does not lapse into moody silence, she remembers Sydney Smith's dictum never to talk more than a half-minute without pausing to let others have a chance. Moreover, she has learned the forms of polite speech, and uses them with discrimination. She knows when to say she will be "pleased" to do a favor, when "happy" and when "glad," in open-hearted frankness, but she is never oily or given to flattery. She tries in talking to cover her acquaintances with glory rather than to shine herself, bringing them out, giving to each the chance of expression, covering their blunders, turning the subject when it gets in a dangerous groove.

Does this seem an unattainable goal? Does not the young pianist, considering her teacher's technique and expression, feel equally hopeless? Yet care and years and practice will raise her to her level. "I made it a rule," Lord Chesterfield said, "never to utter one word, even to my valet, which was not the most apt and elegant with which the language could supply me." People cannot acquire the art of conversation by practising upon it only in company. The home, the family table, the market-man, the shop-girl are all instruments upon which to practise.

Further Counsel to the Young Aspirant

Let the young aspirant, therefore, learn to think consecutively, for as she thinks so will she talk; let her persevere to acquire a fluent use of words; let her read good books and magazines and keep informed of the news of the day; let her endeavor to adapt her conversation to her listener—music to one, horses to another, bicycles to a third; let her avoid personalities and flee any disposition to whine; let her remember that she is lovelier when admiring than when criticizing, and that wit at the expense of others always reacts upon one's self; and let her cultivate the humorous side of her nature without condescending to satire or unkindness. She will learn that a first advance in friendliness is usually safe; that an anecdote or bit of news kept in reserve may bridge over an uncomfortable pause; and that environment has much to do with the success of a party. Charles Dudley Warner says that "talk always begins to brighten with the addition of a fresh, crackling stick to the fire," and Madame de Girardin used to insist that "an amusing conversation cannot start if the chairs are arranged symmetrically." A few trifles about the rooms to handle or examine, a cup of tea or a dish of almonds, are helps which the wise often call to their service, but they all pall before the talent of fresh, stimulating and discreet conversation—the most desirable of accomplishments and the fairest flower in society.

MORBIDNESS

"Do you know," said a young girl, slipping up to an older woman at a reception—O the faith of the young girl in the woman a dozen years her senior!—"I feel that I am growing morbid. Were you ever morbid? and whatever is a person to do?"

The woman smiled. "Your ailment is about as exceptional as hunger," she replied, "or as sleepiness, or the love of holidays." Then as they moved together towards a tea-table, "Do not coddle your morbidness, my dear."

Better advice the girl will never get. Nothing responds more promptly to cultivation than a tendency to look upon the dark side of things, to peep and potter about one's own deficiencies, to brood over what happened yesterday and what is likely to happen to-morrow, to make mountains out of petty troubles that extend not a hand's breadth beyond our sphere.

It is the eye, as Emerson says, that makes the horizon, and, although annoyances and trials and griefs spring up, we want to get the knack of seeing around them, or through them, or over them. An hour of grumbling, either spoken or silent, uses up so much force. Sydney Smith used to say that if it were his lot to crawl he would crawl contentedly; if to fly he would fly with alacrity; but as long as he could help it he would never be unhappy. Nothing is so impregnable as gaiety and courage, and there are always a thousand reasons for being courageous. Duty is hard sometimes, and presses the joy out of life? Possibly, as seen in prospect; but is it not "a singular way of honoring duty, that of seeming to drag it through life instead of wearing it as a crown"?

Morbidness has not reserved its thrusts for any one alone. Everybody has to exert herself against it, even the persons whom we regard as entirely happy; so when we succumb to it and see others cheerful about us, be sure that we are just so much weaker than they.

How, then, shall we go to work to resist the blue devils which hover around? Eugénie de Guérin answered to that question: "Work, work, work. Keep busy the body which does mischief to the soul. I have been too little occupied to-day, which gives a certain ennui which is in me time to ferment." Emerson declares that to fill the hour, "that is happiness: to fill the hour and leave no crevice for a repentance or an approval"; and Goethe's wise mother told Bettina that it was her habit to despatch at once whatever she had to do, the most disagreeable always first, "gulping down the devil without looking at him." Daniel Deronda's rule of life was "to get more interest in others and more knowledge about the best things."

Donning the Garment of Gladness

Proper association is one of the greatest agencies for realizing health and happiness. We should get the capacity for seeing charms in people, and lose no chance of giving pleasure. "I expect to pass through this world but once," the old maxim reads; "if, therefore, there be any kindness I can show or any good I can do, let me do it now, for I shall not pass this way again." To go and sit down by some one whose continual lot it is to suffer pain, to visit the poor and needy, teaches many things by simple comparison. Exercise in the open air and right habits of living, wide views of life, a variety of occupations, a pride that will keep back tears, a willingness to be happy rather than miserable and to seek the small joys, the resolve to put on gladness "that majestic atmosphere in which one may live the charmed life," a little more pluck which will scorn to run at the first defeat, prompt decision against coddling one's morbidness, a few more self-conquests, a little more heroism—these will transform a life of dreariness into one of triumph.

Above all, as Emerson wrote to his daughter, "Finish every day and have done with it. For manners and for wise living it is a sin to remember. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely, with too high a spirit to be cumbered with your old nonsense. This day is for all that is good and fair. It is too dear, with all its hopes and occupations, to waste a moment on the rotten yesterdays."

RECIPES FOR THINKING

"If you have such a thing," a sprightly young girl wrote to an older friend, "will you send me a recipe to make me think? You may laugh, but I really do not form opinions and follow up things in my own mind as I know I ought to do. I have not formed the habit—if so important a thing can be called a habit."

Thinking is a good deal like complexion. If from very childhood a person has lived on plain, nourishing food, eschewing sweetmeats and pastry and pickles; if she has worked and played under God's bright sky, stretching, expanding and suppling the muscles; if she has been careful and regular in her habits—her complexion calls for no cosmetics.

If, on the contrary, a person has had improper or scanty food, if she has yielded to adverse circumstances and lazily refrained from exercise, if she has let herself slip into uncleanly or irregular habits and violated the laws of nature, her complexion needs a thorough course of treatment. It means not reading recipes nor sleeping in some preparation, it means hard work, my dear, self-denial, self-control. There is no doubt, however, but it can be done, and the result is more than worth the effort.

"We take readily to proprietary medicines," says Charles Dudley Warner. "It is easier to dose with these than to exercise ordinary prudence about our health. And we readily believe the doctors of learning when they assure us that we can acquire a new language by the same method by which we can restore bodily vigor: take one small patent-right volume in six easy lessons, without even the necessity of shaking, and without a regular doctor, and we shall know the language. Some one else has done the work for us, and we need only absorb."

First Have Something to Think about

No Meisterschaft system, however, will save you, my dear girl. You need the old-fashioned grammar first. Before you can think you must have something to think about. You must get something into your head before you can get anything out. The brain is the most delicate of instruments, and nothing but ceaseless, patient effort will enable you to use it with perfect skill.

The remedies which the best physicians would recommend for your case are right reading, right conversation and right observation.

Did you ever notice how people seem to dread being left alone with their own minds, and how they read to escape thinking? Watch the occupants of a railway station. Some suck their minds into a vacuum with novels; the less fortunate employ for the same purpose a stale newspaper or the time-cards upon the wall. "Have you a mind, visit it often," says an Eastern proverb, "for thorns and brushwood obstruct the road which no one treads." "There are few brains," Lowell suggests, "which would not be better for living, for a little while, on their own fat."

Good Reading and Good Talk

The best reading, however, is the proper food of the mind. No one can read Emerson or Goethe or Browning without being unconsciously educated, without being taught to think. The very effort to comprehend their meaning is thought. Such writers are a recipe in themselves.

In any reading attention must be your watchword. Challenge every point that the writer makes. Do you agree with him? If so, why? If not, why? How would Shakespeare have regarded it? Has any other great author expressed the same thing? If so, refer to it. Which is more forcible and why? Notice the figures of speech. Are they additions or detractions? If they refer to science or nature, verify them; to classical literature, make them your own. Scrutinize words. Why is this chosen rather than another? What other words come from the same root, and what is their relationship? A page mastered in this way outweighs a volume superficially skimmed.

Next in importance to books for the would-be thinker is conversation. Talking shapes our thoughts for us and gives to airy nothings a local habitation and a name. But in the same degree that we must shun commonplace and mediocre writers, must we strive after the best in conversation. Intercourse with strong minds will strengthen ours. The ambitious tennis player seeks a superior antagonist. He bears defeat smilingly, knowing that every contest has taught him a new trick of serving, a better plan of placing balls. Against the strong sense of a wise converser our dull ideas are sharpened and polished into effective weapons. But we must bring them forward and submit them to the process, even though our choicest nicks be ground away, and the comfortable rust of years which has covered us like a garment be dissolved.

The Inspiring Influence of Nature

Few of us appreciate the effect of nature upon our character. We are educated by what calls forth in us attention, love, admiration. It is the "stoop of the soul," says Browning, "which in bending up-raises it too." What would Ruskin have been without the inspiration of the mountains? Thoreau without his Walden? Wordsworth without his lakes and valleys? The last-named poet struck a key-note when he wrote of his Lucy:

" . . . Beauty born of murmuring sound
Shall pass into her face."

We learn to think as we take diseases, by contagion. The sweeping stars teach us lessons of infinite order and steadfast purpose. The rolling oceans and the great winds speak to us their prophecies and aspirations. The mountains create in us the exalted mood; the grass and flowers and birds offer their rich gifts to every passer-by. Day by day Mother Nature opens her great text-book and stands ready to instruct us. "We are all richer than we think," mourns Montaigne, "but we are brought up to go a-begging." The power of thought is not external; it is implanted in our minds, and

"*To know*
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry for a light
Supposed to be without."

THE ART OF BEING INTERESTING

Ugliness, George Eliot tells us, consists not in plainness of feature or dulness of color, but in being uninteresting.

Whereupon a new vista seems opened before the plain, the old, the poor, the unfortunate. This good thing, the art of being interesting, may outlast beauty and youth and riches and strength: let us hasten to acquire it. Which way shall we turn? How is one to become interesting?

The engraver, Timothy Cole, tells how he arrived in Holland after months spent in the Italian galleries, with his mind imbued with the fair and heavenly images of classic art. As he walked through the great museum at Amsterdam, a strange sadness came over him, and he felt inclined to look upon the collection of small Dutch pictures as upon a dreary waste. How should he ever learn to love those *genre* subjects, with what appeared to him their gross materialism? He could have wept. He had descended from Parnassus, and was once more among the haunts of men.

"I resolved, however," he wrote to a friend, "to plod on in faith, doing my best to engrave whatever came to hand. Nine months have passed since that day, and now I marvel greatly, as I pause before my favorites in the gallery, that I could have been so blind to their charming qualities. Every day I made a new discovery until I began to count the masterpieces by the score. Now I see working in these earnest Dutchmen, the same spirit of sincerity and love and reverence which actuated the Italians. These honest workers tell us in their pictures that all things are miracles, and that each part and tag of anything or of any one is a miracle; and so they paint the hair of a cow's back with the same reverence that Fra Angelico painted the flowers of Paradise, and an old woman's face is as divine as that of an angel. How can there be too much fidelity and realism where nature is approached with humility and reverence?"

The Effort toward Sympathy

What is it that so charms us in Cole's narrative? Is it not his resolve to understand, to sympathize, to do his best in interpreting the "miracles" he saw; and his success therein? The prescription is of universal efficacy. Persons and things jostle us on every hand. Striving to understand them, to enter into their feelings and processes, and to interpret their best in our own acts and words—this is to be interesting.

The old button-maker who, to ornament his wares, cut grooves upon them, was an observer and noticed that the closer the grooves the more iridescent the button. Following out the process on steel plates, he originated the wonderful "diffraction grating" which is now used in place of the glass prism upon all great telescopes, to break the ordinary ray of light into its primary colors. The Austrian baker in his cellar, seeing some marbles dancing with regularity on a toy drumhead, reasoned that the Turks with their picks were undermining the walls of the city. He communicated his suspicions, investigations were made, countermines prepared, and the enemy put to flight. An invalid boy, spending his days watching the ants near his door-step, in later years unfolded a history of the little creatures which is almost human in its fascination; while the men and women who most influence our thoughts and sway our actions are those with deep knowledge of people. "Take up every man as you take up a leaf," Cholmondeley wrote to Thoreau, "and look attentively at him: else you will molder away." To be interesting one must be interested, and interest comes by contact. Browning's Paracelsus failed because he sought a pedestal above his fellows. Too late he learned:

"To see a good in evil, and a hope
In ill-success; to sympathize, be proud
Of their half-reasons, faint aspirings, dim
Struggles for truth, their poorest fallacies,
Their prejudice and fears and cares and doubts;
All with a touch of nobleness, despite
Their error, upward tending all though weak,
Like plants in mines which never saw the sun,
But dream of him, and guess where he may be,
And do their best to climb and get to him."

It is this passion of the imperfect for the perfect which, as Matthew Arnold affirmed, is at the root of true interest; and as long as a person strives to see it, and to sympathize with it, and to attain unto it, that person is holding at arm's length the ugliness which we are assured consists in being uninteresting.

THE USE OF SLANG

BY

WILLIAM J. SHEARER

If you make a practice of using slang, you soon become so accustomed to it that you cannot express your ideas in the ordinary and proper way. The first step downward toward bad manners may be that taken when you begin to use slang. You may acquire this habit by using popular slang phrases in jest; but the habit grows, and, like all habits, will fasten itself so firmly upon you that you will find it hard to shake it off. There is a charm in the woman who possesses a quiet manner, who speaks in a sweet voice, who uses good, clear-cut English—a charm that the boisterous, slangy girl, no matter how popular she may be, can never possess.

Extravagances of speech, so nearly akin to slang, are indulged in until all sense of accuracy in language is lost. Things approved of are "splendid," or "immense," or "gorgeous"; things disapproved of are "hideous," or "vile," or "loathsome." When these terms are really needed, they have lost all force by constant misuse. To use such terms for insignificant ideas and on trivial occasions merely shows how inadequate is our command of language and how defective our education.

If you wish to break up such bad habits, take a note-book and record each questionable exclamation or phrase of which you find yourself guilty. See how it looks in black and white. Think how your favorite bits of literature would be spoiled by exchanging the writer's words for some of your slangy expressions. When you have noted your objectionable word, write after it the one that will give your idea in the simplest good English. Then practise on the better form till you have mastered it, and you will wonder that you ever could have been so silly and undignified as to enjoy carelessness, exaggeration, and coarse slang in your speech.

GOSSIP

BY

WILLIAM J. SHEARER

By gossip we mean idle tales and unverified news of a personal nature—tittle-tattle about other people's business. In its mildest form it wastes time and shows vulgarity and meddlesomeness. At its worst it becomes scandal and slander. The confirmed gossip is sure to be a scandal-monger. She delights in uncovering private histories over which a veil of silence and secrecy should be drawn. She loves to investigate family discords; takes a heartless pleasure in revealing the faults and weaknesses of others; has no scruples about exposing the most pathetic sorrows of her neighbors to gratify a morbid curiosity.

Another gossiping girl may be still worse. She delights in reporting flaws in other people's characters. She is jealous and malicious, and starts evil stories. She conveys her mean insinuations by a word here and there, by a shrug of the shoulders, by a lift of the eyebrows when she does not dare to speak out her false mind openly. Such maliciously disposed people are responsible for most of the scandals in circulation. Their suspicions and the baseless tales they tell are repeated and added to by credulous and idle listeners, until a whole community is poisoned, and often an innocent victim is made unhappy, perhaps branded for life.

It is well never to believe hearsay. On no occasion should you repeat tales that may come to you in this way. Reports that are injurious to others, and are merely blown about without any responsible source, probably have their foundation in the spite and jealousy of such hateful natures as we have just mentioned, or in the misunderstanding of some ignorant, petty-minded person.

Two Flagrant Sorts of Gossip

One particularly mean kind of gossip should be avoided most carefully. If you have accepted the hospitality of another girl and have been entertained by her, you should never carry tales from her house. You are there put upon your honor. The household management is not a subject for your criticism outside. It is very vulgar and low-bred to make your hosts the subject of discussion in any way. Those who listen to you will hesitate to receive you under their roofs.

Another kind of gossip is an exhibition of childish curiosity and meddlesomeness. It is the chatter about other people's clothes and furniture, a wondering how they can afford to buy this or that, a discussing of their ways and means and tastes. A girl who is given to this kind of gossip will keep her eyes on everything you wear, and will mention every alteration you make. She will know every article of furniture that the new neighbors bring with them, and will estimate the cost. She will weary you with her knowledge of business that does not concern her nor interest you.

If you live in a small community where the outlook is narrow and the interests are few, you will have many temptations to idle gossip. But you can raise yourself above it. You can show your distaste for it, and your scorn for scandal. You can be courteous, honorable, and just to all, in their absence as in their presence. If you are interested in better things, if your time is occupied with useful work and study, gossip will find no place in your amusements, and your example will go far toward checking the vicious habit in others.

5. A Message to American Girls

BY

WILLIAM A. McKEEVER

It is not a large amount of work but definite and systematic work that is called for in properly training the growing girl. The best home course in domestic science for the growing girl consists in a wide variety of things to be done, something representing every department of housekeeping, from basement to garret. It is advisable to vary the tasks with the age and strength. According to the measurements of Henry P. Bowditch and Ellen Key, two eminent authorities, the physical growth of girls is first retarded at 9, then more so at 11, but is rapid from 12 to 14, reaching its maximum at the last-named age. Miss Key also reports that girls are weakest in resistance to fatigue at 8, after which there is a gradual increase to 12, then a year's decrease, then a gradual increase to the time of full maturity.

While the physical form of the little girl may be one of apparent symmetry and perfection, the centers of activity both in the body and the brain are relatively dormant, and only exercise will bring them out. To awaken these dormant centers with the right kind and variety of work and exercise is to invest the whole being with new, rich sources of moral strength and happiness. If the mother will watch her little daughter closely, she will observe a series of transient interests. The best time to give any particular kind of instruction is when the interest in it is at its height.

Light Tasks Should Be Given at First

Nearly all mothers agree that home training should be begun at the ages from 3 to 7 years. Almost all the time of such young children must necessarily be allowed for play, but there may be a few baby tasks to perform under parental direction.

A bank cashier said: "Our ten-year-old girl for the past two years has been very obedient. I pay her 25 cents a week for certain light tasks. We have a weekly settlement, and she is docked for any unnecessary omissions."

A thoughtful mother: "I am taking my little girl through a systematic course of training. For about 30 minutes each day she is required to keep diligently at some light work selected for her. All the remainder of the time outside of school she has for play. As soon as she has learned to do one kind of work well, something different is required. Just now, at 12 years of age, she is learning to darn and mend her own clothes."

A wealthy merchant: "We keep a servant, but our girl is being taught to work just as if she had to. We have thought that many of the little girls about us were spoiled for work by being dressed too well at home, so we have been particular about keeping ours clad in plain, simple clothes for everyday wear. We want to keep down her vanity and make her democratic in her ideas."

How Truly Does the Girl's Help at Home Pay?

To what extent may a growing girl be of real service in the home without hindrance to her own development? This is a question upon which all thoughtful mothers seem to be fairly well agreed. "It requires a great deal more time and thinking rightly to bring up a child to maturity than it does to build up a successful business," is the way one father puts it. But parents must not regard their children in the nature of chattels or financial investments. They must expect them while they are growing to maturity to cost more in sacrifice that they pay back in service. The well-reared daughter, if there be later in life an opportunity, will repay her aged parents in affectionate service for all the sacrifices they made for her during her youth.

"Measured in dollars and cents my three girls do not pay for their trouble, but they do much of the routine work and thereby help me to find time to sew for them." The mother who made the foregoing statement admitted that she gave much more attention to the sewing done for her girls than to that done for herself. Indeed, many mothers are undermining their physical and mental health and denying themselves all social privileges in their over-strenuous efforts to keep their growing daughters dressed attractively. The only remedy for this serious situation is that the young girl be taught during her preadolescent life to do plain sewing and as soon as possible afterwards to do the higher grade of sewing.

A large number of sensible, well-balanced mothers agree pretty generally that the young girl may pay her way to an extent that is entirely satisfactory, provided she be carefully trained in domestic affairs.

Some School-Girls Who Help at Home

About fifty school-girls, living in town, were asked to write down carefully a list of the home tasks they were required daily to perform. Out of this number those quoted below were reported as being students of first rank. Their statements seem to indicate that home work on the part of school-girls is not a hindrance to good scholarship, as some parents have held.

Age 10: "Wash and dry the supper dishes, keep my own bed-room in order, darn my stockings, do a little sewing, help bake, and help clean up the house on Saturday."

Age 11: "Fix up my own room, help wash dishes morning and evening, carry in coal and kindling, run errands."

Age 12: "Take care of my own room, help wash the dishes twice every day, practise on the piano, and help clean the house (twelve rooms) on Saturday."

Age 13: "Wash dishes morning and night, help with the bed-room work in the morning, practise my music."

Age 13: "Iron my own clothes, get part of the meals, wash dishes, and practise music."

Age 14: "Wash dishes, sweep, prepare supper and breakfast, make the beds, help milk."

Age 14: "Start the kitchen fire and help with the breakfast in the morning, bring in coal and water and run errands in the evening, help sweep, dust and scrub the house on Saturday."

Overworking the Country Girl is Too Common

It is not uncommon for farm homes, even well-supported ones, to require too much of their growing daughters. During the cropping season the work is driven on with a rush and all available help is brought into service. While comparatively few farmers actually require their daughters to labor in the field, not infrequently the girls do much heavy outside choring in addition to sustaining the burdens of the household. As a result of this bad treatment the country girl often presents a tired, bedraggled appearance at an age when she ought to be fresh and buoyant with the vigor natural to such young life. Humpbacks from too much bending over wash-tubs, stiff joints brought about by mud-wading and other kinds of exposure, and forms of permanent debility peculiar to her sex, are among the other evil consequences.

The rural parents who permit such evils to take place are usually well meaning but thoughtless in the care of their daughters. Instead of being so heavily burdened, the country girl ought to have more time and incentive to bring out the many qualities of refinement that are latent within her being. Give her more leisure and pleasure seeking, and in other respects a better opportunity for self-improvement, and she will rank high among the daughters of the land.

Some Things That Every Girl Should Know How to Make and Do

ARTICLES TO BE MADE

1. Sewing bag
2. Needlebook
3. Apron
4. Laundry bag
5. Iron holder
6. Towel
7. Pincushion
8. Sheet
9. Pillow cover
10. Bedtick
11. Mattress cover
12. Curtain
13. Screen
14. Dish towel
15. Napkin
16. Bureau scarf
17. Tablecloth
18. Baby's dress
19. Child's dress
20. Girl's dress
21. Boy's waist
22. Boy's suspenders
23. Boy's trousers
24. Shirt waist
25. Dress
26. Shirt
27. Skirt
28. Embroidered doily
29. Centerpiece
30. Sofa-pillow cover
31. Handkerchief
32. Shoe bag
33. Underwear

PROCESSES TO BE LEARNED

1. Bread making
2. Baking
3. Cooking meat
4. Cooking vegetables
5. Making cake
6. Drying fruit
7. Making pickles
8. Making candy
9. Milking
10. Making butter
11. Sewing
12. Mending
13. Darning
14. Cutting and fitting
15. Laundering
16. Cleaning
17. Dry cleaning
18. Pressing
19. Embroidering
20. Nursing

6. Conduct, Character, and Companionship

BOYS' AND GIRLS' CLUBS

BY

CHARLES STELZLE

REVISED BY

THE EDITORIAL BOARD

The Headquarters of the Club

THE success of any enterprise depends very largely upon the attention given to details, and what is true of other matters applies with equal force to the boys' club.

The arrangement of a room and the selection of its furnishings have much to do with holding the boys. They cannot explain why the room has an unpleasant effect, or why they become restless and drowsy, but the manager may discover why, if he gives the matter a little attention. A proper regard for ventilation will work a great change in the behavior of the boys, who cannot read or continue to play games in an impure atmosphere. The arrangement of the lights is an important consideration. A poorly lighted room is never attractive, but a glare of gas may be equally bad.

Good Pictures, Flowers, and Mottoes Will Help

There should be plenty of carefully selected pictures, the meaning of which it may be well to explain to the boys. It is much better, however, to have one good picture than to cover the walls of the room with a lot of cheap chromos which mean absolutely nothing, or suggest something evil. Good pictures are cheap enough; in fact, they may be cut out of first-class magazines or art journals, and changed in the frames from time to time.

Fresh-cut flowers tastefully arranged, appropriate mottoes placed upon the walls or upon the blackboard, or any little expression that may be copied and placed in their own homes, will be found helpful in training the boys to appreciate beautiful things.

Reading Matter, Games, and a "Gym"

Many new clubs are dependent upon their friends for old magazines, to be used in the clubrooms. These should be replaced as soon as possible by new and regularly published matter, which must be kept on files in an orderly manner, because the environment of the boys will have much to do with their general behavior, and the best influence will always be exerted when the rooms are neatly kept and everything is done decently and in order. The games should be carefully selected, so that even in their amusements the boys may be trained to right habits of thinking. It is best to have tables in the gameroom which accommodate no more than four boys each.

When there is a gymnasium—and this should be secured if possible—it should be kept as clean and orderly as circumstances will permit. This cleanliness may suggest to some of the boys that their dirty hands and faces are not in harmony with their surroundings. It will not be long before a neatly kept room will have its influence upon the average boy. If boys get the impression that you have an unlimited amount of money at your disposal, they will not appreciate what you give them so much as if they realized that the new feature cost somebody a struggle; and they will enjoy it still more if they have done the struggling themselves.

In one club I know about, the boys became interested in securing the material for a small gymnasium, and they proceeded to earn the necessary money by gathering the empty tin cans found upon the lots and in the garbage heaps in their part of the city, and selling them to a concern that paid them ten cents for a hundred cans. Some of the boys earned several dollars in this way and enough money was raised to fit up quite a respectable gymnasium.

Makeshift Rooms Have Their Advantages

A group club may meet in the home of the leader, and there are many advantages in this arrangement. But if possible, the club should

---

In large part by permission of Fleming H. Revell Co.

have set apart for its own use a room which may be decorated with the club colors and such other trophies as will inspire an *esprit de corps.*

The inability to secure an ideal room should not prevent an earnest man or woman from organizing a boys' club. Almost any kind of a room in any kind of a building may be transformed into a club-room. Indeed, the more unusual the room, the better it will be enjoyed. I remember that some of the boys with whom I associated when I was nine years old organized a club which met in the dark cellar of a New York tenement. We had nothing but tallow candles to illuminate the darkness, but we thought that club-room could not be beaten.

School-House, Social Settlement, and Church Rooms

In some instances school-houses have been opened for the use of boys' clubs. There is no reason why this may not be done more generally throughout the country, especially in the great cities, where social centers for the people are so much needed. It would seem that any reputable person should be able to secure the use of a school-room for boys' club meetings, upon the payment of a small fee.

Social settlements are, of course, recognized as centers of special work for boys, group clubs receiving particular attention. The average settlement will always welcome the club that desires to make its building the headquarters of a club. This privilege is often secured by helping to pay for the care of the room. There is no doubt that the best group clubs are found in the settlements, largely because the workers are experts and because they go at the task in a businesslike way.

But the Churches are more and more becoming community centers. The rooms in the average Church are more conveniently arranged than the school-room for boys' club work, and it should not be difficult to secure the permission of an official Church board to use one of these rooms for a club composed of the boys in the neighborhood.

A Boys' Club Constitution

The constitution to be adopted will depend upon the kind of club that is to be organized. Four kinds of clubs may be considered,—the mass, group, combination and self-government clubs.

The mass club is usually conducted on tradition, although there are generally a few well-understood "rules" which are necessary for the highest good of the whole number. One of the best mass clubs that I know about has the briefest kind of a constitution, namely: "Be a gentleman." The most elaborate constitution ever framed cannot do this for the members of the club, though it is admitted that the making of a gentleman is one of the chief things sought for in a club.

The group club does not require a very elaborate constitution, because there isn't very much of parliamentary law in connection with the club. It is rather a familiar group under a leader who has the confidence of the club to such a degree that his wish usually becomes the law for the club.

As the combination club is what the name implies—a combination of the mass and the group clubs—it follows that what applies to those clubs with regard to a constitution, would also apply to it.

The self-government club, however, requires more elaborate treatment in this respect, as the boys will need frequent guidance in their deliberations, and the rules upon which their organization is built must be clearly defined. Material for a constitution for the other kinds of clubs mentioned will be found in the constitution given for the self-government club.

It should be remembered that, after all, a constitution is the expression of the desires of the members of the club. It is not a policeman's baton to be held over their heads. This expression may be very brief, and yet it may express all conditions needed for a good club organization.

It is not the constitution that makes the club, but the club that makes the constitution. To paraphrase a familiar expression: "The constitution follows the club." The following constitution may have to be adapted as well as adopted. It is given simply as a general guide to those who will readily see just what is needed for their particular club.

CONSTITUTION

ARTICLE I

NAME

This organization shall be called The [Young American Club].

ARTICLE II

OBJECT

The object of the club shall be to develop the physical, mental and moral natures of its members.

ARTICLE III

COLORS

The colors of the club shall be [red and blue].

ARTICLE IV

MEMBERSHIP

Section 1. Any boy between the ages of ten and fourteen may become a member of the club, upon the recommendation of the membership committee, approved by a majority vote of the club.

Section 2. Each boy, before being admitted to the privileges of the club, shall sign the constitution, after his election.

Section 3. Any boy who is absent from four consecutive meetings will have his name taken from the membership roll, unless he has a good reason for his absence, which must be sent to the Secretary in writing.

ARTICLE V

OFFICERS

Section 1. There shall be a President, Vice-President, Secretary, Treasurer and Chaplain.

Section 2. All elective officers shall be chosen by ballot, the persons receiving the highest number of votes being declared elected.

Section 3. The term of office shall be three months.

ARTICLE VI

DUTIES OF OFFICERS

Section 1. The President shall preside at all meetings of the club. He shall have the power in case of a tie vote to cast the deciding vote.

Section 2. The Vice-President shall preside at all meetings of the club in the absence of the President, and shall assist the President in all ways possible.

Section 3. The Secretary shall keep an accurate record of all proceedings of the club. He shall keep a list of the names and residences of all the members, and shall call the roll at each meeting.

Section 4. The Treasurer shall keep a correct account of all money received by him, and shall collect all dues from the members, and give a weekly report showing the financial condition of the club.

Section 5. The Chaplain shall be responsible for such religious exercises as may be determined upon by the club.

ARTICLE VII

COMMITTEES

Section 1. The following-named standing committees shall be appointed for each term by the President, after consulting with the Executive Committee:

(a) *Membership.*—It shall be the duty of this committee to propose desirable candidates for membership in the club, and to visit and report upon all absentees.

(b) *Rooms.*—It shall be the duty of this committee to see that the club-rooms are properly heated, lighted and ventilated, and that all furniture is in its proper place before and after the meeting. It shall also be the duty of this committee to see that order is maintained in and about the building.

(c) *Social.*—It shall be the duty of this committee to arrange for and take charge of the socials given by the club, securing such assistance as they may need.

(d) *Educational.*—It shall be the duty of this committee to engage speakers for the regular meetings of the club, to take charge of all work of a literary character, and to arrange for all public meetings not otherwise provided for.

(e) *Athletic.*—It shall be the duty of this committee to organize teams for outdoor games, and to have supervision over the paraphernalia in the gymnasium.

Section 2. The Executive Committee shall consist of the elective officers.

Section 3. Special committees may be appointed by the President upon the recommendation of the club.

Section 4. The manager of the club shall be ex-officio member of all committees.

ARTICLE VIII

MISBEHAVIOR

Any boy misbehaving at a meeting of the club or about the building shall be tried before the club by a committee appointed for that purpose, the club determining the punishment which shall be inflicted.

ARTICLE IX

DUES

Dues shall be [one cent a week], payable weekly.

ARTICLE X

MEETINGS

Section 1. The club shall hold its regular meetings on every [Tuesday night] at [seven] o'clock.

Section 2. Special meetings may be called by the Executive Committee, or upon the written request of three members.

Section 3. The quarterly meeting of the club shall be held on the [first Tuesday evenings] in [January, April, July and October], when there shall be an election of officers, and reports from the standing committees.

ARTICLE XI

QUORUM

Two-thirds of the entire membership of the club shall constitute a quorum.

ARTICLE XII

AMENDMENTS

This constitution may be amended by a two-thirds vote of the members present at any regular meeting, notice of such amendment having been given one week in advance.

THINGS THE CLUBS MAY DO

To the foregoing general advice concerning the formation of boys' clubs may be added a few definite suggestions as to some of the activities in which such organizations may engage.

Athletics Are Always Interesting

All normal boys are interested in athletic sports, and this interest is pretty certain to express itself in the natural way through the usual outdoor games and contests—base-ball, foot-ball, tennis, lacrosse, etc. If the club is fortunate in having good boating water at its disposal, its members might well undertake the building of a club boat, a scow, sharpy or sailing punt, or one or more canoes, or perhaps an ice-boat. Simple directions for the construction of such craft are to be found in many boys' books. Indeed, it is a capital idea to encourage a boy's constructive instinct, and a very valuable feature of any boys' club is a shop, equipped with simple tools, with which the boys may make things for themselves or for the club.

Have a Regular Camp, if Possible

Camping-out offers the best possible opportunities for boys to become well acquainted, and incidentally to learn something about elementary woodcraft and natural history which will add incalculably to their zest for and appreciation of outdoor life. Whenever it is possible, therefore, every boys' club should plan to have a regular camping season, but the camp should always be in charge of a man who is experienced in such matters. There is no need of an elaborate daily program, but there should be definite rules, and precise division ot responsibility for keeping the camp in good order. Sensible boys will see the need of such discipline, and if there be any who do not or will not obey necessary regulations, the quicker they are got rid of the better.

Get Acquainted with the Woods-Folks

It is well to make sojourn of this kind in the woods the occasion for fairly systematic study of natural history, and the man in charge of the camp should be competent to conduct such study. By the time the boys have been in camp for a week or so, each of them should be able to identify accurately and promptly all of the birds and mammals, most of the insects and of course all of the trees to be found in the neighborhood of the camp. Incidentally they should be taught to adopt a friendly attitude toward all animal life, and to encourage the birds and mammals to be neighborly, which, it will be found, they are quite willing to be, once they have proof of the kindly intentions of their human companions.

Start a Museum Collection

This camping-out period may also be made the occasion for making collections of natural history objects, as well as of botanical and geological specimens, but this collecting should be supervised by a competent person who must insist that there shall be no killing except when it is absolutely necessary and entirely justifiable,—which is very rarely the case. The objects thus gathered should be carefully classified and labeled, and assembled in a scientific manner in the club-rooms. In this way within a few years a very interesting and valuable museum may be established.

The collecting instinct may be still further encouraged by the formation of stamp and coin collecting clubs, which also should be conducted in a methodical and scientific manner. Suggestions for other occupational recreations for boys' clubs will be found in the article on "The Boy Scouts."

Girls' clubs may be organized much as boys' clubs are; indeed, the constitution for a boys' club presented in the preceding article may be used with few modifications for a girls' organization. Naturally the activities of a girls' club, recreational and otherwise, will differ somewhat from those of the boys' clubs, but all that is said above about camping-out by boys applies with equal force to girls' organizations. And many other definite suggestions will be found in the article on "The Camp-Fire Girls."

THE AMERICAN CHILDREN'S CODE OF MORALS

Being the Code that Won the Prize of Five Thousand Dollars as the Result of a Nationwide Competition Conducted by the National Institution for Moral Instruction. Together with Interpretations by WILLIAM BYRON FORBUSH; also an Introduction Especially Written and the Interpretations Revised by the Author of the Code,

PRESIDENT WILLIAM J. HUTCHINS
Of Berea College, Berea, Ky.

THE STORY OF THIS CODE

"OUR children must be better men and women than we are," is the heart's desire of each American father and mother; "better physically, mentally, socially, and in morals." To help the latter phase of a child's development, the National Institution for Moral Instruction, whose directorate has been chosen from all over the country and whose headquarters are in Washington, D. C., conducted during the years 1916 and 1917 a country-wide contest for a children's morality code. The expenses of the competition and the prize of $5,000 were the gift of a business man whose name by his own wish remains a secret.

The executive committee in charge included Milton Fairchild, chairman of the Institution; Philander P. Claxton, United States Commissioner of Education; Willard S. Small, principal of the Eastern High School; William C. Ruediger, dean of the Teachers' College, George Washington University; and Miss Margaret Bell Merrill, a teacher in the Western High School—all of Washington, D. C. The donor himself was in active correspondence with this committee.

State superintendents of education were collaborators to select the code writers. There were seventy original competitors. Every state furnished at least one. For instance, New York had six, Pennsylvania five, and Massachusetts four. There were patrons of the undertaking, college and university presidents and educational authorities, who aided with advice and gave public sanction.

The writers were urged to discuss their work with as many persons as possible, so that public opinion all over the country might be reflected. Upward of ten thousand are believed to have given help.

Of the seventy writers, a few fell by the wayside. However, fifty-two codes were submitted.

Three judges of national reputation decided the contest: Professor George Trumbull Ladd, of Yale University, the chairman, represented general scholarship in ethics and the social sciences; Associate Justice Mahlon Pitney, of the Supreme Court of the United States, interpreted the Constitution and the broad legal history of the nation, and Mrs. Philip North Moore, of St. Louis, president of the National Council of Women, presented the views of women and the home.

These judges worked almost a year over the decision, for the exceptional quality of most of the documents made a choice extremely difficult. The judges did not know the names of the writers, the codes being identified to them merely by numbers. Each judge read all the codes and designated which he regarded as the best three. All the codes which had not received a single vote were then dropped from consideration. The balloting over the "commended codes" continued in this way, until, one by one, they were rejected and only the winning code remained. It was "No. 9"; and "No. 9" had been prepared by William J. Hutchins, then professor of homiletics, Oberlin Seminary, Oberlin, Ohio.

The award was announced early in 1918.

Of this American Code the Editor of *The American Magazine* justly says:

"In writing the Children's Code of Morals Mr. Hutchins welded together an exceptional instinct and sympathy with humanity, a broad knowledge of world affairs, his practical experience as a teacher and father, and a thorough training as to what is right and wrong in conduct. His code is not merely a catalog of virtues; it is an enlightening, effective, persuasive statement of the moral ambition for a child."

When President Hutchins was informed of the details of this plan of making his Code available and practicable for parents, he wrote that he found the plan "alluring" and the suggested discussion "fascinating."

He has revised this exposition and written an interesting Introduction especially and exclusively for this MANUAL.

INTRODUCTION

BY WILLIAM J. HUTCHINS

WITH native modesty, Dr. Forbush entitles his discussion "Interpretations" of the Moral Code for Boys and Girls. The obvious fact is that he has given us the "makings" of a moral code for parents which would render almost needless the Children's Code.

How young we parents are when our children come to us. How little we know. The schools never taught us the greatest game in the world, the game of the Home-makers. Most of us are "scrubs" to the last. But no parent need be penalized or put out of the game who studies with care the Interpretations.

Yes, "we do get a bit tired of the implication that we are to blame for all the sins of our children." We listen with condescending complacency to these childless club women who can tell us all about the rearing of children. But as we read our author's discussion, our complacency fades away, and condescension passes into aspiration. "I am guilty, but I am going to do better. I have been a benevolent despot. I have 'always been right, even when I was wrong.' I haven't given my boy his 'day in court.' He has been 'the universal culprit.' . . . It's all true. I have been scared by the thunder-storm and by the worse storms of life. Hereafter in the safe refuge of her mother's arms my little girl is going to learn courage."

A good many questions have bothered us: Shall we bribe our boys to walk the way of obedience and of honor? Where can we find those knightly stories which will help them in their "long crusade"? Can we teach our children to "sing" the truths of life? Can the "stern daughter of the voice of God" ever be to them "blithe" rather than "stern"? The writer enters with us into our problems, and helps us solve them. One of his suggestions would revolutionize the life of many a home: let us make the home a clan, or, if you please, a firm, with its senior and junior partners, each small member sharing something of the burdens and of the rewards which fall to the firm.

We have learned in recent years to talk very wisely about the "gang", and the place of the Club in the life of our children, but when all is said, "the home is the best club in the world."

By the way, did you ever "brag" to your children about your husband, their father? Dr. Forbush fancies that a little praise of this kind now and then might make your boys prouder to belong to the world's best club.

The Interpretations are almost as instructive to the teacher as to the parent. The Interpreter tells us how to set old Euclid to marching behind the military band. He has discovered a way to escape from the High-School fraternity nuisance. He devises for us schemes for the abatement of social cruelty. He discusses suggestively the leisure problem created by the fallow vacation months. He inspires us to long and to strive for the big and vital school, which realizes such an ideal of honor that an honor *system* becomes an impertinence.

But Dr. Forbush will not permit us parents to shift to other shoulders the load which belongs to us. He relies first and last upon the home to inculcate those fine loyalties by which alone homes and schools and churches and nations live.

And a parent rises from the perusal of the Interpretations with this worthy prayer upon his lips:

> "In my home, O Lord, make me
> 'a good soldier and a good sport.'"

THE FIRST LAW IS

THE LAW OF HEALTH

The Good American Tries to Gain and to Keep Perfect Health

The welfare of our country depends upon those who try to be physically fit for their daily work. Therefore:

1. I will keep my clothes, my body, and my mind clean.

CLEANLINESS, with children, is chiefly a matter of example and convenience.

They enjoy a prepared bath. They will soon take pride in the morning splash if they have a warm room to get dry in. If you can make the journey upstairs unnecessary, when they come in tired after play, they will clean up cheerfully.

Cleanliness is not a matter of clean water only. FRESH AIR discourages the Devil and drives away the doctor. CLEAN FOOD is more important than rich food or even cheap food for children.

BATHS. The baby should have a warm bath every day. The child of four can take a quick sponge every morning, temperature 75 to 85 degrees. Later the child should enjoy the morning cold plunge or sponge, with a warm bath at night twice a week.

At no age should the child bathe soon after a meal or immediately before going out-doors.

"ALL OVER" CLEANLINESS is hard to secure.

In early childhood use a soft toothbrush that will not hurt, for the nails. Later present a pretty manicure set.

Start a toothbrush drill with a pleasant toothpaste, early.

Teach the child to put nothing in his mouth but his food and his toothbrush. "Put nothing in the ear smaller than your elbow."

Warn the young child not to use handkerchiefs or towels that have been used by others.

Cleanliness requires MOTIVE. The small child does not notice much dirt.

EMULATION is one motive. In the Chart below the child competes, not with another, but with himself.

Not all these points are difficult. The large credit of 20 for "exercise" is granted for encouragement. Change the points from time to time. Have the child regularly compare the the score for this week with previous scores.

Credits	*Possible Points*	*Week's Record*
Sleeping with windows open	10	....
Sponge bath on rising	5	....
Individual towel and toothbrush	3	....
Drink of water before breakfast	3	....
Hair brushed	3	....
Teeth cleaned	3	....
Nails cleaned	3	....
Pass clothing inspection	7	....
Washing when coming to lunch	5	....
Twenty minutes for lunch	4	....
No candy between meals	4	....
Washing when coming in after school	5	....
Thirty minutes exercise after school	20	....
Thirty minutes for dinner	5	....
Good posture when sitting, evening	6	....
Washing on going to bed	7	....
In bed at 9 o'clock	7	....
	100	

SELF-RESPECT is an even better motive. Cultivate it by clever stories. A new necktie, to live up to, will help.

CLEAN THOUGHTS are essential to wholesome living, and insure healthy living.

ANSWERING THE CHILD'S QUESTIONS frankly and giving him careful INSTRUCTIONS about his body, about sex matters and about what constitutes gentlemanly, chivalrous behavior, are basic to intelligent self-control.

STORIES about big, pure, self-denying men and women will stimulate the resolve to be like them. COMPANIONSHIP with such persons, as inmates and guests in the home, is better still.

ATHLETIC IDEALS fill the time and inspire the activities toward wholesome ends.

2. I will avoid those habits which would harm me, and will make and never break those habits which will help me.

Parents ought to know what the most common bad habits are, so that they may take precautions that they never be formed. THUMB-SUCKING, for example, is one of the commonest, one of the least, and yet one of the hardest to break up, once it is begun. The mother should take the child's thumb away from his mouth *every time* she sees it seeking shelter there. If she puts on a mitt or a splint as a mechanical restraint, she should see that it is never removed during waking hours until the habit is thoroughly broken. This illustrates how to deal with harmful habits, especially those that arise out of bodily conditions. The mother must search out what the unfavorable conditions are that predispose to the bad habit. With cases of thumb-sucking, for instance, it is usually either dissatisfaction of some sort or nervousness.

Try to form only one habit at a time.

Make the mechanical arts of life habitual as early as possible, so as to free the child for the greater achievements. Make even the courtesies and religious observances a matter of habit, but try always to reserve some space, beyond habit, for those larger loves and higher attainments that cannot be mere routine. Let one or two great IDEALS bind the little, unrelated habits together.

Don't fuss over superfluous habits, and thus petrify the child.

3. I will try to take such food, sleep, and exercise as will keep me in perfect health.

SLEEP is more precious than food. Most American children get too little consecutive, undisturbed sleep; some authorities say that they have an hour a night less than they ought to have. Children differ, but the following is probably the average requirement:

1st Year	Beginning 22 hours, ending 16 hours' sleep.
2d Year	12 hours' sleep, with 4 lessening to 2 hours' nap.
3d Year	12 hours' sleep, with 4 lessening to 2 hours' rest.
4th to 6th	13 hours' sleep, with 3 lessening to 1 hour rest.
7th to 9th	Beginning 13 hours, ending 12 hours' sleep.
10th to 12th	Beginning 12 hours, lessening to 10 hours' sleep.
13th to 15th	10 hours' sleep.
16th and after	9 hours' sleep.

RULES FOR SLEEP:

Keep excitement away before the hour for sleep.
Have the room nearly dark and wholly quiet.
Have the air fresh and cool. "Night air" is not to be dreaded. It is all the air there is at night.
Have the bedclothes warm but not too heavy.

FOOD. The body needs food for three purposes:

I *Building and Repair*—In childhood, the body must be both built and repaired. In adult life, repair is the greater need.

II *Fuel*—It gives power to do work.

III *Regulating Processes*—For keeping the body free of waste, etc.

Foods may be classified according to their value in performing these functions.

- I *Foods for Building and Repair.*
  - A. Meats, fish, poultry, eggs, milk (whole and skimmed), cheese.
  - B. Dried peas, beans, lentils, some cereals and nuts. Milk and eggs are particularly valuable in childhood.
- II *Foods for Fuel.*
  - A. *Fats*—As cream, butter, butterine, fats from meats, various vegetable oils.
  - B. *Starchy Foods.*
    - 1. *Cereals*—Wheat, oats, rye, corn, rice, tapioca, macaroni, etc. Used as breads, puddings, breakfast foods, etc.
    - 2. *Vegetables*—Potatoes, peas, beans, etc. (dried and fresh).
  - C. *Fruits*—Dates, raisins, prunes, figs, etc.
  - D. Sugars and sirups in all forms.
- III *Foods for Regulating.*
  - A. *Vegetables*—Peas, beans, carrots, tomatoes, the greens and salad plants, cabbage, etc.
  - B. *Fruits*—(Fresh and dried) apples, oranges, grapes, peaches, dates, raisins, figs, prunes, etc.
  - C. *Whole grain cereals.*

The daily menu should have Class I represented at each meal, but meat should be served *only once a day*, and an occasional meatless day might well be instituted in each family. From Class II the housewife should provide for each meal a small amount of some form of fat (butterine makes an excellent spread for bread) and a small quantity of sugar as such, or in dessert, cake, etc.; also some form of bread.

Foods from Class III should be served once or twice each day in the form of fruits and vegetables, remembering that dried fruits are just as valuable for this purpose as the more expensive fresh ones. Water is an excellent regulator and should be taken regularly in quantities ranging from six to eight glasses daily.

If the housewife keeps in mind the classes of foods, and sees that I and III are represented at each meal in the daily menu, while the bulk of the dietary is made up from Class II, she will be supplying the necessary variety; and experience will show what quantity is necessary.

These, in short, are the essential food-elements. Food as a moral factor in a child's life depends upon a recognition of what a satisfying, well-balanced dietary is, which especially is devoted to the production of energy and the storing up of material for repair, and resistance in case of disease.

The Manual treats this subject in great fullness, so we need here only to summarize the principal common mistakes in planning and preparing food for a growing child.

First, OVER-EATING, thus permitting the child to think of his body and its tastes and whims more than it deserves. Frequently the balance is disturbed by too much meat and sweets, sometimes by more bread than is needful, and usually by too little milk and fruits.

Second, EATING BETWEEN MEALS, permitting the child an irregularity and indulgence that is soon reflected in his other habits.

Third, neglecting to watch that the EXCRETIONS are regular and that the bodily system is kept clean and unclogged.

Any of these mistakes will produce a "naughty" child, who is really only one who is wrongly fed.

Fourth, EXERCISE. As to exercise we have room only for these brief words:

First, with young and growing children, the effort should be to exercise the big muscles, if possible in fresh air and sunshine.

The best way to do this, of course, is through vigorous, well-planned play.

Usually, however, some corrective exercises are needed, particularly for posture, and these can be carried out with all sorts of home-made apparatus, and in playful fashion.

We should remember that the use of the body is a means of self-expression, as in dancing and folk-games; it is not only a joy but a means of health and enhancement of life.

REFERENCES

The Child Welfare Manual

Parents who wish really to carry out these suggestions that have been given will find plenty of explicit directions in the earlier pages of this MANUAL.

For instance, look up "Cleanliness" in the Index, and particularly note the suggestions as to utilizing the motive of Self-Respect, given in **I.** 258-260 and **II.** 459-463.

As to healthful sleep habits, see **I.** 40, 46-47, 187-188, 205-206, 271-277, 367.

As to wholesome food habits, see **I.** 58-65, 181-186, 218-219, 220-252.

As to exercise, note **I.** 277-281, 322, 350-357, 367-368, 386, and particularly the directions for a home gymnasium in **I.** 274-277.

The formation of good habits is discussed in the second volume, pages 5, 6, 9, 11, 23-24, 54, 225, 409.

Athletics in its relation to health and to character is taken up: **I.** 1, 358, **II.** 147-148, 163, 198, 313, 320, 484.

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
Good Health Alphabet	**I**	360
The Greedy Cat	**II**	207
Viggo and Beate	**II**	244
The Greedy Shepherd	**II**	263
Elf Song	**III**	194
Going to Sleep	**III**	201
Time to Rise	**III**	202
The Story of a Loaf of Bread	**III**	239

GRADE II

	VOL.	PAGE
The Advantage of Knowledge	**II**	198
Fresh Air	**IV**	325
The Bath	**IV**	326
Our Building Material	**IV**	330
Eating and Drinking	**IV**	331
The Gospel of Rest	**IV**	334
Care of the Eyes	**IV**	335
Care of the Skin and the Bowels	**IV**	337
Care of the Ears and the Scalp	**IV**	338
Care of the Hands and Feet	**IV**	339
How to Sleep	**IV**	341
Doctor Diet	**IV**	341
Germs and How We Fight Them	**IX**	295
What Asepsis Means	**IX**	298
The Conquest of Meningitis	**IX**	310
The Conquest of Typhoid Fever	**IX**	310

GRADE III

	VOL.	PAGE
The Gospel of Rest	IV	334
How to Sleep	IV	341
Doctor Diet	IV	341
Washington as an Athlete	V	221
Doctor Grenfell	V	330
Germs and How We Fight Them	IX	295
What Asepsis Means	IX	298
Recent Triumphs of Surgery	IX	299
Anesthetics	IX	300
Electricity in Healing	IX	301
The X-Ray in Medicine	IX	302
The Conquest of Hydrophobia	IX	307
The Conquest of Diphtheria	IX	308
The Conquest of Plague	IX	309
The Conquest of Meningitis	IX	310
The Conquest of Typhoid Fever	IX	310
The Conquest of Tuberculosis	IX	311
The Conquest of Hookworm	IX	313
Marvels of Mental Healing	IX	313
Advances in Dentistry and Orthodontia	IX	314
Fly-Fishing	X	1
Rowing	X	2
Skating	X	8
How to Swim and Dive	X	11
Tricks in the Water	X	14
Swimming Games	X	14
Quoits	X	16
Croquet	X	17
Lawn Tennis	X	18
Basket Ball	X	19
Football	X	21
Running	X	25
Hockey	X	27
Ice Hockey	X	28
Baseball	X	30
Ski-Jumping in Norway	X	38
Winter Sports	X	64
The Boy Scouts	X	287
The Camp-Fire Girls	X	294
The Woodcraft League	X	299
Camping	X	307
The American Girl at Her Best	X	341
Indoor Exercises	X	349
Training for Older Boys	X	351
Logged-Off Landers	XII	239
Alpine Guides	XII	328

THE SECOND LAW IS

THE LAW OF SELF-CONTROL

The Good American Controls Himself

Those who best control themselves can best serve their country.

1. I will control my *tongue*, and will not allow it to speak mean, vulgar, or profane words.

THE TONGUE. Teach the child a repertory of gentle and courteous expressions. Many children borrow their coarseness from the maid, their brusqueness from their busy, thoughtless mother.

Use devices like these: Insist that the *first word*, on entering the house, making a request or complaint, etc., be a pleasant one. If quarreling starts, play that someone is ill and go about in whispers. At table, fancy that a distinguished guest is present.

Send the children out into the air, urge them to breathe deeply and run vigorously for a while, when you note that they feel irritable.

2. I will control my *temper*, and will not get angry when people or things displease me.

THE TEMPER. Cut down the allowance of meat and stimulating foods.

Look out for thunderstorms of wrath on muggy days.

Do not ask anything exacting after four or five o'clock in the afternoon.

Do not let the children play together more than an hour without change. Establish "the quiet quarter," which means that you send them off by themselves occasionally, to read or rest for fifteen minutes.

Look out for yourself, lest days when you are fatigued you develop "the *no* habit." To be unnecessarily denied exasperates a child.

To give each child his own playthings is a sane preventive of collisions.

There seem to be two types of temper, as manifested by the Child who Smoulders and the Child who Yells.

For THE CHILD WHO YELLS, loses self-control and gives way to passion: Washing the face with cold water is good. It cools his hot blood. It forces him to hold his breath. It gives him a chance to pause and consider. The surprise diverts him. If you repeat the treatment as often as he yells and as long as he yells, he soon learns that he only adds to his own discomfort if he continues.

Some children are quieted by being dragged out into the open at such moments. They are ashamed to have their playmates know they are so babyish. Others, if removed to a quiet (light) room by themselves, will gradually come to self-control.

THE SMOLDERING CHILD, though not so disagreeable in public, is harder to understand and cure. Usually he needs a great deal of love and affection to overcome a great deal of obstinacy and grumbling. And yet, since he is not lovable when in such a mood, he is not likely to be so treated.

Stories about children who have been loved because they were kind and thoughtful are inspiring. Better still, is kindly exercise. Plan with such a child pleasant surprises for other people and think out together how to present them in the most lovely manner. Overcome reticence by practice in loving expression. Suppress suspiciousness and jealousy by developing the opposites.

Appreciation is dear to such a child. One mother regularly pins on her son's pillow every night a note, expressing pleasure for some good or thoughtful act of his during the day.

8. I will control my *thoughts*, and will not allow a foolish wish to spoil a wise purpose.

THE THOUGHTS. Impulsive and short-sighted wishes bring children much sorrow. The word here is, *make* him count the cost.

If it is a matter of spending some money, let him lay it out on the table, perhaps in pennies, and see just what he will have left if he takes away this amount from his savings.

It is good to urge that an older child write out carefully for himself, pro and con, the reasons in relation to a proposed plan. Insist that he consider it over night.

Manual training in school and the use of tools in the home are of specific value in regulating impulsiveness, because the motive to make some device to use in play often develops perseverance, exactness and patience. The care of pets works in a similar direction.

With older children, gradually increasing responsibilities, as to earning their own pleasures, make them more wise and thoughtful in their choice and more deliberate about undertaking what they cannot afford.

It seems important that, when a child has once really made a decision, he should, in general, be obliged to stand by it, with its results. This fosters a sense of responsibility.

REFERENCES

The Child Welfare Manual

Important statements introductory to the general study of Self-Control will be found in I. 332, II. 137, 350-356.

As to control of the tongue, see I. 350, II. 83-86, 399.

As to the causes of temper, see, under Health: I. 206, 387, II. 149; under teasing and quarreling: II. 142-146; under bullying: II. 146-149. About fighting, consult II. 55, 314. As to jealousy: II. 12, 224. As to methods of cure, see I. 336, II. 144, 267. The important factor of the parents' attitude on occasions of temper is discussed from several points of view: I. 388, II. 67, 137-140, 174, 177, 190-191, 205, 222.

As to the control of the thoughts, valuable hints are given concerning the use of manual training methods: II. 156, and concerning the utilizing of the sense of responsibility: I. 81, II. 55, 201, 212.

As to good speech and pure speech, see II. 464-465, 473-478, and for the special discussion of table talk, see I. 22, 92.

Plans for developing the wholesome imagination are extensively portrayed as follows: games, I. 81-82; stories, II. 23, 121-123, 270; history, II. 123-124; pictures, I. 37-38, 42, 75-77, II. 23, 36, 106, 276-278, 298; dramatic play, II. 260, 266-270. The general discussions of Imagination, II. 121-123 and 395-396, will be wanted as a background.

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
The Spider and the Fly	I	231
The Lost Money	I	276
Johnny Chuck Finds the Best Thing in the World	II	40
Edwy and the Echo	II	143
The Fox and the Goat	II	172
The Fox and the Cat	II	192
The Ants and the Grasshopper	II	193
Two Little Kittens	III	70

	VOL.	PAGE
Marmaduke's Recovery	III	185
Who's Afraid in the Dark?	III	191
The Gingerbread Man	III	262

GRADE II

The Bee-Man of Orn	II	77
The Elf of the Woodlands	II	93
The Bad Temper of the Princess	II	124
The Little Old Woman Who Lived in a Vinegar-Bottle	II	146
The Peacock and Juno	II	190
The Greedy Cat	II	207
The Cock and the Crested Hen	II	213
The Cobblers and the Cuckoo	II	264
Wild Robin	II	287
Hashnu, the Stonecutter	II	316
Prince Gareth	III	75
The Village Blacksmith	III	139
The Music of Happiness	III	200
The Girl Who Cried	III	202
Try Again	III	205
Wise Sayings for Little People	III	208

	VOL.	PAGE
The Careless Child	III	210
What Would You See?	III	224
The King of the Golden Woods	III	269

GRADE III

Robin Redbreast	II	337
Little Moccasin's Ride	II	342
A Huron Cinderella	II	352
The Owl-Critic	III	322
How Bell Invented the Telephone	XIV	197
Thomas A. Edison	XIV	201
Lord Lister	XIV	210
Samuel Pierpont Langley, the Pioneer of Aerial Flight	XIV	212
Sidney Lanier	XIV	249
Robert Louis Stevenson	XIV	270
The Indians	XIII	40
The House of the Seven Gables	XVI	79
David Copperfield	XVI	100
The Wanderings of Odysseus	XVI	193
Psyche and Eros	XVI	326
Thor Among the Giants	XVI	356

THE THIRD LAW IS

THE LAW OF SELF-RELIANCE

The Good American is Self-Reliant

Self-conceit is silly, but self-reliance is necessary to boys and girls who would be strong and useful.

1. I will gladly listen to the advice of older and wiser people; I will reverence the wishes of those who love and care for me, and who know life and me better than I; but I will learn to think for myself, choose for myself, act for myself.

How are you going to permit Self-Control without encouraging unruliness? To give room for SELF-CONTROL there must be some degree of freedom, and freedom involves the chance of doing wrong as well as of doing right. The child may want his own way instead of the right way.

The answer is, The wrong way does not really bring freedom. Results, of course, often prove this, but sometimes with a small child you have to work out the lesson by your own ingenuity. Suppose the child is deliberately doing an act in a way he has been told is wrong. You may say: "I am always glad to tell you the right way. If I tell you twice you must get a black mark; if I tell you three times, you must get two black marks, and whenever you have two black marks you must lose something off your playtime." This limiting of freedom suggests to the child: "I got my own way, but I cut short my play. It doesn't pay."

President Hutchins speaks of "gladly listening to older people." How shall we be sure our children do listen and really attend? Is not their seeming disobedience often because they do not really hear us?

When you wish to be sure of full ATTENTION, call the child to you. "Come," you say, without explanation or condition. Ask him with a smile if his ears and eyes are wide open. Now explain slowly and carefully what you have in mind. It will take but a minute from his play.

As for "glad" attention, we get this best in the morning, do we not? He is in the best and happiest and most willing condition then. Self-Reliance works well with obedience in the morning hours. What he promises then he will cheerfully fulfill later. Commit your wishes and instructions to the morning child. Then he is far less subject to whims and moods.

SELF-HELP is necessary for Self-Reliance.

We over-help the children, especially in matters in which they can just as well serve themselves. Thereby we rob them of considerable pleasure and we weaken their wills. Children will develop quite astonishing ability with their hands and minds if we offer a suggestion and then leave them to carry it out, unaided.

We over-dominate the children. In matters of indifference, we may safely grant them permission to execute their own plans. Let the child experiment. If the red-headed boy wants a crimson necktie, advise him; then let him decide. He is the one who is to wear it. What he learns by doing so will help his good taste as long as he lives.

While the experiments of youth seem more dangerous than those of little children, there is a corrective in the former case, in money. When you give a youth an allowance, figured carefully to meet all his needs, he is on the one hand limited in his choices by what he can pay for, yet may be stimulated, by thrift and extra industry, to strive for what more he really thinks he wants. Even if he does not actually have more money there is a sense of freedom in deciding things himself.

2. I will not be afraid of being laughed at. I will not be afraid of doing right when the crowd does wrong. Fear never made a good American.

The most difficult place for a child to show Self-Reliance is in the midst of his companions. A few are natural leaders and swing the "gang" their way, but most young people go with their crowd. A child hesitates naturally to set up an independent opinion.

Sensitive to RIDICULE and really desirous to keep the friendship of their chums, they can hardly be expected to reform the opinions of their set.

We parents can help our children by getting acquainted with these groups and strengthening the force and number of those who are going in the right direction. Often the whole group is so grateful to an adult who takes a generous interest in it that it will accept considerable wise counsel.

Fortunate are those parents who can persuade their children that it is more fun to be a skillful leader who is leading strongly to the right, than to be a weak follower who goes wherever he is led.

It is decidedly hard, even for adults, to withstand ridicule. Perhaps a sense of HUMOR is the best defense. "Is this lad so strong and wise that you are really afraid of what he may think of you? You can 'lick' him, can't you? There are a good many things you can do better than he can. Why not have the fun of going your own way, and proving that you are just as smart as he thinks he is?" Or, "It may not hurt so much as you think to be laughed at. Be a good sport and try it once. Maybe you will like it so well, you will have the laugh on him after all."

There are a number of good stories of the silly ends that folks came to who allowed everybody to laugh them out of their own way. "The Farmer and the Donkey" is perhaps the most familiar of these.

REFERENCES

The Child Welfare Manual

The subject of will-development is treated in II. 161-163.

Practical exercises toward Self-Reliance are outlined in II. 46, 212, 218, 401.

The relation of a vigorous outdoor life to Self-Reliance, with several valuable suggestions for securing plenty of fresh air, is explained in I. 271, II. 314, 322, 326, 484.

President Eliot has shown how the higher education leads toward Self-Reliance: II. 79.

We shall speak more fully of the "gang" under FAIR PLAY and TEAM-WORK.

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
Henny-Penny	I	124
The Mouse and the Frog	II	178
The Crow and the Pitcher	II	184
The Lark and Her Young Ones	II	187
A Miller, His Son, and Their Ass	II	188
B'rer Rabbit and His Neighbors	II	321
B'rer Fox Tackles Old B'rer Tarrypin	II	327
The Little Red Hen and the Grain of Wheat	III	31
Why the Bear Has a Stumpy Tail	III	57
A Story from the Desert	III	64

GRADE II

	VOL.	PAGE
Prince Darling	II	20
Hansel and Gretel	II	34
The Little Princess of the Fearless Heart	II	103
The Flying Ship	II	130
Jack and the Beanstalk	II	277
Robinson Crusoe	III	132
Helen Keller	XIV	303
The Swiss Family Robinson	XV	9
Masterman Ready	XV	29
Perseus	XVI	331
The Argonauts	XVI	335
Hercules	XVI	338
Baldur the Beautiful	XVI	355

GRADE III

	VOL.	PAGE
Peary, Discoverer of the North Pole	IX	138
Poland	XIII	292
How Our Forefathers Lived on the Colonial Farms	XIV	13
Daniel Boone, Indian Fighter and Pioneer	XIV	78
Andrew Jackson, Soldier and Seventh President	XIV	82
The Adventures of Lewis and Clark	XIV	86
The Western Pioneer	XIV	92
Strange Colonization Ventures	XIV	159
Radisson, "The Canadian Ulysses"	XIV	161
Mackenzie, the Great Explorer	XIV	163
The United Empire Loyalists	XIV	165
Sir Isaac Brock, the Hero of Queenstown	XIV	167
George Westinghouse	XIV	213
Madame Curie	XIV	216
Mary Antin	XIV	305
Charles Alexander Eastman	XIV	308
Queen Elizabeth	XIV	319
Cromwell	XIV	329
Lord Nelson, Admiral of the Seas	XIV	331
Westward Ho!	XV	291
The Story of Cuchulain	XVI	179
Self-Reliance	XVI	231
Of Queen's Gardens	XVI	242
Legends of Heroes	XVI	271
Beowulf	XVI	295
Theseus	XVI	298

THE FOURTH LAW IS

THE LAW OF RELIABILITY

The Good American is Reliable

Our country grows great and good as her citizens are able more fully to trust each other. Therefore:

1. **I will be honest, in word and in act. I will not lie, sneak, or pretend, nor will I keep the truth from those who have a right to it.**
2. **I will not do wrong in the hope of not being found out. I cannot hide the truth from myself and cannot often hide it from others.**

There is the type of child who plays with fairies and imaginary companions, and there is the other type that plays with the gas-meter and the kitchen clock. The former will often tell imaginative stories. These are not really lies. It is usually enough, to urge him to "cut out the made-up part," if we really need to know what actually happened.

Children LIE more readily when they are tired. They will usually lie when scared. It is well to avoid searching questions, especially at bedtime. Often a generous suggestion, afterward, as to the repair of something broken or lost will evoke the confession as to who was guilty.

We ought not to encourage lying and theft by leaving things carelessly around.

Always expect the truth. "It is no fun lying to mother," exclaimed one child. "She always believes us."

One mother puts a small liar to bed, on the ground that he must be too ill to speak the truth. Another drops quinine on the tongue, as a symbol of the bitterness of deception. A third waits quietly until some privilege is asked again, concerning which the child had deceived, and it is then refused, on the ground that he cannot yet be trusted.

No doubt the best treatment is positive. A truth-loving home has little real trouble with lying children. Stories of brave truth-telling are impressive, especially of those who never turned their backs on an enemy or the truth.

3. I will not take without permission what does not belong to me.

Petty THEFTS in the home are due to the fact that things are owned too much in common, and the child gets the impression that whatever he can lay his hands on is his. The sense of injustice, thinking a parent is stingy or partial or inconsiderate, is perhaps the most frequent cause of such peculations. The young child has little abstract sense of Sin. Each case must be taken up on its own merits, and the child shown what is the fair and honest way for him to pursue. Let it be understood that honesty in word and deed is expected.

4. I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake, and I will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

President Hutchins urges that children should "so speak and act that people will find it easier to trust each other." There is a kind of priggishness on the part of the unco' guid child that violates this Code. The prosaic child accuses the fanciful child of lying, perhaps even traps him into deceit, so as to take unholy glee in his exposure. The dutiful child gloats over the slovenliness of his brother. The child is disloyal and betrays a brother to his chum. The essential meanness of this attitude must be sternly pointed out. Loyalty to the clan must be made paramount.

We often need almost to exaggerate our own trust in our children so as to encourage them to respond to our expectancy.

Some children need to be taught, as the Code says, that "if they have made a foolish mistake, they should try to make good any harm that mistake may have caused." This most often applies to foolish promises. The child fears he will tell a lie if he does not hold to what he hastily promised, which may be impossible of fulfillment. He must see that the wrong is not in the lie but in the original promise, in the initial hastiness. He will be fairest to all concerned if he goes back again and starts right from the beginning.

There is the "must" period and there is the "ought" period. Children live longer than many of us suppose in the period when right to them consists wholly in believing that what mother says must be done. What we are striving for is to lead the child gently and gradually to that point where Self-Reliance is possible and the child does what he himself feels and knows he *ought* to do.

REFERENCES

The Child Welfare Manual

Mrs. Gruenberg discusses wisely the relation of imaginativeness to truth-telling in **II.** 123-126 and of methods of encouraging truth-telling by children in **II.** 127-132. The special problem of truthfulness in little children is treated in **II.** 392. The relation of fatigue to the virtue is mentioned in **I.** 273. Special candor as to sex-information is urged in **I.** 361. The importance of the parents' attitude is stressed in **II.** 155 and 185. Stories as an aid to the knowledge and communication of truth are recommended in **II.** 270.

The fact that will as well as well-meaning is needful for real reliability and that responsibility and reliability are forms of conscience, are emphasized in **II.** 154 and 161.

There is a word explanatory of the thefts of children in **II.** 197.

The subject of trustworthiness and mutual trust is given attention by Mrs. Eastman in **II.** 64-67.

Professor Hutchins' Code takes the larger viewpoint, that, not only are our homes more harmonious and loving, but "Our country grows great and good as her citizens are able more fully to trust each other." This truth, as exemplified in our public schools, is brought to our attention in Mrs. Eastman's article.

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
For a Little Girl of Three	I	108
The Little Pink Pig and the Big Road	I	185
Over in the Meadow	I	255
The Travels of the Little Toy Soldier	II	44
The Stag at the Pool	II	172
The Shepherd Boy and the Wolf	II	175
The Hare and the Tortoise	**II**	177
Fulfilled	**II**	165
The Horses' Council	**II**	197
The Torrent and the River	**II**	198
Chin-Chin Kobakama	**II**	294
The Boy and the Sea-Shell	**III**	51
The Violet in the Valley	**III**	252

GRADE II

	VOL.	PAGE
The Beautiful Princess Goldenlocks	II	3
The Castle of Gems	II	55
Princess Finola and the Dwarf	II	95
The Line of Golden Light, or the Little Blind Sister	II	114
A Fairy Story About a Philosopher's Stone Which Was Lost	II	118
King Grisly-Beard	II	166
Viggo and Beate	II	244
The Mishaps of Handy Andy	II	258
Whittington and His Cat	II	283
The Wonderful Mallet	II	296
The Fire Bringer	II	356
The Story of Peter Pan	III	113
The Story of Pippa	III	117
The Great Stone Face	III	148
Mr. Nobody	III	198
Follow Me	III	207
Take Care of Little Things	III	207
The Violet in the Valley	III	252
Ragged Robin	III	254
The Ugly Prince and the Beautiful Princess	III	266
Dogs on the Battlefield	XI	373
Men Who Made the United States	XIV	1
Perry and Lawrence	XIV	74
The Wife Who Taught Her Husband to be President	XIV	81
The Attack of the Savages	XV	38
Jan of the Windmill	XVI	158
Castle Blair	XVI	162
King Arthur and His Knights	XVI	167
The Story of Cuchulain	XVI	179

GRADE III

Conquering the Peaks	IX	135
Peary, Discoverer of the North Pole	IX	138
Amundsen, Discoverer of the South Pole	IX	142
Captain Scott, the Hero of the Antarctic	IX	150
Vilhjalmur Stefansson	IX	153
Herbert C. Hoover, Who Took Charge of the World's Food Basket	XIV	291
General Samuel C. Armstrong	XIV	294
Mary Lyon	XIV	296
The Story of Lorna Doone	XV	358
The Scottish Chiefs	XV	369
'Tis of Aucassin and Nicolette	XVI	58
The Highwayman	XVI	77
Cranford	XVI	119
For a' That and a' That	XVI	207
Death the Leveler	XVI	208
Canterbury Tales	XVI	210

THE FIFTH LAW IS

THE LAW OF FAIR PLAY

The Good American Plays Fair

Fair play increases and trains one's strength, and helps one to be more useful to his country. Therefore:

1. **I will not cheat, nor will I play for keeps or for money. If I should not play fair, the loser would lose the fun of the game, the winner would lose his self-respect, and the game itself would become a mean and cruel business.**

FAIR PLAY is almost wholly the result of a just and fair attitude between parent and child.

Should a child cheat at a game, fold the game-board at once and stop playing, don't reproach or scold. Just show your scorn of such actions by withholding fellowship from the offender.

As for playing "for keeps" you may not be able to persuade your child that it is gambling, if the game is one that permits any degree of skill, but you can at least show the meanness of taking away playthings from one's friends. "After all, a game is only a game," is a good phrase. It isn't worth developing hard feelings by robbery or exultance, and neither of these is sportsman-like.

Do YOU play fair with your own children?

Are you ever willing to acknowledge when you are wrong?

"But won't it weaken my authority if I do?"

No. Because you cannot deceive them if you try. They are bound to discover that you are not infallible. What gives you authority is not that you find it so easy to be good, but that you find it hard and try so faithfully. Your failures often encourage your children more than your triumphs.

FAIR PLAY implies that we will treat the child as sanely as we would an adult. We will usually listen to him, explain to him, even apologize to him when we are wrong.

Always give an aggrieved child his day in court. Permit him fully, but respectfully, to explain himself.

In giving decisions, be deliberate. Always strive to get all the facts. Don't let the voluble child win by his words or the reticent or reserved child lose because of his silence. Decide by waiting over night, when possible. A delayed decision is likely to be a fair decision.

Let us widen the scope of our justice as much as we can. Let us be fair to their playmates, to whom they are so loyal, even to the unpromising ones. Let us be fair to their teachers, who have so many troubles of their own.

2. I will treat my opponent with courtesy.
3. If I play in a group game, I will play, not for my own glory, but for the success of my team and the fun of the game.
4. I will be a good loser or a generous winner.

SPORTSMANLIKENESS. It starts in a habit and a code before it becomes an ideal. Even a small child can learn to abide by the decisions of an umpire, when they prevent him from winning and even when they seem unfair. The English schools furnish us an example. "Why don't you require more machinery for enforcing the rules?" an amazed American asked. "Why?" "To keep the boys from cheating." "Oh, that isn't done here." The thing that "isn't done" is more efficacious than the rules—it is innate honor.

It is too much to expect, perhaps, that a small boy or girl should refrain from "grand-stand plays" or be quite as anxious that his side should win as that he himself should get a bit of glory. But this, too, is mostly a matter of training, of taking part in well-organized, well-umpired games.

HUMOR is a help here also.

A game is *only* a game. "The king is always the best shot whenever he goes hunting," you may explain to the children. "Let the other fellow have the fun of winning once in a while."

Have the custom of thinking out many harmless practical jokes in the home. They keep up both the spirit of play and of fellowship. To learn to take a joke well is one of the attributes of a good sport and helps him to be a good loser.

This applies to more serious losses. "The harder you're thrown, the higher you bounce," said the poet. After all, the game is only a game. Or, as the poet tells us,

"It isn't the fact that you're licked that counts,
But—how did you fight? and why?"

REFERENCES

The Child Welfare Manual

The MANUAL is rich in its treatment of Play.

The physical and mental values are discussed in **II.** 113, 134, 329; the moral values in **II.** 19, 313-315, 406. Fair play is emphasized in **I.** 358; fair play in school in **II.** 65.

Please read through the many interesting and helpful suggestions as to play in the home, in **I.** 81, 82, 192, **II.** 5, 17, 18, 258-262, 266-268. See the special hints on play at the table in **I.** 99. How varied and practical are Carolyn Sherwin Bailey's kindergarten plans for the play of little children in **II.** 229-258. Others in the same line are in **I.** 207 and **II.** 334.

The too much neglected factor of good humor in the play-life gets its proper attention in **I,** 98-99, **II.** 56, 222.

The use of stories in relation to play is advised in **II.** 272; of pictures, in **II.** 297.

As to team-play, turn to **I.** 368, **II.** 306, 307, 312. The "gang" in its social and patriotic aspects is discussed in Chapter X.

Play, of course, always leads into the larger virtue of Justice. This, in the home, in relation to servants, between parents and children, is prudently handled in these references: **I.** 78, 80, 149-150, **II.** 175, 185, 394.

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
Said This Little Fairy	I	12
A Burrowing Game	I	12
Pat-a-Cake	I	12
A Knee Game	I	12
A Foot Play	I	12
Putting the Fingers to Sleep	I	13
Ten Little Squirrels	I	14

	VOL.	PAGE
My Little Garden	I	15
The Family	I	16
Johnny Shall Have a New Bonnet	I	18
To Market Ride the Gentlemen	I	19
Here Goes My Lord	I	19
A Farmer Went Trotting	I	20
Up to the Ceiling	I	20
The Messenger	I	20

	VOL.	PAGE
Catch Him Crow	I	20
Ride a Cock-Horse	I	21
This is the Way	I	21
Ride Away, Ride Away	I	21
To Market, to Market	I	21
Trot, Trot, the Baby Goes	I	21
Ride a Cock-Horse	I	22
Here We Go	I	22
London Bridge	I	31
Green Gravel	I	32
The Days of the Week	I	249
Days of Birth	I	250
The Washing	I	250
Baby's Play Days	I	250
Solomon Grundy	I	250
Which Do You Choose?	I	251
Seven Little Mice	I	251
Over in the Meadow	I	255
Counting Apple-Seeds	I	256
In July	I	260
The Wish of Priscilla Penelope Powers	I	262
Winkelman Von Winkel	I	262
Ten Little Cookies	I	263
Our Baby	I	263
Long Time Ago	I	264
Buckle My Shoe	I	264
Thanksgiving Day	I	340
Grandma's Minuet	I	340
Aunt Jan	I	341
After Tea	I	342
Tingle, Tangle, Titmouse	I	343
An English Alphabet	I	344
Nonsense Alphabet	I	346
Past History	I	348
The Apple Pie	I	351
Who's Who in the Zoo	I	352
A Was an Archer	I	357
A Little Folks' Alphabet	I	358
Here's A, B, C, D	I	363
Flower Oracles	IV	2
Counting-Out Rhymes	IV	2
The Farmyard	IV	4
A Peanut-Hunt	IV	4
Hunt the Ring	IV	4
Throwing Light	IV	4
Hiss and Clap	IV	4
Word-Making	IV	4
Bridge-Board	IV	4
Bubble-Blowing	IV	6
Checkers	IV	6
Games with Bean-Bags	IV	8
Bachelor's Kitchen	IV	8
A Guessing Contest	IV	9
Pigs and Donkeys	IV	10
Some "Out" Games	IV	12
A Year with Dolly	IV	268
A Cure for the Blues	IV	280
Peeps at Playtime in Many Countries	V	16
Little Folk in Russia	V	23
Little Folk in Norway	V	23
Little Folk Among the Alps	V	24
Little Folk in Italy	V	24
Little Folk in Holland	V	26
Little Folk in Canada	V	28
Little Folk in Greenland	V	28
Little Folk in Lapland	V	30
Child Life in the Near East	V	71
Chinese Babyhood	V	73
Chinese Boys and Girls	V	74
Glimpses of Child Life in Japan	V	80
Boys and Girls in Japan	V	85
African Black Children	V	86
The Children of Siam	V	90
Types of Greek Children	V	92
Children in France	V	95
The Sports of Negro Children	V	99
Merrily Form a Ring	VI	33
Going to London	VI	34
Planting Corn	VI	35
On the Bridge at Avignon	VI	36

GRADE II

The Game of Cat	IV	3
Kaleidoscope	IV	3
Consequences	IV	3
Who is He?	IV	3
The Minister's Cat	IV	5
Ten-Word Telegrams	IV	5
Twenty Questions	IV	5
Buzz	IV	5
The Game of Shadows	IV	5
The Jolly Miller	IV	5
Checkers	IV	6
Dominoes	IV	7
The Game of Fives	IV	7
Bachelor's Kitchen	IV	8
An Exchange Party	IV	9
A Guessing Contest	IV	9
The Garden Gate	IV	9
Ring Toss	IV	9
Lost and Found	IV	9
Pigs and Donkeys	IV	10
A Guessing Social	IV	10
The Magician of Morocco	IV	10
"Blindfold Games"	IV	10
The Adventurers	IV	11
Games for Partners	IV	11
Some "Out" Games—Going to Jerusalem, My Lady's Toilet	IV	12
Slate Games—Naughts and Crosses, Artistic Reflections, Outlines, "Tit, Tat, Toe"	IV	13
A Last Laugh	IV	15
The "Always Different" Story	IV	16
Things to Say	IV	19
Truzzles	IV	19
Tricks That Anyone May Try	IV	22
A Puzzle	IV	25
"Pom-Pom-Pullaway"	IV	65
"Tag" Games	IV	65
Games for the Playground	IV	71
Week-Days in Dolly's House	IV	155
The Doll's Theater	IV	284
Play and Work for the Summer Vacation	IV	291
The May-Pole Dance	IV	292

	VOL.	PAGE
The Merry-Go-Round	IV	298
Down by the Sea	IV	300
A Soap-Bubble and Its Secrets	IV	303
October Play and Craft	IV	306
Hallowe'en Happenings	IV	308
Youthful Danes at Work and Play	V	108
Home Life in Italy	V	114
Russian Village Customs and Celebrations	V	115
Lucy Locket	VI	37
The Muffin Man	VI	37
London Bridge	VI	38
The Farmer	VI	38
Miss Jennia Jones	VI	40
The Farmer in the Dell	VI	41
Swinging 'Neath the Old Apple Tree	VI	42
Here We Go Round the Mulberry Bush	VI	44

GRADE III

	VOL.	PAGE
Queer Errors of the Eye	IV	29
Seeing and Believing	IV	32
Riddles	IV	39
All Sorts of Puzzles	IV	40
Charades	IV	45
Conundrums	IV	46
Musical Puzzle	IV	57
Charades	IV	57
Rebus	IV	57
King's Move Puzzle	IV	58
Concealed Proverb	IV	58
Metamorphoses	IV	59
Diagonal	IV	60
An Arab Saying	IV	61
Numerical Enigma	IV	61
Reversible Words	IV	61
A Cake Puzzle	IV	62
Concealed Words	IV	62
Missing-Letter Puzzle	IV	63
Answers to Illustrated Puzzles and Charades	IV	63
Military Acrostic	IV	63
Tug of War	IV	66
Snake in the Grass	IV	66
Prisoner's Base	IV	66
Duck-on-the-Rock	IV	66
Fox and Geese	IV	68
Horseshoes	IV	68
Run, Sheep, Run	IV	68
Volley Ball	IV	68
Cat and Rat	IV	71
Follow the Leader	IV	71
Rabbit's Nest	IV	71
Have You Seen My Sheep?	IV	71
Fisherman's Net	IV	71
Hill Dill	IV	71
Last Couple Out	IV	71
Toss Ball	IV	71
Swimming Games	X	14
Quoits	X	16
Croquet	X	17
Lawn Tennis	X	18
Basket-Ball	X	19
Football	X	21
Hockey	X	27
Ice Hockey	X	28
Baseball	X	30
Winter Sports	X	64
The Knights of King Arthur	X	303

THE SIXTH LAW IS

THE LAW OF DUTY

The Good American Does His Duty

The shirker or the willing idler lives upon the labor of others, burdens others with the work which he ought to do himself. He harms his fellow-citizens, and so harms his country.

1. I will try to find out what my duty is, *what I ought to do*, and my duty I will do, whether it is easy or hard. What I ought to do I can do.

How are you going to get children to do right when you are not watching? How are you to be sure they will keep on doing it after you have stopped shoving them from behind? Can they be virtuous for the fun of it?

Answers depend principally upon our own attitude.

If God is our Heavenly Father and not the Infinite Bogyman, then Duty is the *blithe* daughter of the Voice of God and not the "stern daughter of the Voice of God," as the poet asserted.

Go glad to your day's work. If you have anything to say, see if you can sing it. Almost nothing turns out to be true that you cannot sing. THE LOVE OF DUTY is a higher thing than the "Sense of Duty."

"But is there not more merit in doing things that come hard?"

More merit, perhaps, but not more worth. See the difference? It may be more creditable to do what you hate to do, but you don't do it so well. "The glorious thing about life," said Dr. Luther Gulick, "is that the great work is play." If we can carry the play-spirit into our tasks we can do them better, and help our children more wisely in doing theirs.

Which will your boy do better, "a little piece of work" or "a man's job"? The latter, of course. It seems to him more attractive.

Talk about all the home chores in this way, and they will mean more to the child. Explain how his HELPFULNESS enables you to make economies and adds to the family's comforts. Take him into your plans, not your worries, and hold up the big goals toward which your household is working.

"How," someone asks, "do you help your children know what their duty is?" That is, How are you going to develop MORAL THOUGHTFULNESS?

The first way to guide a child into going the right way is to be going that way yourself. The best method of helping a child to love Duty is to show him how it looks when it is lived in a lovable fashion.

We cannot successfully encourage our children away from habits that we are unwilling to disown ourselves. Take the matter of the use of tobacco, for example. We are not arguing in this place as to its seriousness; we simply call attention to the fact that few fathers will be able permanently to dissuade their sons from the habit unless they give it up themselves. Example is a powerful preacher.

So as to drudgery. When the fun of a thing dies down and you get so tired of the unfinished job that you feel sore whenever you see it lying about, you have to say, "Whatever I ought to do, I can do." The doggedness is what you have to screw yourselves up to—when there are children in the house. They hate a quitter. One must be a good soldier as well as a good sport, to be a parent.

FEARS are the darkest places in the field of Duty to many a child, if he has been carelessly brought up.

Many of the so-called "instinctive" fears are imitative. If we cry, "What was that?" at any sudden noise, if we blink at the lightning or go to bed during a thunderstorm, we shall raise our children to expect to be frightened.

Some fears, especially night terrors, are caused by overfeeding, by exciting stories at bedtime, or by too lively play just before the hour for repose.

Where such terrors are unreasonable they may be met by various playful methods. Let the little child have a half-inch candle to carry upstairs with him, that will go out soon after mother does. Let him take to bed an especially big or comforting doll. Connect him by a "telephone" of cord and spool with his father's hand. Play games, with a bell, in the dark that will show him nothing is there that was not in the light. Throw up the curtain and let him see the kindly stars.

STORIES are a great help. It is astonishing how people who lived so long ago as Joan of Arc and Arnold von Winkelried sustain small children who are living to-day.

Fears of the untried may be met by careful explanation or rehearsal. If the child has to meet a guest at the train, go through the ceremonial in jolly fashion beforehand. If it is some unusual courtesy, practice it in the home circle and even in front of the mirror, till it becomes an easy muscle-habit.

Analyze each terror until you discover the real difficulty. After it is disentangled, it is usually simplified.

"Shall we ever use FEAR to compel a child to DUTY?"

Did scaring ever make one a better child?

Fear paralyzes, even the body. It makes one less, not more, capable; less, not more, wise.

The instinct in fear is shelter-taking. If you should scare your child so that he dares not take refuge with the one who has always been his unfailing refuge, you are removing one of the big foundations on which his little life rests.

"Is there no place for fear in a child's life?"

There is the fear to do wrong. This is a soldierly fear. It does not grip the throat and cripple the hands, but it helps the child to stand up to the trench or "go over the top." We call this—Conscience.

REFERENCES

The Child Welfare Manual

The development of the sense of duty in a child's life is carefully described in **II.** 54, 55, 57, 70, 393.

Professor Sisson (**II.** 153-5) and President Eliot (**II.** 80) have some thoughtful words to say about Conscience. See also **II.** 161.

Heroism is developed in a young person through hero-worship. See **I.** 366 and **II.** 70, 201. Stories and biographies are recommended for this purpose (**II.** 66, 105) and poetry (**II.** 281, 298).

In facing Duty, especially by a little child, the conquest of fear is needful. This matter of dealing with the imaginative and fanciful terrors of childhood is gone into quite carefully in the Manual. See **I.** 308, 334, 389, **II.** 138-42, 388-89.

Underlying all conscientiousness is a healthy spirit in a healthy body. Read again, if you have not already done so, Doctor Forbush's article (**I.** 272-4) on "The Relation of Fatigue to Morals."

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
The Sandman	I	81
Little by Little	I	110
Tiny Hare and the Wind Ball	I	173
How Tiny Hare Met Cat	I	176
The Wee Hare and the Red Fire	I	179
The Little Bear's Story	I	221
The Thief and the Dog	II	181
The Boy and the Sea-Shell	III	51
The Two Robins	III	56
Hanging May Baskets	III	62
Who's Afraid in the Dark?	III	191
To Mother Fairie	III	215
The Violet in the Valley	III	252

GRADE II

	VOL.	PAGE
The Wild Swans	II	227
Little Moccasin's Ride on the Thunder-Horse	II	342
The Story of Pippa	III	117
Horatius at the Bridge	III	150
How the Little Kite Learned to Fly	III	200
Little by Little	III	203
Wise Savings for Little People	III	208
Livingstone, Light of Africa	V	309
General Charles George Gordon	V	318
Dorothea L. Dix	V	322
A Servant of the City—Jacob A. Riis	V	323
Doctor Grenfell	V	330
Feeding Her Birds	VI	206
Pictures of Nature and Human Toil	VI	235
A Frugal Meal	VI	240
Ploughing in the Nivernais	VI	246
Ploughing in Arcadia	VI	250
The Royal Northwest Mounted Police	XIV	172

GRADE III

	VOL.	PAGE
Obedience	IV	314
The Fighting Téméraire	VI	259
The Blessing, or the Never-Ending Prayer	VI	304
A Soldier of America	VI	316
Angels in the Kitchen	VI	326
St. Ursula's Dream	VI	338
The Vision of St. Bernard	VI	342
Belgium	XIII	223
George Washington, Father of Our Country	XIV	43
Benjamin Franklin	XIV	50
Lafayette, Friend of America	XIV	61
Perry and Lawrence	XIV	74
Marcus Whitman's Ride	XIV	90
Abraham Lincoln, Who Saved the Union	XIV	96
Robert E. Lee	XIV	102
A Man Like a Stone Wall	XIV	113
Grover Cleveland	XIV	116
John J. Pershing	XIV	132
Francis Parkman	XIV	244
Sidney Lanier	XIV	249

THE SEVENTH LAW IS

THE LAW OF GOOD WORKMANSHIP

The Good American Tries to do the Right Thing in the Right Way

The welfare of our country depends upon those who have learned to do in the right way the things that ought to be done. Therefore:

1. **I will get the best possible education, and learn all that I can from those who have learned to do the right thing in the right way.**

What is "the best possible education"? And how can the home begin it?

There are three theories of education. One holds that the object of education is knowledge, and that the work of the schools is to store children with knowledge. A second is that the object of education is mind-training, and that the work of the schools is, largely by memorizing, to furnish gymnastics to the mind. The third theory, and the one adopted by the writer, is that, without ignoring knowledge or mind-training, the object of education is to learn to USE ONE'S MIND upon matters which men have found important, and the work of the schools is to help children to do this so that they will go on doing it to advantage as long as they live.

Now with the young child, "all of a wiggle," the way he learns to use his mind is by using his muscles. When he sees something new he yearns to do something to it, not to deliberate about it. When he watches a novel action, he aches to try it himself. He is more profitably employed in doing, under wise guidance, than in memorizing words out of a book.

So President Hutchins is wise in suggesting that early education consists largely in "learning from those who have learned to DO."

Self-expression is the big thing in the nursery. "Project-education," a word so popular in the newer kind of schools, is nowhere so practicable as in the home, where imitating mother, manufacturing playthings, carrying out small plans in the garden, the henyard and the playhouse, give the best opportunity to become a creator, one who rejoices in the power to do.

To do "in the right way," that is, with technical perfection, is not the first essential in the nursery. If the contraption that the child has made or adapted suits some vital need he does not care how crude it may be. Perfect workmanship is not possible before the finer muscles have been developed. Quick, attentive, punctual activity is more important in early childhood than too much attention to fine-fingered details.

But there is another sense in which the child may be taught to do "in the right way" from the beginning. He may be guided to work cheerfully, contentedly, carefully, and never get the bad habits of slovenliness and disorder.

As the children mature, let us interpret this "doing in the right way the things that ought to be done" in a still larger sense. You may or may not desire to or be able to give your children a college education, but you can see that they GET READY FOR LIFE. There is something that they can learn to do so well that they will always be in demand. They can be prepared, not merely for a job, but for a vocation. For a number of years you should so carefully study their abilities and tastes, the worthwhile occupations about you, and the educational doorways that are open, that you may help each one to enter life joyfully and abundantly fitted to his work.

2. I will take an interest in my work, and will not be satisfied with slipshod and merely passable work. A wheel or a rail carelessly made may cause the death of hundreds.

3. I will try to do the right thing in the right way, even when no one else sees or praises me. But when I have done my best, I will not envy those who have done better, or have received larger reward. Envy spoils the work and the worker.

Did you ever hear of the three R's of work? You know the three R's of education. Well, there are three in work also. They are Regularity, Responsibility and Recognition.

REGULARITY.—If you merely send a child on occasional errands or use him as a messenger boy, you interrupt him in his play, impose upon his good nature and seldom give him a task really worth while. If a girl is asked by her mother only to look after the baby when she herself is out, or to take the place of the servant on her "day off," you are not doing anything to encourage her to take an interest in the affairs of the household or to do her work thoroughly. Even a child of three may be given definite tasks, such as hanging up her nightclothes, dusting the chairs or sweeping under the table with her little broom. These tasks should grow as the child becomes more capable, and the bother of teaching her and being patient with her is soon repaid by the pride with which the child does her work and by her real helpfulness. To this should be added:

RESPONSIBILITY. After a child has been assigned a certain duty, that task should be the "previous business" until he gets it done. Let him suffer the inconvenience of losing things that he ought to have picked up. Put mislaid articles into a family "pound," to be redeemed by the payment of some extra trouble. Gradually make the duties such that there will be real, natural penalties if they are left undone, such as the care of hens or pigeons or pets. Do not let them suffer long as the result of the child's neglect, but give them away if they are not cared for. A paper-route for a lad of fourteen makes an excellent automatic device for punctuality and regularity. Responsibility for a younger child develops tenderness as well as fidelity.

RECOGNITION should depend upon and await responsibility discharged. The little one feels adequately recompensed if he knows he is "helping Mother." The older child's allowance may be governed by his increasing fidelity. This is much better than the occasional and irregular nickel for errands. The plan, suggested under the Virtue of Health, of keeping a record of sensible health practices, may be enlarged to make the basis of the allowance system. For instance, each "point" may represent a fraction of a cent, with a young schoolchild, say one-fifth. To win a perfect score of 100 for a week would mean that the allowance for that week would be 20 cents. See what is said further, under the next virtue, about Thrift.

Encourage the child to learn from experience that, as in life, not only Honesty but Fidelity is the Way of Honor.

There is something fine about the ideal of Kipling, that in the bright heaven of the workers no one shall work for money and no one shall work for fame, but each shall work for the joy of the work. Can we not make even the child's task seem so important to him and so much worth while for others that he can have a little of that heaven on earth?

REFERENCES

The Child Welfare Manual

The value of Good Workmanship is touched upon in **II.** 38, 39, 62, 71, 76, 163, 394.

What work is worth while for children is discussed in **II.** 377-379. Girls' work is especially treated in **II.** 72, 73, 479, 480.

What are the work-interests of children? is an important question, and its answer will help us find work suitable to their powers. See **II.** 157-159.

How about finding real joy in work? Here are some suggestions: **I.** 390, **II.** 18, 27, 113.

Shall we pay for work children do in the home? See **II.** 202, 315-318.

Dr. Arthur D. Dean is our best authority on the educational value of work. His article, on Child Labor vs. Work for Children (**II.** 373-376), covers one of the most important problems that parents need to face.

Christine Terhune Herrick is always listened to with respect. Consult her (**II.** 211, 212) about the matter of developing the sense of responsibility. Also see **II.** 155, 201.

The MANUAL has a special section devoted to the problem of training through work-experiences for vocational choice. These articles are by experts. Professor James L. McConaughy writes on the high school (**II.** 74-76), ex-Governor Brumbaugh on the public schools in general (**II.** 76-78), James S. Hiatt against the advisability of leaving school early (**II.** 344-346), Mary A. Laselle on suggestions for the futures of our children taken from their play (**II.** 341-344), President Charles F. Thwing on the place of the college (**II.** 354-357, 357-359), and Kate Douglas Wiggin on the special appeal that the kindergarten makes to the young woman who wishes to be a teacher and who may become a mother (**II.** 349-354). E. W. Weaver, our first authority on vocational guidance, analyzes (**II.** 346-349) the beckoning modern callings.

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
Baby's Ten Little Live Playthings	I	2
Finger Play	I	4
Finger Play	I	5
An Old Norse Finger Play	I	6
Baby's Toes	I	6
Baby's Toes	I	7
This is the Way My Fingers Stand	I	8
Thumbkin, Pointer	I	8
Naming the Fingers	I	8
Robert Barns	I	8
"Shall I, Oh, Shall I?"	I	8
Jack, Be Nimble	I	9
Two Little Hands	I	9
Pat-a-Cake	I	9
Clap Your Hands	I	9
The Bird's Nest	I	10
Two Little Blackbirds	I	10
Master Smith	I	10
Little Robin Redbreast	I	10
Greeting	I	10
A Play for the Arms	I	10
The Little Window	I	10
Sing a Song of Sixpence	I	11
The Pigeon House	I	11
The Family	I	16
Pat-a-Cake	I	46
Hickory, Dickory, Dock	I	46
Bubble-Blowing	IV	6
The Little Mother's Work-Basket	IV	75
The Doll's Bed	IV	80
The Baby Doll	IV	87
Paper Craft	IV	155
Paper-Dolls	IV	157
The Hills of Counterpane	IV	159
The Cut-Out Cats	IV	163
Flat Paper Houses	IV	164
Color—Design—Drawing	IV	171
How to Print with Colors and Sticks	IV	172
Borders Printed in One Color	IV	172
Mat with a Stick-Printed Border	IV	172
A Stick-Printed Border	IV	174
A Pin-Square with Stick-Printed Decorations	IV	175
Animal Toys	IV	220
A Year with Dolly	IV	263
October Play and Craft	IV	306
Hallowe'en Happenings	IV	308

GRADE II

The Baby Doll	IV	87
Stitches Used on the Out-of-Doors Garment	IV	97

	VOL.	PAGE
Gifts for Baby Brother or Sister	IV	100
Mother's Cooking School — Measurements	IV	117
Lesson I—Apples	IV	118
Lesson II—Potatoes	IV	119
Lesson III—Toast	IV	121
Lesson IV—Cereals	IV	121
Lesson V—Soups	IV	123
Lesson VI—Muffins, Biscuits and Tea Cakes	IV	124
Lesson VII—Cake	IV	127
Lesson VIII—Eggs, Omelets and Custards	IV	128
Lesson IX—Supper Dishes	IV	129
Lesson X—Some Simple Desserts	IV	130
Lesson XI—Cocoa and Fruit Drinks	IV	131
Lesson XII — A Few Good Candy Recipes	IV	132
What Shall I Plant in My Garden?	IV	136
Planting	IV	142
What Shall I Do with My Flowers and Vegetables?	IV	146
Gardens in Flower-Pots and Boxes	IV	148
The Garden's Secrets	IV	150
Some Flowers in Bloom Each Day	IV	152
Flat Paper Houses	IV	164
The First Paper Canoe	IV	168
How to Design a Christmas Card	IV	178
Printing a Stripe Design	IV	180
A Use for Our Stick-Printed Gingham	IV	183
The Transformation of a Cracker Box	IV	183
Other Cards of Greeting Made from Cut-Paper Shapes	IV	186
How to Make Your Own Circus	IV	187
Cages for the Animals	IV	189
A Decorative Plant Stick	IV	190
To Make a Butterfly Kite	IV	191
Finishing the Kite	IV	195
An Easy Way to Draw Flowers	IV	196
Drawing of Toys	IV	198
Pictures to Draw at Easter Time	IV	201
More Drawings from Toys	IV	202
A Drawing of a Coffee-Pot	IV	204
Drawing from Tools	IV	205
A Show Card for a Hardware Store	IV	206
Alphabets of Capitals and Small Letters	IV	207
Woodwork—Introduction	IV	215
Work-Bench	IV	217
Animal Toys	IV	220
Amusing Toys	IV	228
Water-Wheels	IV	233
Peg Tops and Noise Makers	IV	238
Carts and Wagons	IV	241
Wind and Weather Gauges	IV	243
Kites	IV	244
Some More Toys	IV	246
Handicraft for the Patriotic Holidays	IV	281
Play and Work for the Summer Vacation	IV	291

GRADE III

Book-Plates for Children	IV	209
Water-Pumps	IV	254
Sundials	IV	254
Steam-Engines	IV	255
Toy Engines	IV	256
Book-Holders	IV	263
Pushmobile	IV	264
How to Make a Whistle	IV	265
Bird-Houses and Shelters	X	45
Benches, Boxes and Other Simple Articles	X	50
Fitting Up a Boy's Room	X	56
How to Build Boats	X	70
Wind and Water Appliances	X	71
Household Conveniences	X	74
Airplane Model	X	85
Kite-Making	X	93
Boomerangs	X	96
The Building of the "Black Hawk"	X	99
How to Make a Witch's Caldron	X	105
How to Make a Powderless Cannon	X	105
How to Print Pictures on Apples	X	107
A Good Secret, or Invisible Ink	X	107
How to Make Solid Alcohol	X	109
How to Make a Burning Gas	X	110
How to Make a Fire Burn on Ice	X	112
A Beautiful Experiment	X	113
The Gold-Dust Snow-Storm	X	114
Some Simple Experiments in Electrochemistry	X	114
The Fireless Hot-Water Bottle	X	115
Bleaching	X	115
The Junior Radio Experimenter	X	117
Electrical Kinks	X	122
Goodies	X	129
Color, Drawing and Design	X	165
Basketry	X	207
How to Crochet	X	219
Raffia Work	X	226
Tatting	X	230
Sewing Skillfully	X	233
Success with a Camera	X	271
The Boy Scouts	X	287
The Camp-Fire Girls	X	294
The Woodcraft League	X	299
Camping	X	307

THE EIGHTH LAW IS

THE LAW OF TEAM-WORK

The Good American Works in Friendly Cooperation with His Fellow-Workers

One man alone could not build a city or a great railroad. One man alone would find it hard to build a house or a bridge. That I may have bread, men have sowed and reaped, men have made plows and threshers, men have built mills and mined coal, men have made stoves and kept stores. As we learn better how to work together, the welfare of our country is advanced.

1. In whatever work I do with others, I will do my part and will help others do their part.

Frank is four, and he is attending his first party. Each child, elegantly dressed and with a happy face, is escorted up into the playroom. Each promptly seizes a toy, one a rocking-horse, one a Noah's ark, a third a pile of blocks and a fourth a train of cars, and plays joyously and wholly by himself, until ice cream and cake are announced. The four-year-old knows nothing about team-work.

Frank is ten, and is learning how to play baseball. The boys are in a vacant lot, each stripped for action. Everybody wants to be captain. Nobody wants to be umpire. Those who cannot be captain desire to pitch. Finally two captains are recognized, and they begin to choose up sides. There are disputes over each choice and if Mike's thumb on the nub of the bat is fair. The boy who was left out is made umpire, but nobody obeys his decisions. It is noon, and only the third inning. The ten-year-old is a grand-stand player, he goes with a team, but he does not "belong" to anything bigger than himself.

Frank is seventeen, and is a member of the Central high-school football eleven. It is a critical moment in the game. A mass-play is ordered. An irresistible body meets an immovable mass, and Frank is pulled out from the bottom of the pile, unconscious. He has advanced the ball five yards by his play. As the result, he is bruised, but his school wins the game. The seventeen-year-old understands team-work.

Are these boys' and girls' GANGS by themselves going to solve the social problems of youth? Can they learn by these means all they need to about getting along with folks, doing things cooperatively to a finish, taking no more than their share, just from the natural contacts of the playground?

No. There has been a tendency to sentimentalize over the social education that is given by "the gang." It does get a child out of his shell, makes him take the other fellow's viewpoint, and develops a limited sort of loyalty. But it is not resourceful; it doesn't have many ideas. It is like a savage tribe, in that it is usually governed by its chieftain, who is usually the strongest, sometimes the toughest, but not necessarily the most mentally opulent member. So, not having anything particular to do, it makes mischief. It is thoughtless, inconsiderate and cruel. Its morals are the whim of the moment or the accident of the moment. Unchaperoned, it is dangerous to itself and dangerous to the community.

Then, as Dr. Coe has pointed out to us, "a crowd cannot exercise skill." There is much that is useful and valuable from social education which the child cannot actually avail himself of until he gets by himself. He would cheapen his life and lose much of refinement and attainment if he lived always on the street and playground.

On the other hand, "the mere sense of belonging to a system—an imperial system or organization—has, in itself," in Walter Pater's words, "the expanding power of a great experience." This was the realization that came to every American soldier in the Great War. Many of them had never seen anything big before. Few of them had traveled, even in their own country. None of them had ever raised their imaginations to the height of being a needed and trained factor in a world movement. Our boys and girls, to a somewhat lesser extent, have shared this experience. They, too, were mobilized, they were enlisted. Almost every one of them wore a badge, bought thrift stamps, tilled a war garden, did something that made him an integral part of his country's endeavor.

Let us not lose this tremendous asset in moral and community life.

On the one hand, we must retain this sense of being a national entity. On the other, we must not rely upon any clearing-house, no matter how wise and well-intentioned, to direct or dictate the social activities of our young people. Neither the Boy Scouts nor the Department of Agriculture can or should be allowed to try to crystallize our organizations of young people into a system of parades, "drives" or standardized endeavors. After all, the life of the average American child is essentially domestic, and even the Boy Scouts is less effective than the wisely conducted local street organization.

This is just as true of GIRLS as of boys. The War taught us a new respect for woman as an organizer and an executive, and has persuaded us that the reason the girl has not been a very loyal gangster in the past is because she has never had the chance. As a coming citizen there are cogent reasons why she should have wise preliminary experience in working with others without being bossed, in becoming capable of seeing through and working through a far-reaching cooperative project.

We must not forget, too, that the HOME is, after all, the best club. There are some social problems that the school cannot solve—the problem of fighting, for instance. The youth who adorns his bosom with badges of service, but has never learned to leave his own room tidied up and is never available when mother needs a burden lifted, has not learned the true spirit of team-work. The home that does not have at least a weekly "Home Night," when father and mother play games and all have a good time together, does not enter into the fullest privileges of its fellowship.

But parents are becoming the comrades of their children as never before. They are learning how to play together as well as to work together. They are discovering the joy and reward of participation.

Over such homes we shall be able to place this emblem:

HAPPINESS HOUSE
FRANK AND MARGARET

Father and Mother
Partners.

2. **I will keep in order the things which I use in my work. When things are out of place, they are often in the way, and sometimes they are hard to find. Disorder means confusion, and the waste of time and patience.**
3. **In all my work with others, I will be cheerful. Cheerlessness depresses all the workers and injures all the work.**
4. **When I have received money for my work, I will be neither a miser nor a spendthrift. I will save or spend as one of the friendly workers of America.**

In speaking about Good Workmanship we have touched upon orderliness and cheerfulness. Let us devote our space under this section to a few comments upon the important virtue of THRIFT.

Money may have educational value from the start. If you believe this, if you believe that a child of five is not too young to begin to learn to be wise and responsible, you will not make the foolish and indulgent mistakes that are being made daily all about you.

The prime essential in money-education is that the child shall know what he can depend upon from the very beginning. There is no possibility of helping anybody to learn anything of value if his income is the product of whim, or if it is extorted in fragments for fragmentary needs, or if he is the recipient of lavish but uncertain gifts from various careless relatives.

As soon as a child begins to want to spend money, which is usually as soon as he begins to go to school, give him an allowance.

The allowance, once given, should be sacred. Do not penalize it for his peccadillos. Do not rob it for benevolence. Let his gifts represent a special, voluntary sacrifice. If he breaks something, try to find some fresh way for him to earn the funds for replacing it. Do not force him to put it all in the bank. Let this, too, be a habit whose value he learns.

"How would you help him in his first expenditures?" I would at once eliminate candy and soft drinks from his expense-list by furnishing these at the table. Then as other wants appear, I would talk over each one as to its desirability and cost. If there is some constant charge upon his budget, like Sunday-school, Christmas presents, or something large for which he is saving, I would have him use two purses, one for his weekly savings and the other for his current expenses. If he ever wants to borrow from his savings, I would let him do so, but let him realize the inconvenience of paying it back. If he wants to borrow from you, let him give his infantile note, and hold him responsible for both interest and principal when it is due. I would discourage chronic indebtedness.

"Would you allow him to make mistakes by unsuitable or foolish purchases?" If you train him carefully he will make very few such mistakes. I would take him to stores and markets when making my own purchases, and show him how carefully I consider each expenditure. Let him feel that spending money is always a serious and responsible duty. If he does buy a brighter suit than you would get, remember that he is younger and has got it to wear out.

"Would you have him keep accounts?" Yes, from the beginning. I would also have weekly reports, and would audit his "books." I would have him start a savings account early and I would accustom him to pay his bills by check, writing his name above your signature on your own check-book.

There should be a plan, a budget. This should leave no room for "hold-ups." If the child is going to tease anybody for funds, arrange it that he must tease himself.

On a small scale his income should approach adult conditions. The idea, when he is little, is that he is a junior partner, entitled to his own share of the family income. In return for this he engages to perform cheerfully a reasonable amount of the general service of the household.

He should not be able suddenly to augment this total by spasmodic errands evidently thought up suddenly for the purpose. He ought not to be paid for having his teeth pulled, for refraining from smoking, for being polite, or for any other way of doing his duty. On this principle he ought not to be recompensed for fine marks in school, but since there are so few other ways he can accumulate extra funds, it might be conceded that a certain number of "A's" are works of supererogation, for which a fee may be promised and paid.

In general, he should understand that the amount is limited, and that, like us who are older, if he needs any more he must find some way to work for it, or go without.

"Would you pay him for work done around the house or office?" I would put it in the agreement that he was to do a small but definite task each week, so that he will prize his relation to the "firm." For what he does beyond that I would pay him.

I would increase the allowance as fast as he seems capable of using some thought and foresight in purchasing. I would gradually come to the point where he may buy some necessities. By the time he gets to high-school I would have the allowance include all his expenses.

If by this time the boy or girl is earning money of his own, I would discuss with him what his fair budget is and give him only enough to supplement it, encouraging him to see if he can wholly carry himself.

Help him to learn the worth of money by learning to get its full worth out of it. The only way a child can learn to use money wisely is not by saving, but by spending. He must have a laboratory. He must make some mistakes. In general, know but do not control his expenditures. The best way to guard these is by a wise method of furnishing the income. He is the only one who can find out, from the way this serves him, the value of things.

REFERENCES

The Child Welfare Manual

The place of the Gang in a growing child's life is explained in **I.** 365, 366, **II.** 191, 312, 313.

There is a wealth of illustrations of the importance of team-play and team-work. Mrs. Herrick speaks of the duty of growing up with our children (**II.** 301-304; also **II.** 42, 178, 463). Dean George Hodges writes in his bright way about fatherhood (**II.** 306-308) and Mrs. Herrick, again, about motherhood (**II.** 309-312). Mrs. Elaine Goodale Eastman talks wisely of the social problems of the high-school period (**II.** 321-324). The problem of children's amusements is discussed in **II.** 293, 294, 313-315; the special problem of "the movies" in **II.** 294-297. The value of social games to girls is enunciated by Dr. Mary Scharlieb in **I.** 368, 369.

The popular team-play clubs for boys and girls are given a separate section. Dr. Allen Hoben and Charles Stelzle, two well-known specialists, take up the main features of club life (**II.** 337, 338, 481-484). The Boy Scouts are described in **II.** 324-327, the Knights of King Arthur in **II.** 327-329, the Camp-Fire Girls in **II.** 329-337.

The opportunities of cooperation in physical exercise and games are pointed out in **I.** 356, **II.** 313. This brings up the vexing problem where it entirely fails, as in fighting and bullying. See **II.** 143-149, 205-208.

The topic branches out in many directions. Team-work in the home involves orderliness. For which see: **I.** 334, **II.** 16, 17, 24, 73, 170, 173, 194. It implies cheerfulness, for which see: **I.** 94, 104, 325, **II.** 5, 7, 458. Its motive is usefulness, for which see **II.** 436.

Then there is the money-end, for good workmanship and team-work have their reward. The MANUAL gives considerable attention to this important manner of the relation of children to money, the details of the allowance-system, and the questions connected with thrift and benevolence. See **I.** 18, 106, 107, **II.** 73, 75, 76, 202, 211-212, 406. Read Prof. Kirkpatrick's views in **II.** 315-318.

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
The Family	I	16
The Sleepy-Time Story	I	73
The Go-Sleep Story	I	75
The Wake-Up Story	I	83
For a Little Girl of Three	I	108
The Old Woman and Her Pig	I	119
The Fine Good Show	I	204
Over in the Meadow	I	255
Companions	II	71
The Story of the Three Little Pigs	III	42
The Good King's Feast	III	55
The Little Doves	III	65
Two Little Kittens	III	70
What Betty Thinks of Bobby	III	214
The Bremen Town Musicians	III	284

GRADE II

	VOL.	PAGE
Doll-in-the-Grass	II	241
Boots and His Brothers	II	242
The Greedy Shepherd	II	263
Stories from Great Britain	II	275
The Silverton Revolution	III	180
The Children's Hour	III	198
To Whom Shall We Give Thanks?	III	208
The Story of a Loaf of Bread	III	239
The Little Green Woodman	III	257
Mother's Cooking School	IV	117
The Garden	IV	135
Stephen, the Child Crusader	XVI	314

GRADE III

	VOL.	PAGE
Basket Ball	X	19
Football	X	21
Baseball	X	30
The Boy Scouts	X	287
The Camp-Fire Girls	X	294
The Woodcraft League	X	299
The Knights of King Arthur	X	303
The Conquest of Yellow Fever	XIV	301
Pioneers! O Pioneers!	XVI	185
The Song of the Camp	XVI	183
In Flanders Field	XVI	189
Liége	XVI	190
Scum o' the Earth	XVI	191
For a' That and a' That	XVI	207
When Knighthood Was in Flower	XVI	316

THE NINTH LAW IS

THE LAW OF KINDNESS

The Good American is Kind

In America those who are of different races, colors, and conditions must live together. We are of many different sorts, but we are one great people. Every unkindness hurts the common life, every kindness helps the common life. Therefore:

1. I will be kind in all my *thoughts*. I will bear no spites or grudges. I will not think myself above any other girl or boy just because I am of a different race or color or condition. I will never despise anybody.

"Politeness is to do or say
The kindest thing in the kindest way."

I am glad President Hutchins put KINDNESS OF THOUGHT before kindness of *act*, because it belongs first. We shall never get any observance of politeness in the home circle that is worth while unless we base it on Edward Howard Griggs' definition: "Politeness is the behavior of love."

The culture of thoughtfulness is a slow process, but it consists almost wholly in the habit of putting yourself in another's place. Its absence, in children, is due to the fact that they have not learned to do this. When Jimmy pulls the cat's tail, he does it because he does not realize how it hurts. When Sam tweaks Susy's pigtail, he does not appreciate, until father tweaks his own ear, how unpleasant the sensation may be.

Once Mary was most discourteous and impolite to the new girl in her Sunday-school class. The child was certainly unwholesome-looking, with her dark face, gloomy eyes, and hunted expression. She was poorly dressed, and there was about her the odor that goes with a big family that lives together in a close room. Her name was Stasia Mangasarian, which alone was enough, Mary thought, to stamp her as an alien. Behind her back she called her a "guinea." That afternoon her mother told her Armenia's story, about its long, interesting and tortured history, and, touching but lightly on details, she let her glimpse a picture of its Gethsemane and Golgotha under Turkish dominion. Before bedtime Mary came down from her room, crying quietly and bringing with her a bright blue skirt and a good pair of shoes. The next morning she went over to Stasia's and made friends with her and played dolls with her. She had learned to put herself in Stasia's place.

A boy perhaps gets a quicker opportunity to size up his playmates by standards of value through his athletics than does a girl. We need, therefore, to take particular pains that our girls are "good," that is, tolerant, kindly Americans, who she values and virtues even in "aliens;" for it is valuable for a child to learn at an early age to enjoy all kinds of people.

2. I will be kind in all my *speech*. I will not gossip nor will I speak unkindly of anyone. Words may wound or heal.

There are so many ways in which, by KINDLY SPEECH when the children are small, we may develop kindliness and graciousness of thought and act. The writer knows a mother who is extraordinarily ingenious and tactful with her children. Her small daughter is by nature stolid, not to say stubborn. But the mother is always so cheery and expectant that the youngster's reluctance never can resist. One of this mother's "stunts" for securing cheerful obedience is to "give a cheer for Betty." This, a regular high-school yell, the more grotesque the better, is shouted by all present, Betty herself included, whenever she has conquered an unusually unpleasant task. The latest one I heard ran like this:

"Boom! Get a rat-trap
Bigger than a cat-trap!
Hoorah! Hoorah! Betty! !"

Children are so imitative of us grown-ups. If ever we raise our voices or speak before we think, they imitate us. On the contrary, if a mother will perform all the courtesies when she is alone with her children that she would if she were entertaining an adult guest, the children will unconsciously absorb these forms of love. It may seem ridiculous at first to apologize to a baby for sneezing in his presence, or to add "With pleasure" when conceding a favor, but unless one carries out all the punctilios, the children will never be at ease in use of them.

And do we parents brag enough about each other? What do I mean? Does mother often enough express her real admiration for her husband's strong qualities, or tell the children incidents of the spirit and heroism of his youthful days? Does father often enough say to the children, as well as to mother, the nice things he used to say to her before he was married? Also, should not the children know at least a little something — without repining or complaint — about the daily burdens father has to bear? And might not the children understand a little better, if told by father, what it costs to be a mother—something of the pain and heaviness before they were born, and after? Would they not be less impudent if they knew?

During adolescence only kindness wins. Those are very self-important, self-conscious years. But it is almost miraculous how a high-spirited youth will respond to courteous expectation. Even his wilfulness is ashamed to deny what is asked in good nature and affection.

3. I will be kind in all my *acts*. I will not selfishly insist on having my own way. I will always be polite. Rude people are not good Americans. I will not trouble unnecessarily those who do work for me. I will do my best to prevent cruelty, and will give my best help to those who need it most.

President Hutchins mentions one group to whom children need especially to be encouraged to be kind—the household SERVANTS. The situation is often a complicated one. The experienced housewife has found that overfamiliarity with the kitchen is not good for either workers or children; on the other hand, she does not wish her children to be rude or snobbish with the helpers. Again, many of our servants have learned our language from those who were so coarse or brusque that we cannot attain satisfactory results with two opposite kinds of example in the house. And nowadays we are not permitted to expect all the amenities in those who assist us—we are glad to get any kind of help at all.

A few points we may safely aim at. We may try to have some understanding of the heart of a servant. We may base the children's relations with them on fairness if not on familiarity. If the child may not wisely be allowed to play in the kitchen, neither need he be permitted to lord it over the maid in the nursery, or expect or demand that she do his work for him. And whatever else a servant may be, she should be treated as an American, that is, as a person of rights, longings and feelings, who has a needful place in the common life and who is destined to a growing place in the common happiness.

As the children grow into young people, they have a broadening grasp of this principle of getting another's viewpoint, as we occasionally see in their actions. The writer came across this incident the other day:

Tom was being praised by his father where praise is most sweet, in the midst of the family circle. This was father's story. "Tom was out at the football game this afternoon. He was sitting, all wrapped up in his blanket, on the ground, when a classmate came in, accompanying a pretty girl, and took seats just behind. For half an hour, until Tom was called into the game, this lad made remarks to the girl about Tom, until his left ear fairly burned. Tom didn't say a word, he kept his temper, and strode into the field as if Maurice Pendergast didn't exist. It was a fine exhibition of self-control!"

Here was Tom's explanation: "Laura is a nice girl, Father, and it isn't her fault that Maurice is such a 'mess.' Then I got to thinking how Maurice's fat face would look if I did hand him one, and that kept me good-natured. You see the reason Maurice was so raw was because cigarettes have kept him out of the game, and I have the place that he thinks he ought to have had. I remembered that and I said to myself: 'Poor fellow! He doesn't hate me. It's himself he's hating,' and I got really sorry for him."

Quite a far cry from the era of pulling the cat's tail? Yes, and a long time, too, for it takes a long time to learn the lesson of Kindness.

REFERENCES

The Child Welfare Manual

The viewpoint taken throughout the MANUAL is that Kindness and Sympathy are, with children, principally a matter of instruction and insight. Children must realize the feelings of others before they can be depended upon to be thoughtful. This is brought out in **I.** 99-104, **II.** 4.

The beginning of all this must be in the home. The oft-forgotten truth that mother, of all persons on earth, most deserves consideration, is emphasized by Caroline Benedict Burrell in **I.** 91-92. See also **I.** 107, 108, **II.** 322. Sisters, too, need and demand deference. See **II.** 73, 74. And servants and foreigners. See **I.** 78, 79, **II.** 65, 66.

A few ingenious remedies are suggested for common household faults. When children slap one another, wisdom may be found in **II.** 5. When the trouble is thoughtless gossip, consult **II.** 478. Grudge-bearing is touched upon in **I.** 389, **II.** 145, 227.

Dorothy Canfield Fisher thinks that cruelty to animals is one of the most serious faults of childhood, and that, like other defects of kindness, it is due to lack of understanding. See **II.** 386; also **II.** 262-265.

Young people need to receive sympathy as truly as they need to give it. They ought never, Mrs. Herrick thinks, to be treated with sarcasm: **II.** 43, 44. This craving for affection is taken up from several standpoints in **I.** 364, 365, 387, **II.** 56, 57, 301-304, 319, 388, 390.

Lucy Elliot Keeler's bright article, **II.** 457, 458, will be of convincing value to some young people who do not realize the power of courtesy in this world.

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
Three Companions	I	229
A Little Gentleman	I	233
The Seventh Birthday of the Little Cousin from Constantinople	I	284
Dolly's Doctor	I	288
The Shoemaker and the Little Elves	I	294
A Real Little Boy Blue	I	304
Dot's Birthday Cake	I	316
Mother	I	325
The Goodest Mother	I	325
Great-Aunt Lucy Lee	I	330
Aunt Jan	I	341
The Coming of the King	II	42
Ballad of the Little Page	II	48
Robin of the Loving Heart	II	133
The Horse and the Loaded Ass	II	181
The Dog and the Ass	II	184
The North Wind and the Sun	II	184
The Fox and the Crane	II	185
The Selfish Sparrow and the Houseless Crows	II	298
The Little Hare of Oki	II	305
The Little Brother of Loo-Lee Loo	II	309

	VOL.	PAGE
Fox and Dog and Cat	III	8
Cat and Kittens	III	8
The Little Girl and Her Sheep	III	11
Birds	III	22
The Jay and the Dove	III	22
Babyland	III	28
Fleecy and Floss	III	363
The Retriever's Story	III	364

GRADE II

	VOL.	PAGE
A Pair of Gloves	I	265
Cinderella	II	10
Beauty and the Beast	II	15
Rumpelstiltskin	II	26
Snow-White and Rose-Red	II	30
The Ballad of Piping Will	II	63
The Pot of Gold	II	82
The Little Princess of the Fearless Heart	II	103
Robin of the Loving Heart	II	133
The Snow Queen	II	148
The Story of Child Charity	II	270
The Selfish Giant	II	272
The Wonderful Mallet	II	296
The Lost Lamb	III	68
Ben in Beastland	III	68
The Water-Babies	III	86
The King of the Golden River	III	105
The Birds of Killingworth	III	157
Freddy's First Rescue	III	178
Little Blue Gown and the Butterfly	III	249
The Violet in the Valley	III	252
The Little Green Woodman	III	257
Pets, and How to Care for Them	VIII	7
Care of Dogs	VIII	35
Louisa May Alcott	XIV	233
Eugene Field	XIV	234
The Long White Seam	XV	2
Black Beauty	XV	81
Heidi	XV	91
In School-Days	XV	175
My Dog	XV	226
The Sandpiper	XV	227
St. Francis and the Wolf at Gubbio	XVI	288
St. Francis and the Birds	XVI	290
St. Christopher	XVI	302

GRADE III

	VOL.	PAGE
Trotty Veck	III	73
The King of the Golden River	III	105
What American Children Are Doing for the World's Children	V	103
How to Attract Birds	VIII	266
Lafayette, Friend of America	XIV	61
Charles Lamb	XIV	283
Joseph Hardy Neesima	XIV	311
Les Misérables	XV	247
The Passing of the Third Floor Back	XVI	6
An Added Chapter to the Book of Genesis	XVI	229
On a Joke I Once Heard from Thomas Hood	XVI	241

THE TENTH LAW IS

THE LAW OF LOYALTY

The Good American is Loyal

If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.

1. **I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will do my best to help each member of my family to strength and usefulness.**

"Loyalty to humanity" would be a pretty big and cold expression to a child unless he had learned to interpret what loyalty means in his own little home circle first. President Hutchins wisely puts the different phases of loyalty in the order in which they appeal to a growing child.

The idea of the CLAN is an efficacious one in any home. The writer happens to be fortunate enough to have a bit of the Scot in his blood, so it was natural for him to organize his own tribe, with the traditional tartan and family flower and family slogan as the romantic basis. But it is just as easy to adopt a flower and borrow a tartan and compose a household motto. Even more significant is the Family Covenant, or Compact.

Here is one that grew. The first four articles were suggested by the parents, the others came out of various local experiences and were formulated by the children from time to time.

COMPACT OF THE HOWARD CLAN

WE, THE HOWARDS, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, and secure the blessings of liberty to ourselves and others, do ordain and establish this Constitution.

I. We will remember, whatever happens, that we love each other better than anybody else in the world.

II. Father and Mother are always going to try to be wise and patient, and Tom and Sarah are always going to try to be willing and cheerful.

III. We will not be annoying, if we know it.

IV. We will not be annoyed, if we can help it.

V. We will learn to eat all kinds of good food without complaining.

VI. We will learn to enjoy little things.

VII. We will try to make strangers happy in our home.

VIII. We will learn to listen.

IX. We will try not to pity ourselves.

X. We will learn how to drop the subject.

Signed:

Mary Hapgood Howard
Frank Bruce Howard
Tom Howard
Sarah Hapgood Howard

You may be sure that some of those phrases, like our nation's Constitution, had considerable history wrapped up in them.

This Compact was hung, framed, in the hall. It was seldom necessary to remind the children of any item. Their own consciences did that. But it was the standpoint that counted. Wherever they were, they remembered that they "belonged," and they gradually endeavored to be true in all places and situations to the Clan.

The specific application of home loyalty that interests most parents is that of obedience, obeying "gladly," as the author of our Code suggests. You will note that he uses, under the Law of Loyalty, this aspiration:

"I will do my best to help each member of my family to strength and usefulness."

Do we often enough think of making our children's OBEDIENCE both strengthening and useful? We have much to say about "implicit" obedience and "instant" obedience, but how about a kind of obedience that is not so much implicit as intelligent, and not always quite so instant as it is truly serviceable?

The way to get this strong, effectual obedience is to remember that children are persons as much as are we—that is, that they have reasons and rights, as well as we. If we can always remember that obedience is not for our sakes at all, not for our pleasure or convenience, but for the sake of the child, and that, at its best, it is but a temporary, though a temporarily important, virtue, preparatory to helping the child obey himself, then we shall be, not less firm, but more consistent.

We cannot, in order to have real loyalty, afford to be peremptory or even jerky, since we are trying to represent the Right to the child until he is old enough to know it for himself.

We must even let the children make some mistakes and pay for them themselves. This is not so hard when Mike, being red-headed, merely insists on wearing a crimson tie, but when really important matters come up, and he is older—? Yes, I know what you are saying: When he wants to act like a cub and be treated like a gentleman—it is harder then.

It takes longer to let a child decide than to decide for him, but it pays to wait. It often makes the delicate difference between the child's earning obedience and being bought to obey. What do I mean by "earning" obedience? For a child to earn obedience means getting him to see either that the joy of doing a good piece of work, or deserving an admired person's approval, or the reward from patient postponement, makes it worth while to command himself.

2. I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

We may be sure that LOYALTY TO THE SCHOOL is built up on precisely the same sort of foundation as loyalty to the home. By making the family the biggest and best thing the children know, the children become devoted to their Clan. By making the school just as big a thing as the teacher knows how, he makes the pupils loyal to it.

This division of the subject links up to the one that follows. The Great War gave teachers the privilege of linking up their schools to patriotism. Since then wise teachers have kept up this national emphasis, by insisting that the schools are really for their country's service. They have had educated young soldiers come in and tell their pupils what discipline means to the soldier. They have invited graduate engineers to demonstrate what the school means for conservation and coast defense. In short, make the school big enough and vital enough, and nobody will need "honor systems" or any other devices to keep the motors moving.

3. **I will be loyal to my town, my state, my country. In loyalty I will respect and help others to respect their laws and their courts of Justice.**

This spirit of "belonging" needs to be applied in our CIVIC LIFE. Once a boy was cured of breaking the glass in street lamps by learning that those lamps belonged partly to his father and himself—that he was destroying his own property. Once a wise park commissioner, who found some boys girdling trees, had these very boys appointed official tree-planters for the park in their section of the city. One might well pity the kid who would pluck a flower or a leaf out of that park to-day, if one of those young "officials" caught him. Once a Civic Club, organized in an elementary school, voted at its first meeting to "reform the cemetery." They referred, not to the saints but their graves. They had the wrong verb, but they had caught the right idea. They wanted to better the appearance of even the City of the Dead. They belonged to the City of Live Ones, too, for they accomplished their purpose.

4. **I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country with every other country, and to give to everyone in every land the best possible chance.**

If I try simply to be loyal to my family, I may be disloyal to my school. If I try simply to be loyal to my school, I may be disloyal to my town, my state, and my country. If I try simply to be loyal to my town, state, and country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my state, and my town, to my school, and to my family.

And he who obeys the law of loyalty obeys all the other nine laws of the Good American.

REFERENCES

The Child Welfare Manual

We come at length to those highest and broadest relations, whose life is the great virtue, Loyalty.

The MANUAL devotes a special department to the ideals and methods of moral and religious nurture in the home. Cardinal Gibbons speaks a word (II. 411-415) that will find an echo in the hearts of all Christian parents of whatever sect. Rabbi Wise follows him (II. 451-452) in a thought which not Jews only will receive as the truth. Professor Henderson, so beloved and honored, gives us one of his best messages along this line (II. 407-409), which finds its refrain in the strong message of Bishop Hendrix (II. 409-411). As to the methods for developing family loyalty and love, see these abundant references: II. 403-407, 427-433, 433-437, 438-439, 444-449, 453, 455.

Now as to that fundamental of Loyalty in the home, Obedience. Annie Winsor Allen has written the golden word on this theme, which we were privileged to reprint, the one best article we have seen on the attitude of the one who engages in home discipline (**II.** 218-222). There are discussions of this problem in the three eras of youth: the little children: **II.** 14, 15, 171-175, 392, 393; those from six to twelve: **II.** 6-12, 192-196, 205-208, 422-427 (this last by Judge Ben Lindsey); those who are in the teens: **II.** 196-205, 208-210 (by Margaret Deland), 210-212, 213-218. The relation of physical training to obedience is discussed in **I.** 354-358; the matter of instant obedience in **II.** 42, 233. Other articles are in **II.** 301-304, 463.

As to school loyalty, see: **II.** 453-455, 466-467.

As to loyalty to Country, see: **II.** 66, 67, 233, 234, 322, 337, 338.

The last word, a call to loyalty to humanity, is sounded by Jane Addams from her far-seeing watchtower: **II.** 420-424. Her dictum on social conditions is of highest value.

The Boys and Girls Bookshelf

GRADE I

	VOL.	PAGE
About Six Little Chickens	I	86
The Snowman	I	172
The Flag-Bearer	II	39
The Father and His Sons	II	190
The Frog and the Snake	II	194
The Black Dog and the White Dog	II	195
Hanging May Baskets	III	62
Joan of Arc, the Maid of Orleans	V	164
The Little Maid of Norway	V	175
Lady Jane Grey	V	176
Victoria of England	V	178
The Army of Two	V	213
The Old Liberty Bell	V	215
Our Flag's First Engagement	V	217
Washington's Ten Narrow Escapes	V	225

	VOL.	PAGE
The Story of the Boston Tea Party	V	232
Israel Putnam: Soldier of the Revolution	V	234
The Search for Ralph Izard	V	237
The Story of Nathan Hale	V	240
How a Woman Saved an Army	V	242

GRADE II

	VOL.	PAGE
The Twelve Huntsmen	II	139
The Master-Maid	II	158
Gudbrand on the Hillside	II	210
The Wild Swans	II	227
The Story of Zirac	II	298
Goblin Market	III	161
The Story of the Blue Bird	III	167
The March of the Ten Thousand	V	183
Cato the Younger	V	185
The Story of Alfred	V	190
Olaf the Brave	V	192
The Heart of the Bruce	V	206
Bonnie Prince Charlie	V	210
Honors to the Flag	V	259
The Story of Myles Standish	V	285
Home Again	VI	62
Home, Sweet Home	VI	66
Going to Meet Father	VI	190
Mme. Vigée Lebrun and Her Daughter	VI	196
Feeding Her Birds	VI	206
Mother and Children	VI	228
The Blessing	VI	232
Dogs on the Battlefield	XI	373
Patrick Henry	XIV	18
George Washington, Father of Our Country	XIV	43
Lafayette, Friend of America	XIV	61
Paul Jones, Naval Hero	XIV	65
Thomas Jefferson, Writer of the Declaration of Independence	XIV	69
Abraham Lincoln, Who Saved the Union	XIV	96
Robert E. Lee	XIV	102
U. S. Grant, Soldier and President	XIV	108
A Man Like a Stone Wall	XIV	113
Theodore Roosevelt	XIV	123
John J. Pershing	XIV	132
David Lloyd George: The Welsh Schoolboy Who Became Prime Minister of England	XIV	139
Marshal Ferdinand Foch	XIV	145
Albert of Belgium	XIV	148
Julia Ward Howe	XIV	246
Little Women	XV	112
The American Flag	XVI	185
To Lucasta	XVI	186
Old Ironsides	XVI	186
The Ship of State	XVI	186
Paul Revere's Ride	XVI	186

GRADE III

Washington	XIV	43
A Tribute to Theodore Roosevelt	XIV	131
Woodrow Wilson	XIV	135
Georges Benjamin Clemenceau	XIV	137
Marshal Ferdinand Foch	XIV	145
Albert of Belgium	XIV	148
The United Empire Loyalists	XIV	165
Canada's Part in the Great War	XIV	174
Judas Maccabæus	XIV	335
Arnold von Winkelried	XIV	335
William Wallace	XIV	336
Robert Bruce	XIV	336
Scanderbeg	XIV	336
Andreas Hofer	XIV	337
William the Silent	XIV	337
Garibaldi	XIV	337
Louis Kossuth	XIV	338
Schamyl	XIV	338
Daniel O'Connell	XIV	339
Bolivar	XIV	339
The Last Days of Pompeii	XV	207
The Three Musketeers	XV	229
The Cloister and the Hearth	XV	271
Come Up from the Fields, Father	XVI	5
The Man Without a Country	XVI	15
The Courtin'	XVI	26
We're Boys and Girls Together	XVI	27
Clerk Saunders	XVI	35
The Wander-Lovers	XVI	36
Abraham Lincoln	XVI	115
Two Decoration Day Odes	XVI	116
The Way to Glory	XVI	116
Dirge	XVI	117
The Flag Goes By	XVI	117
The Blue and the Gray	XVI	118
The Champion of France	XVI	274
The Story of Roland	XVI	283

Bibliography

A Selected List of Volumes of Value in Child-Study and Child-Training

[This list does not profess to be exhaustive. It does seek to point out certain works (in English) that the Editors of this Guide believe would be adapted to consultation or reading in homes which the Guide may enter. Books that would chiefly or only be interesting and serviceable to the educationist or child-specialist are therefore excluded. Nor does the list contain the titles given by Nora A. Smith in her article, "Books on Child-Study for Mothers' Reading" (Vol. I., pp. 83 *et seq.*), to which the reader is also referred.—The Editorial Board.]

Abbott, Jacob: Gentle Measures in the Management and Training of the Young. (330 pp.) Harper & Brothers, New York.

Abbott, Lyman: The Home Builder. (129 pp.) Houghton Mifflin Co., Boston.

Addams, Jane: The Spirit of Youth and the City Streets. (162 pp.) Macmillan Co., New York.

Adler, Felix: The Moral Instruction of Children. (270 pp.) D. Appleton & Co., New York.

Allen, Annie Winsor: Home, School and Vacation. (212 pp.) Houghton Mifflin Co., Boston.

Anonymous: Autobiography of an Elderly Woman. (270 pp.) Houghton Mifflin Co., Boston.

" Notes for Boys and Their Fathers. (208 pp.) A. C. McClurg & Co., Chicago.

Arnold, Gertrude W.: A Mother's List of Books for Children. (270 pp.) A. C. McClurg & Co., Chicago.

Bancroft, Jessie H.: Games for the Playground, Home, School and Gymnasium. (454 pp.) Macmillan Co., New York.

Brown, Mary Wilcox: The Development of Thrift. (208 pp.) Macmillan Co., New York.

Bryant, Sara Cone: How to Tell Stories to Children. (260 pp.) Houghton Mifflin Co.. Boston.

" " " Stories to Tell to Children. (243 pp.) Houghton Mifflin Co., Boston.

Bruère, Martha Bensley and Robert W.: Increasing Home Efficiency. (292 pp.) Macmillan Co., New York.

Cabot, Ella L.: Ethics for Children. (254 pp.) Houghton Mifflin Co., Boston.

Campbell, Helen: Household Economics. (286 pp.) G. P. Putnam's Sons, New York.

Canton, William: Children's Sayings. (157 pp.) Dodd, Mead & Co., New York.

Carter, Mary E.: House and Home. (271 pp.) A. S. Barnes & Co., New York.

Chamberlain, Alexander F.: The Child: A Study in the Evolution of Man. (498 pp.) Charles Scribner's Sons, New York.

Chapin, Henry D., and **Pisek,** Godfrey R.: Diseases of Infants and Children. (636 pp.) William Wood & Co., New York.

Chenery, Susan: As the Twig Is Bent. (164 pp.) Houghton Mifflin Co., Boston.

Clark, Kate Upson: Bringing up Boys. (227 pp.) Thomas Y. Crowell Co., New York.

Coolidge, Emelyn L.: The Mother's Manual. (263 pp.) A. S. Barnes & Co., New York.

Cope, Henry Frederick: The Modern Sunday-School in Principle and Practice. (221 pp.) Fleming H. Revell Co., New York.

Crawford, Caroline: Dramatic Games and Dances for Little Children. (77 pp.) A. S. Barnes & Co., New York.

Crozier, Gladys B.: Children's Parties. (119 pp.) E. P. Dutton & Co., New York.

Curtis, Henry S.: Play and Recreation. (259 pp.) Ginn & Co., Boston.

Deland, Margaret: The Common Way. (199 pp.) Harper & Brothers, New York.

Dewey, John: Moral Principles in Education. (58 pp.) Houghton Mifflin Co., Boston.

Drummond, William B.: An Introduction to Child-Study. (348 pp.) Longmans, Green & Co., New York.

Du Bois, Patterson: Fireside Child-Study. (159 pp.) Dodd, Mead & Co., New York.

Fisher, Dorothy C.: A Montessori Mother. (237 pp.) Henry Holt & Co., New York.

" " " What Shall We Do Now? (419 pp.) F. A. Stokes Co., New York.

Forbush, William Byron: The Boy Problem. (206 pp.) Pilgrim Press, Boston.

Glover, Elizabeth. Family Manners. (37 pp.) Thomas Y. Crowell Co., New York.

Gordon, Samuel D. and Mary: Quiet Talks on Home Ideas. (268 pp.) Fleming H. Revell Co., New York.

Grierson, Elizabeth W.: What the Other Children Do. (116 pp.) Macmillan Company, New York.

Hall, Florence Marion: Boys, Girls and Manners. (323 pp.) Dana Estes & Co., Boston.

Hall, G. Stanley: Youth. (370 pp.) D. Appleton & Co., New York.

Harrison, Elizabeth: A Study of Child-Nature. (207 pp.) Chicago Kintergarten College, Chicago.

" " Misunderstood Children. (168 pp.) Central Publishing Co., Chicago.

Hewitt, Emma C.: How to Train Children. (192 pp.) George W. Jacobs & Co., Philadelphia.

Hillyer, V. M.: Child-Training; A System of Education for the Child under School Age. (299 pp.) Century Co., New York.

" " " Kindergarten at Home. (152 pp.) Baker & Taylor Co., New York.

Hodge, Clifton F.: Nature-Study and Life. (495 pp.) Ginn & Co., Boston.

Hodges, George: The Training of Children in Religion. (329 pp.) D. Appleton & Co., New York.

Holt, L. Emmett: The Care and Feeding of Children. (195 pp.) D. Appleton & Co., New York.

Hubbell, George Allen: Up through Childhood. (203 pp.) G. P. Putnam's Sons, New York.

Hutchinson, Woods: We and Our Children. (371 pp.) Doubleday, Page & Co., New York.

Kerley, Charles G.: Short Talks with Young Mothers. (327 pp.) G. P. Putnam's Sons, New York.

Kerr, LeGrand: The Care and Training of Children. (233 pp.) Funk & Wagnalls Co., New York.

Key, Ellen: The Education of the Child. (85 pp.) G. P. Putnam's Sons, New York.

King, Irving: Education for Social Efficiency. (310 pp.) D. Appleton & Co., New York.

" " The Psychology of Child Development. (265 pp.) University of Chicago Press, Chicago.

Kirkpatrick, Edwin A.: The Fundamentals of Child-Study. (384 pp.) Macmillan Co., New York.

Kirtley, James S.: That Boy of Yours. (250 pp.) George H. Doran Co., New York.

Lamoreaux, Antoinette A.: The Unfolding Life. (188 pp.) Fleming H. Revell Co., New York.

Lindsay, Anna Robertson Brown: The Spiritual Care of a Child. (32 pp.) Thomas Y. Crowell Co., New York.

Lindsay, Maud: More Mother Stories. (183 pp.) Milton Bradley Co., Springfield (Mass.).

" " Mother Stories. (162 pp.) Milton Bradley Co., Springfield (Mass.).

Lovejoy, Sophia: Self-Training for Motherhood. (182 pp.) American Unitarian Assn., Boston.

Lowe, Orton: Literature for Children. (298 pp.) Macmillan Co., New York.

Lubbock, [Sir] John (Baron Avebury): The Use of Life. (316 pp.) Macmillan Co., New York.

Lyman, Edna: Story-Telling. (225 pp.) A. C. McClurg & Co., Chicago.

Lynch, Ella F.: Educating the Child at Home. (214 pp.) Harper & Brothers, New York.

McCracken, Elizabeth: The American Child. (191 pp.) Houghton Mifflin Co., Boston.

McKeever, William A.: Farm Boys and Girls. (325 pp.) Macmillan Co., New York.

" " " Industrial Training of the Boy. (81 pp.) Macmillan Co., New York.

" " " Industrial Training of the Girl. (82 pp.) Macmillan Co., New York.

" " " Outlines of Child Study. (181 pp.) Macmillan Co., New York.

" " " Training the Boy. (368 pp.) Macmillan Co., New York.

" " " Training the Girl. (342 pp.) Macmillan Co., New York.

Mangold, George B.: Child Problems. (374 pp.) Macmillan Co., New York.

" " " Problems of Child Welfare. (522 pp.) Macmillan Co., New York.

Morgan, Barbara S.: The Backward Child. (263 pp.) G. P. Putnam's Sons, New York.

Morse, John L.: The Care and Feeding of Children. (53 pp.) Harvard University Press, Cambridge (Mass.).

Mumford, Edith E. Read: The Dawn of Character. (225 pp.) Longmans, Green & Co., New York.

Oppenheim, Nathan: The Care of the Child in Health. (300 pp.) Macmillan Co., New York.

" " The Development of the Child. (292 pp.) Macmillan Co., New York.

O'Shea, Michael V.: Social Development and Education. (550 pp.) Houghton Mifflin Co., Boston.

Palmer, George Herbert and Alice Freeman: The Teacher. (395 pp.) Houghton Mifflin Co., Boston.

Pearson, Edmund Lester: The Believing Years. (303 pp.) Macmillan Co., New York.

Perry, S. G. S.: When Mother Lets Us Act. (146 pp.) Moffat, Yard & Co., New York.

Puffer, J. Adams: Vocational Guidance. (306 pp.) Rand, McNally & Co., Chicago.

Riis, Jacob A.: The Children of the Poor. (300 pp.) Charles Scribner's Sons, New York.

" " " The Children of the Tenements. (387 pp.) Macmillan Co., New York.

" " " The Peril and Preservation of the Home. (190 pp.) George W. Jacobs & Co., Philadelphia.

St. John, Edward P.: Stories and Story-Telling. (100 pp.) Pilgrim Press, Boston.

Shaler, Nathaniel Southgate: The Citizen. (339 pp.) A. S. Barnes & Co., New York.
Smith, Nora A.: The Home-Made Kindergarten. (117 pp.) Houghton Mifflin Co., Boston.
Sneath, E. Hershey, and **Hodges,** George: Moral Training in the School and Home. (217 pp.) Macmillan Co., New York.
Stevens, Ellen Y.: A Guide to the Montessori Method. (240 pp.) F. A. Stokes Co., New York.
Sully, James: Studies of Childhood. (527 pp.) D. Appleton & Co., New York.
Swift, Edgar J.: Learning and Doing. (245 pp.) Bobbs-Merrill Co., Indianapolis.
Tanner, Amy E.: The Child. (430 pp.) Rand, McNally & Co., Chicago.
Tarbell, Ida M.: The Business of Being a Woman. (242 pp.) Macmillan Co., New York.
Terman, Lewis M.: The Hygiene of the School Child. (417 pp.) Houghton Mifflin Co., New York.
Thwing, Charles F. and Carrie F.: The Family. (213 pp.) Lothrop, Lee & Shepard Co., Boston.
Tracy, Frederick: Psychology of Childhood. (216 pp.) D. C. Heath & Co., Boston.
Trowbridge, Ada W.: The Home School. (95 pp.). Houghton Mifflin Co., New York.
Walker, Alice J.: Little Plays from American History. (155 pp.) Henry Holt & Co., New York.
Washburne, Marion F.: Family Secrets. (212 pp.) Macmillan Co., New York.
" " " The Mother's Year Book. (259 pp.) Macmillan Co., New York.
Werner, Carl: Bringing up the Boy. (114 pp.) Dodd, Mead & Co., New York.
Wheeler, Marianna: The Young Mother's Handbook. (165 pp.) Harper & Brothers, New York.
White, Mary and Sara: The Book of Children's Parties. (174 pp.) Century Co., New York.
Wiggin, Kate Douglas: Children's Rights. (235 pp.) Houghton Mifflin Co., Boston.
Wyche, Richard T.: Some Great Stories and How to Tell Them. (178 pp.) Newson & Co., New York.

INDEX

INDEX

Names in capitals and small capitals are those of contributors of articles which appear in the MANUAL. Titles of articles are in quotation marks, following the authors' names.

A

Abbotsholme School, character of teaching, **II.** 375.
Abbott, Charles C., nature books, **II.** 102.
ABBOTT, ERNEST H., on treatment of quarreling, **II.** 146; on firmness with babies, 178; on use of coöperation with children, 192-193; "Special Problems of Misbehavior," 205-207.
Abbott, Jacob, books by, **II.** 105; on avoiding contests with children, 190; on coöperation of children in obedience and punishment, 192; on government of children, 193.
Abbott, John S. C., books by, **II.** 105.
Abnormal children, beneficial results of physical training, **I.** 353.
Abnormal gait in children, cure, **I.** 322.
Abnormalities, study of, in connection with science of heredity, **I.** 6; guarding against, in children, 275; of growth and development, as danger-signals in young children, 382.
Absent-mindedness, symptom of disease, **I.** 381.
Abuse, truancy of children traceable to, **II.** 55.
Accidents, treatment of ordinary, **I.** 70-73.
Accounts in stores, avoiding, **I.** 106.
Accuracy, importance as a fundamental virtue, **II.** 213.
Acids in blood, danger to teeth, **I.** 342.
Acosta, Uriel, on the family as an institution among the Jews, **II.** 451.
Action, freedom of, the secret of wholesome development of little children, **II.** 35; how to take advantage of children's love of, 54, 194; stimulus to curiosity in children, 97; connection of physical, with emotional side of children, 137; young children's love of, 139; in children's stories, 271-272.
Activity, government by, **II.** 183.
Acts, effect of physical, on mental states, **I.** 359, **II.** 137, 141-142; series of acts, when unconscious or involuntary, **I.** 359.
Adaptation, an end of character-forming, **II.** 87.
Adaptive instincts, **II.** 133.
ADDAMS, JANE, on folk-dancing, **II.** 268; "Religious Education and Contemporary Social Conditions," 420-424.
ADDISON, JULIA DE WOLF, "The Art Gallery for Children, **II.** 297-299.
Adenitis, tubercular. *See* Scrofula.
Adenoids, troubles traceable to, and removal of, **I.** 217, 294, 295, 369-370; surgical rather than medical treatment for, 328; removal, as a safeguard against disease, 334; may be cured by course of breathing exercises, 335; children's night terrors caused by, 389.
ADLER, FELIX, "Life and Destiny," as good reading, **II.** 30; on selfishness and lack of imaginative power, 124; on punishing children, 177; "Child Labor," 371-373; on not over-emphasizing the moral in story-telling, 405.
Adolescence, period of, defined, **I.** 362; changes in girls' bodily framework during, 362-363; changes in mental nature, 364; development of sexual instinct, 364; parental responsibility and privilege, 365; value of early training shown at period of, 365; appearance of the gang spirit, 365-366; special treatment of, and duties toward girls, 366-371; changes in religion, 366; effects of hero-worship, 366; mental and moral training, 371; adjustment of school curriculum of girls to their physical condition, 371; choice of vocation, 372; aims and ideals to be cultivated, 372-373; moral training, **II.** 23 ff.; special virtues of period, 24-25; summary of problem and suggestions, 27-28; the age of awkwardness, 67; need of loving care and right instruction, 67-68; sex-attraction, 68; need of confidant, 68-69; mental changes, 69; reading, 69; ideals and visions, 69-70; development of abstract thought, 70; storm and stress period and the age of doubt, 70; problem of awkwardness in boys, 318-320; a topic for study by mothers' clubs, 368-369.
Adventures, period of special appeal to boys, **II.** 55.
Advertisements of soothing sirups, **I.** 193.
Advertising, psychology of, **II.** 90.
Affectation, remedies for, **II.** 322; in speech, 461.
Affection, basis of true home, **I.** 103-104; desire for, among deepest emotions of children, **II.** 56-57. *See* Love.
Affinities, widening of, an object of education, **II.** 79.
Agassiz, Louis, on nature-study, **II.** 101.
Age, advantages in table-talk, **I.** 98; food requirements based on, 240; observation of variations between children's development and, 382; distinguishing between chronological, anatomical, physiological, and psychological, 382.
Aged, teaching respect for the, **II.** 399.
Ages, four, in education, **II.** 9.
Aggression on rights of children, a cause of temper, **II.** 143.
Aging of body, preventive measures, **I.** 69-70.
Agricultural clubs in schools, **II.** 62, 63-64.
Agriculture, study of, in rural schools, **II.** 63-64; motion pictures for instruction in, 296.
Aikin, John, stories for children's reading, **II.** 105.
Ailments, treatment of simple, **I.** 70-73.
Aim necessary in educating children, **II.** 2.
Air, importance of pure, for babies, **I.** 207; amount requisite per hour for a person, 326. *See* Fresh air.

Albuminoids, substances included under, I. 224; transformation into body material, 225.

Albumin-water, recipe, I. 309.

Alcohol, dangerous in children's diet, I. 251; digestive troubles due to use, 221.

Alcoholic drinks, to be avoided by pregnant women, I. 153; to be avoided by nursing mothers, 297.

Alcoholics, marriage of, I. 4.

Alcoholism, results of, in children, I. 331; as a cause of mentally defective children, 396.

Aldrich, Thomas Bailey, poem, II. 231; a poet of childhood, 232.

Alertness, attention to, in children, I. 337; responding to calling of name, 337.

Alexander, John L., "The Gang," II. 312-313.

Algebra, mistake of discarding, in school course, II. 75.

Allen, Annie Winsor, quoted, II. 185, 188, 190, 192, 193, 194; "Discipline," 218-227.

Allen, Mary Wood-, quoted, II. 175-176, 177, 178, 184.

Allen, W. H., rules of health, I. 325.

Allowances, for boys, I. 18; for girls, II. 73; children's, 202, 315-318; what should be covered by, 317; for purposes of dress, 321; in payment for children's home work, 479.

Alphabet, earliest lessons in the, II. 37; Montessori's visual-muscular image of, 48.

Altruism, awakening of, with adolescence, II. 312.

Alum, medicinal uses, I. 71; as an emetic, 285.

Ambition, a characteristic of adolescents, II. 196-197; taking an interest in work, II. 503; doing the right thing in the right way, 503; encouraging fidelity, 504.

American Association for Advancement of Science, II. 431.

American Federation for Sex Hygiene, II. 431.

American Home Economics Association, II. 431.

American Institute of Child Life, work of, II. 430.

American Society of Sanitary and Moral Prophylaxis, II. 431.

Americans, try to do the right thing in the right way, II. 502; friendly coöperation with others, 506.

Ammonia, aromatic, in medicine chest, I. 72.

Amusement, identifying interest with, in the schoolroom, II. 158.

Amusements, to be shared by entire family, I. 81; children and, II. 293-294; of young people, 313-315; as a preparation for life work, 314; that are safety-valves, 315. *See* Games, Parties, *and* Toys.

Anatomic age of children, tests of, I. 382; Rotch method of testing, 383.

Ancient languages, importance of studying, II. 75, 85, 355.

Andersen, H. C., tales by, as children's reading, II. 104.

Andrews, Jane, nature booklets, II. 103; special lessons from books by, 117.

Anemia, fruit juices for, I. 239; feet affected by, 266; testing children for, 322, 330; age of occurrence in children, 329; contributory causes, 329; a chronic and insidious disease, 329-330; preventive measures, 330; advantage of early attack on, 330; diet, and school and sleeping habits, 330; laziness as a symptom, 381.

Angelico, Fra, verse from, II. 409.

Anger, deep breathing a remedy, I. 336; possibility of banishing from one's life, 388; should not enter into punishment, II. 55, 174, 177; manifestations of, in babies, and their primitive origin, 137; physical effects of violent expression of, 137; control of the expression of, results in control of the emotion itself, 140; psychology of, 142; development, in young children, 142; change in character with adolescence, 143; remedies for crying due to, 144-145, 171; fresh-air cure for, 145; ends to be sought in developing and governing instinct of, 149; getting the good out of, 149; restraining by will-power, 162; quotations concerning, 367.

Animal-dances, sex-hunger stimulated by, I. 378.

Animal foods, protein compounds in, I. 224.

Animal pets, value for children, I. 56, II. 13, 262-265; teaching tricks to, II. 265.

Animals, resistance or immunity of, to diseases, I. 324; distinction between man and, in sex matters, 380; instincts among, II. 133; part taken by, in progress of human race, 314; the love of dog, cat and horse, 314; boasting of their tricks, 314.

Anniversaries, observation of, I. 82; sentiments to be taught school-children in connection with, II. 66-67.

Annoyance, to be avoided in home discipline, II. 222.

Antiscorbutic element in diet, I. 304.

Antiseptic remedies, I. 71-72.

Antitoxin, for diphtheria, I. 216, 293; for true croup, 293; use of, 369.

Apartment-life, prejudicial to real home-life, I. 21.

Aperients for children, I. 285-286.

Aphorisms for children to memorize, II. 67.

Apocalyptic writings, need of adapting for boys, II. 446.

Apologies and excuses distinguished, II. 227.

Appearance, examining children for, I. 337; personal, II. 459-461.

Appendicitis, fruit juices for, I. 239; resulting from neglected teeth, 369.

Apples, composition and fuel value, I. 229; time required for digestion, 232; comparative cost of digestible nutrients and energy, 235; use in cooking, 249; in children's diet, 328.

Apple-salad, I. 249.

Apprenticeship, period of, for young men, II. 26-27.

Approbation, children's love of, II. 139.

April, children's occupations in, II. 237; talk with mothers and teachers, 237-238.

Aquarium, in home playroom, I. 51.

Aquinas, St. Thomas, aphorism from, II. 99-100.

"Arabian Nights," as children's reading, II. 104.

Arabic numerals, teaching to children, II. 37.

Architecture, knowledge of, a part of the child's education, II. 382.

Argument, to be avoided with children, II. 11, 224.

Arguments among children, deep breathing as a remedy, I. 336.

Aristotle, "Ethics" of, to be chosen among classics for reading, II. 30.

Arithmetic, teaching, by mothers, II. 40; objection to grading school-children by knowledge of, 40; Montessori methods of teaching, 49; method of teaching, in model rural school, 63.

Armstrong School, Chicago, physical-training efficiency-records, I. 352.

Arnold, Matthew, works of, as classics for reading, II. 30; cited, 64, 477.

Arnold, Thomas, moral influence of personality of, II. 217.

Art, lessons in, to be learned by boys in workshops, I. 31-32; a room to be viewed as a product of, 38; in pictures for children, 75-78, 297-299; education of children's taste in, 357; establishing in children a love for, II. 11, 25, 276, 277-279, 297-299, 382; a necessary part of college education, 355. *See* Pictures.

Arteriosclerosis, fruit juices in treatment, I. 239.

Arthurian romances, period for children to enjoy, II. 271.

Artificial feeding of children, I. 177-181, 213.

Artificiality, evils of, II. 401; in manners, 459.

Arts, early recognition of talent in the, II. 341-342.

Asceticism, in training of children, II. 11, 19, 401.

Asexualizing of mentally deficient and criminals, I. 13.

Ash, mineral matter converted to, in human body, I. 223; percentage in different foods, 227-229.

Asseveration, children's expressions of, to bring assurance, II. 57.

Assimilation, of food materials by body, I. 231; character-forming and, II. 87.

Associates, influence on boys, II. 466.

Association, force of, in memory-training, II. 90.

Associations, home and school, II. 78.

Associations of Fathers of Families, in France, II. 411.

Asthma, hereditary behavior, I. 8.

Astigmatism, preventive measures, I. 339; mental and moral effects, 381.

Astronomy, books on, II. 102, 105; aim of teaching, to children, 382.

Atheism, tendency toward, during adolescence, II. 70.

Athletics, effect of interest in, on relations of parents and children, I. 1; vitalizing righteousness with, 1-2; risk of straining heart, under wrong conditions, 279; developing a code of honor in, 358; as a force for molding character, 358; guarding against excesses, 386; in negro schools in the South, II. 62; special period for attaining skill in, 134; moral effects, 147-148; one of the best means of will-training, 163; the best cure for introspection, 198; why worth while, 313; danger of organized, in competition which eliminates the weak, 313; a remedy for blundering, by growing boys, 320; honor paid to, in colleges, 357-358; conducted by Home and School Associations, 363; for boys' clubs, 484; an incident on the football field, 511.

Atlas, use for school-children, II. 25.

Atmosphere of ideal home, II. 5.

Attendance at school, importance of regularity, II. 25.

Attention, desire for, cause of baby's crying, I. 205; ill effects of fatigue on, 273; improving children's powers, 337; definition and characteristics, II. 93; laws governing, 93-94; favorable conditions, 94; connection of curiosity, 95; awakening, in young children, and dawn of true, 100-101; effect of motion pictures on, 295.

Attic, utilized as a child's room, I. 34, 43.

Attitudes, bodily, influence on mental states, I. 69.

Attractiveness, personal, resulting from beauty of character, I. 260.

Atwater, W. O., "The Principles of Nutrition and the Nutritive Value of Food," I. 223-238.

Augustine, St., influence of mother on, II. 412.

"Aurora," Guido Reni's, story from, II. 275.

Authority, importance of respect for, II. 56.

Auto-suggestion, teaching morals by, II. 216.

Awkwardness, in children, II. 67; in adolescents, 196; treatment, in adolescent boys, 318-320; in girls as well as boys, 321-322; tricks of, to be avoided, 460.

B

Babies, playgrounds for, I. 53; desire to be let alone, 53-54; beginnings of purposeful play, 54; rattles and worsted balls, 54; sand-boxes, 55; scientific observation and study, 146-148; nursing by mothers, 155, 166-169, 177, 196-197, 199-200, 211, 213; prenatal influences, 158; preparation for, before birth, 160-161; care of new-born, 163-164; naming, 164-166; registration of birth, 166; observations on new-born, 169-171; question of care at night, 172-175; beds and sleeping arrangements, 186-188; should not be rocked, 188; clothing, 188-190; keeping just warm enough, 189-190; baths, 190-192, 202; drugs in soothing sirups and medicines, 193-194; neighbors' advice *vs.* doctor's, 194, 198; penalties of overfeeding, 199; drinking-water, 202, 206; care in winter, 203; guarding against pneumonia, 203; nursery essentials and suggestions, 204 ff.; weighing, 204; taking temperature, 204; care of head, ears, and eyes, 204-205; causes and remedies for crying, 205-206, 333; details of care and training, 206-211; common disorders and their prevention, 212-214; the movement for better, 214-217; value of fruit juices, 238-239; value of fresh air, 271-272; to be healthy, must be let alone, 324; when to begin training, 332; helplessness, II. 9; list of grievances, 9; points for consideration in training, 9-14; dawn of mental life, 33-34; emotional nature and its training, 135 ff.; anger in, 142; treatment of crying, 169 ff.; government of, 172 ff.; necessity of firmness, 177-178; pictures of, for children, 278, 297; mortality rate, 428-431.

Baby baskets, I. 190.

Baby carriages, selection, I. 210-211.

Baby pens, I. 51, 54, 190, 208-209.

Baby talk, to be discouraged in children, II. 83-86.

Baby-walkers, not good for children, I. 209.

Bach, Sebastian, early manifestation of genius, **II.** 342.

Backbone, importance in correct use of body, **I.** 69.

Backward children, physiological observation of, **I.** 391; distinction between feeble-minded and, 393; Montessori's method of teaching, **II.** 44.

Bacon, Francis, quoted, **I.** 93; on revenge, **II.** 148; the danger of harboring, 148.

Bacteria, in food, **I.** 233-234; fruit juices a remedy, 239; giving children power to resist, 322.

Bacteriology, value in saving babies, **I.** 216.

Bad habits, remedial measures, **I.** 350.

BAILEY, CAROLYN SHERWIN, on punishment for disobedience, **II.** 181; "Around the Year," 229-258.

BAKER, S. JOSEPHINE, "Plain Talks with Mothers," **I.** 194-203; "Diet for the Child: Specimen Menus from the Twelfth Month to the Sixth Year," 251-252.

Baking powder, action on dough, **I.** 233.

Balance, apparatus to assist child's interest in, **I.** 55.

Balanced ration, for avoiding colds, **I.** 341.

Baldur, myth of, **II.** 104.

Ballads for children's reading, **II.** 283.

BALLIN, ADA S., "Home Pets," **II.** 262-265.

Balls for children, **I.** 54.

Balzac, Honoré de, an example of unwise use of mental powers, **I.** 279.

Bamboo, use of, and lore associated with, **I.** 33.

Bananas, use in cooking, **I.** 249.

Bandy legs, causes, **I.** 210.

Barbauld, A. L., stories for children's reading, **II.** 105.

BARKER, LEWELLYS F., "Principles of Mental Hygiene Applied to the Management of Children Predisposed to Nervousness," **I.** 385-390.

Barley-gruel, recipe, **I.** 309.

Barley-water, recipe, **I.** 309.

Barnes, Earl, cited and quoted, **I.** 84, **II.** 189; on offenses of young children, **II.** 173.

Barrels in children's playgrounds, **I.** 56.

Base-ball, moral value, **II.** 313.

Baths, for pregnant women, **I.** 155; babies', 163-164, 190-192, 202; morning, 280-281, 325; of oil, for babies, 207; of sick children, 286; of invalids, 288; hot, for feet at night, 327; for children who catch cold easily, 329; for anemic children, 330; in connection with gymnastic work, 368; cool, for children in morning, 386; for animal pets, **II.** 264; for sake of personal cleanliness, 460.

Beans, protein compounds in, **I.** 224; composition and fuel value, 228.

Beard, Frederica, on children's acting, **II.** 269.

Beauty, taste defined as quality which enables us to appreciate, **I.** 357; awakening young people to a sense of, 357; adolescence the period of appearance of power to appreciate, 364.

Bed, use of single, a wholesome practice, **I.** 46; the baby's, 186-187; for invalids, 313.

Bedclothes, advice on, **I.** 46; airing, 325.

Bedrooms, couches in, **I.** 48; ventilation, 324, 335.

Bed-sores, preventing and curing, **I.** 316.

Bedtime, uses of, for children, **II.** 182.

Bedwetting, cause and cure, **I.** 307.

Beecher, Henry Ward, quoted, **II.** 165; an example of slight early promise, 201.

Beef, composition and fuel value, **I.** 227; comparative cost, from standpoint of nutrition, 235; amount yielding 100 calories, 241; composition and cost, 248; recipe for scraped, 310.

Beef-broth, recipe, **I.** 309.

Beef-juice, recipe, **I.** 309.

Beer, harmful to children, **I.** 251; not good for nursing mothers, 297.

Beethoven, early manifestation of genius, **II.** 341.

Beets, composition and fuel value, **I.** 228.

Bennett, Arnold, on blaming others, **I.** 388.

Benson, A. C., on table-talk, **I.** 95-96; on righteous anger, **II.** 149.

Benson, W. C., on rarity of good talk, **I.** 93.

Beowulf, story of, for children, **II.** 104; period for children to hear, 271.

BERLE, ADOLF A., "Teaching a Little Child to Talk," **II.** 83-86; on obstinacy in children, 189.

Berries, composition and fuel value, **I.** 229.

Beverages, for adolescents, **I.** 245.

Bible, the increasing ignorance of, **I.** 23; reading from, in homes, 82; among classics to be chosen for reading, **II.** 30; for cultivating hero-worship, 54; Ruskin's drill in, 87-88; poetry in, for memorizing, 88; the best book on pedagogics, 116; instruction in, in schools, 215; how to tell stories from, to children, 272; list of stories from, 275; Sunday stories and games connected with, 417, 418; use of, in the home, 436; how to make real to the child, 444 ff.; understanding the, as a child's book, 444; elemental moral value of, 444; portions that will and that will not interest children, 444-448; moral difficulties and how to meet them, 448; attitude to be taken by adults toward, 448; best versions and editions, 448-449.

Bible-school, relations to the home, **II.** 439-440.

Bible stories, moral and religious instruction of children by, **I.** 24.

Big Brother Movement, as subject for table-talk, **I.** 98.

Bigelow, Maurice A., on education of boys in sex-problems, **I.** 379; quoted, 380.

Biliousness, in children, **I.** 299; caused by eye-strain, 344.

Binet, Alfred, measuring scales for intelligence, **I.** 384.

Biographies, Bible, for young people, **II.** 445.

Biography, ethics taught in study of, **II.** 66; books of, for children, 105.

Biology, value of study, in training for motherhood, **I.** 12.

Bird Days for schools, **II.** 102.

Birds, books on, **II.** 102.

BIRNEY, MRS. THEODORE W., "How to Make Home Attractive," **I.** 80-83; fresh-air cure for anger, **II.** 145; quoted, 175, 185, 187, 200, 202.

Birthdays, observation of, **I.** 82.

BISHOP, EMILY M., "Saving Strength," **I.** 67-70.

Blackboards for children, **I.** 52.

Blame, wrong which accompanies, **I.** 388.

Bleeding from wounds, treatment, **I.** 282.

Blindness, diminution in, I. 217.

Blocks, attractiveness for children, I. 55; Sunday games with, II. 417.

Blood-poisoning, antiseptic remedy, I. 72; caused by empyema, 297; caused by constipation, 370.

Blundering. *See* Awkwardness.

Boasting, lying due to, II. 130.

Boating for boys' clubs, II. 484.

Bodies, observation and care of children's, by mothers, I. 322; care of mechanism of human, 339; hardening process for our, 385-386; care of, in child-training, II. 8-9.

Body-measurements. *See* Physical measurements.

Boggess, F. A., "The Value of Home Study," II. 369-370.

Bogy man, evils of childish fears of, I. 334, 389. *See* Fears.

Boies, Elizabeth, "Sunday Book," quoted, II. 417, 418.

Bolting food, intestinal indigestion from, I. 299.

Bolton, Charles E., on nascent periods, II. 134, 135; quoted, 158, 159.

Bomb calorimeter, uses, I. 225.

Book-cases, for mother's room, I. 29; for boy's room, 34; in child's room, 42; a necessity in the home, 49.

Books, for child's book-shelf, I. 42; should be protected from dust, 49; care in choosing children's, 73; output of worthless juvenile, 73-74; bad features of many juvenile, 74-75; should be read by parents first, 75; suited for reading aloud, 82; on child-study for mother's reading, 83-85, II. 429, 432-433; on matters of sex, I. 374; classic, which should be read, II. 30; for adolescents' reading, 69; on nature, 101-103; for children, 103-108; importance of clear print, 105-106; open-air and adventure, 105; that are not worth-while, 107; for cultivating the imagination, 122; on craftsmanship, 157; for Sunday, 416, 442; on religious training, 437; keeping in the company of gentlemen in, 463.

Bore, defined, I. 95.

Bosanquet, Helen, quoted, II. 428.

Boston Art Museum, pictures in, II. 298-299.

Boston Home and School Association, II. 430.

Botany, first lessons, II. 40.

Bottles for artificially-fed babies, I. 179.

Bowditch, Henry P., measurements of girls, II. 479.

Bowels, morning attention to, I. 326; watching children's, 328.

Bowel troubles, in infancy, I. 297-298; hives caused by, 307.

Boxing, beneficial results, II. 147-148; advantages for boys, 314-315.

Boys, eugenic education of, I. 12; teaching how to spend money, 18, II. 202; to be taught chivalry by fathers, I. 18; rooms, 29-34 (*see* Boys' rooms); instinct for animal pets, 56; books, 73-75; developing taste for pictures, 77-78; first dress, 253; trousers for little, 254; home gymnasium, 274; gang spirit in adolescent, 364-365; choice of vocation, 372; instruction in sex matters, 374; three periods in boyhood, 375; sex-teaching before eight years of age, 375-377; instruction from nine to fourteen, 377; problems from fifteen to maturity, 378; first love, 378; three lies sometimes told, 380; instruction concerning venereal diseases, 380; frequency of stammering in, 395; habit-forming period, II. 54; government of adolescent, 67-70, 196-205; constructive interests, 156-157; developing individuality of, 165; taste in stories, 271; taste in pictures, 298; healthful relations with girls, 305, 314; dangers to, without parents, 309-312; treatment of awkwardness and blundering, 318-320; attitude toward dress in adolescence, 321; as wage-earners, 344-346 (*see* Child workers); careers of, in different lines of occupation, 346-349; how to estimate returns upon investment in, 349; moral training, 424-427; portions of the Bible of interest to, 444-449; manners of, 457-458; attention to personal appearance, 459-461; short talks to, 463 ff.; messages from men of achievement, 469-471; how to control the temper, 491; how to banish self-conceit, 493; how to foster honesty, 495; how fair play trains one's strength and helps in usefulness, 497; the right way, 502.

Boys' and girls' clubs, II. 481-484.

Boy Scouts, vitalization of righteousness with athletics by, I. 1-2; as subject for table-talk, 98; a good form of club life, II. 322; account of organization and work, 324-327; tests for different grades, 326-327; honors to be attained, 327; doing kind deeds, 327.

"Boy's Creed, A," I. 39.

Boys' rooms, I. 29 ff., 43; use of brickwork, 29; carpenter workshop and furniture, 29-33.

Bragging, lies caused by tendency to, II. 130; avoidance by boys, 464.

Brain, nutritive material, I. 226; efficiency of, secured by exercise, 279; process of development in relation to habit-formation, 359.

Bran baths, I. 286.

Bran bread, recipe, I. 153.

Bravery. *See* Courage.

Bread, composition and fuel value, I. 64, 228; time required for digestion, 232; purpose of baking flour into, 233; amount yielding 100 calories, 241; graham or whole-wheat better than white, 328; best kinds for the teeth, 342.

Bread poultice, recipe, I. 287.

Breakfast, of school-children, I. 241; specimen menus, 246-247, 251-252; rules for eating, 325; of adolescent girls, 366; bad effects of hurried, 370.

Breakfast food, comparative cost of prepared, I. 235-236.

Breasts, care during pregnancy, I. 155.

Breathing, methods of improving, in boys and girls, I. 335-336.

Breathing exercises, I. 328-329, 335-336.

Bribes, avoidance, in child-training, II. 183-224.

Brick, antiquity, use, and beauty, I. 29; for boys' rooms, 29.

Briggs, Le Baron R., on prodigal sons, I. 18; on the adolescent boy, II. 198.

Bright's disease, fruit juices for, I. 239.

Bronchiectasis, resulting from whooping-cough, I. 292.

Bronchitis, hereditary behavior, **I.** 8; fruit juices for, 239; causes and treatment, 295, 321.

Broncho-pneumonia, as an after-effect of whooping-cough, **I.** 292; treatment, 295-296.

Broths, recipes, **I.** 309.

BROWN, EDWARD F., "The Care and Preservation of the Teeth of School-Children," **I.** 342-344.

Browne, Sir Thomas, quoted, **II.** 213.

Browning, Elizabeth Barrett, quoted, **I.** 171, **II.** 217.

Browning, Oscar, book by, for mothers, **I.** 83.

Browning, Robert, poetry for children, **II.** 233; quoted, 473, 476.

BRUMBAUGH, MARTIN G., "A Vision of Public Education in the Future," **II.** 76-78.

Bryant, Sara Cone, on story-telling, **II.** 271, 272, 273.

Building, stage of, in children, **II.** 57.

Bulletins, Government, on food, **I.** 58, 325.

Bullying, treatment of, **II.** 146-147, 149.

Bureau of Education, Washington, **II.** 431.

Burne-Jones, Sir Edward, quoted, **II.** 467.

Burns, treatment, **I.** 282.

Burns, Robert, quoted, **II.** 411.

Burr, H. M., on relation of stories and play, **II.** 272.

BURRELL, CAROLINE B., "The Child's Room," **I.** 41-44; "The Rights of a Mother," 91-92; "Mothers' Responsibility in Regard to Diet," 218-220; "Clothing for the Older Children," 255-258; on child's right to disobey, **II.** 174; quoted, 182; "Sweets, Soft Drinks, and Stimulants in the Diet of Children," 249-251.

Burroughs, John, nature writings, **II.** 102.

Bushnell, Horace, quoted, **I.** 97.

Business, careers of boys in, **II.** 346-347, 348.

Business morals, influence on boys, **II.** 425.

Butler, Nicholas Murray, on treatment of adolescents, **II.** 69; criticism of ultra-vocational training, 76.

Butter, composition and fuel value, **I.** 228; comparative cost of digestible nutrients and energy, 235; amount yielding 100 calories, 241.

Butterflies, books on, **II.** 102.

Byron, Lord, an example of slight early promise, **II.** 201.

C

Cabbage, composition and fuel value, **I.** 228; comparative cost of digestible nutrients and energy, 235.

Calomel, use with babies, **I.** 238; the small and infrequent doses that should be administered, 238.

Calory, unit for measuring heat of combustion, **I.** 225.

Camera, effect on art resources, **I.** 75.

Camp-Fire Girls, as subject for table-talk, **I.** 98; a good form of club life, **II.** 322; description of organization, work, and aims, 329-336.

Camping, benefits, **I.** 271; secret of love for, **II.** 314; by boys' clubs, 484.

Candor, an object of genuine cultivation, **II.** 80.

Candy, composition and fuel value, **I.** 228; in children's diet, 249, 299; sickness due to too much, 325; method by which teeth are injured, 341; best time for eating, **II.** 11; recipe, 112.

Cane, use of, and lore associated with, **I.** 33.

Carbohydrates, in food, **I.** 58, 59, 60, 223; foods in which found, 224; fuel value, 225; fuel value in calories, 226; proportion in different foods, 227-229, 230; in fruit, 239; injury to teeth by excess of, in blood, 342.

Card-sewing by kindergarten children, eye-strain from, **II.** 52.

Career-motive in children, **II.** 203.

Careers of boys, **II.** 346-349. *See* Vocations.

Carefulness, dolls' houses as a means for practising, **II.** 13.

Carelessness, resulting from fatigue, **I.** 273; a failing against which children should be fortified, **II.** 389.

Carlyle, Thomas, quoted, **I.** 92; "Past and Present," a classic for reading, **II.** 30.

Carpenter, Edward, on "Simplification of Life," **I.** 49.

Carpenter workshops, boys', **I.** 29-33.

Carpentry, medieval skill in, **I.** 30; taught in country schools, **II.** 63.

Carpets, wisdom of discarding, **I.** 321.

Carroll, Lewis, on irreverence in children, **II.** 465.

CARTER, MARY ELIZABETH, "Furnishing the Home," **I.** 45-51; "Home Nursing," 310-317.

Cartoons in newspapers, evils, **I.** 21.

Carus, Paul, on curing children's anger, **II.** 144.

Castor oil, use with babies, **I.** 180, 196, 238, 298, 299, 300; injurious to children, 285; for tonsillitis and diphtheria, 293.

Catarrh, hereditary behavior, **I.** 8; of stomach, from drinking iced water, 221; setting-up drill a remedial measure, 280; due to adenoids, 294; gastro-intestinal, 297; of the stomach, causing jaundice, 299; proper breathing methods a cure, 335.

Catarrhal pneumonia, **I.** 295.

Catechism, instruction in, not requisite in the home, **I.** 25; use in Catholic system of training, **II.** 54.

Cathartic compound, as a purge, **I.** 71.

Catholics, mission of Christian parents from viewpoint of, **II.** 411 ff.; training children in habits of devotion, 438; moral training of children, 453-455.

Catholic Theater Movement, White List of Plays, **II.** 294; a "white list" of plays for children, 294; limitations of moving pictures for educational purposes, 295.

Cats, care of pet, **II.** 264-265.

Cause and effect, teaching children principle of, **II.** 117.

Celery, composition and fuel value, **I.** 228; typhoid germs conveyed by, 233.

Cells, disease caused by disturbance, **I.** 212.

Cellulose in fruit, **I.** 239.

Cereals, protein compounds in, **I.** 224; comparative cost of digestible nutrients and energy, 235; amount yielding 100 calories, 241.

Certainty, rise of instinct of, in children, **II.** 57.

Certified milk, **I.** 184-185; safer pasteurized than raw, 186.

CHADWICK, F. E., "Live for What You Would Like to Be at Sixty," **II.** 470-471.

Chalmers, Thomas, "expulsive power of a new affection," **I.** 350.

Changeableness in children, an obstacle to discipline, **II.** 219-220.

Chaperons, importance of, **II.** 314, 324.

Character, relation to attractiveness, **I.** 260; relation of fatigue to, 272-274; manners an essential part of, 357; athletics as a force for molding, 358; dependence on will-power, **II.** 161; the object of true discipline, 180; four essentials of a strong, 356; voice and speech indicative of, 461; the only really valuable thing in the world, 471; influence of nature on, 476.

Character-building, to begin at birth, **II.** 1; habit-training the same as, 54; schools lacking in, 59; method to be followed in schools, 64; program of, for the school year, 67; the goal of all education, 87; importance of memory-training in, 87; relation of child's emotional nature and its training, 135; should begin in infancy, 135-136; importance of child's first emotions, 137; influence of invironment, 213-214; college-studies for, 356; how to tell stories for, 405; effect on, of money-making work, 406; an exalted pursuit for parents, 414; traits tending to, 485-515.

"Chart of Child Development, A," **I.** 109-144.

Charts for recording temperature in illness, **I.** 284.

Chastity, in boys, **I.** 12; as taught by the Catholic Church, **II.** 455.

Chaucer, early acquaintance with, advocated for children, **II.** 122; friendship with John of Gaunt, 466.

Cheating by school-children, **II.** 65.

Cheerfulness, in table-talk, **I.** 94; an essential element of true home, 104; at meals, 325; an ingredient of ideal home atmosphere, **II.** 5; good results in child-training to be obtained through, 7; practical value of appearance of, 458.

Cheese, composition and fuel value, **I.** 228; comparative cost of digestible nutrients and energy, 235, 248; as diet for youth, 245.

CHENERY, SUSAN, on temper, **II.** 143; "Training for Happiness," 150-153; "The Government of Little Children," 169-171; on methods of governing children, 178, 179; on teaching children to pray, 438.

Chest conditions in babies, precautions, **I.** 214.

Chesterfield, Lord, quoted, **II.** 473, 474.

Chewing of food, importance, **I.** 220.

Chicago Society of Social Hygiene, **II.** 431.

Chicken, composition and fuel value, **I.** 227; amount yielding 100 calories, 241.

Chicken-broth, recipe, **I.** 309.

Chicken-pox, symptoms and treatment, **I.** 291; distinguishing from small-pox, 291; tabular presentation of symptoms, method of infection, and after-effects, 318.

Chilblains, treatment, **I.** 308-309.

Child-culture, lessons in, needed by every woman, **II.** 350, 351-353.

Childhood, Montessori's House of, at Rome, **I.** 348, **II.** 45.

Child labor, motives inspiring movement dealing with, **I.** 13, **II.** 371; a national problem rather than one for the States, **II.** 372-373; necessity of supplying useful work for children, 373-376; importance of campaign against, 432.

Children, present-day changes in relations with parents, **I.** 1; moral education needed, 2-3; rational standard of living for, 3; education in moral idealism, 3; limiting number in family, 14; duties and influence of mother, 14 ff.; household tasks, 15; playing together by all members of family, 15; avoiding risk of selfishness, 15; diplomacy and enthusiasm needed by elders, 16; problem of work for, 17-18, **II.** 373-379; cultivation and care of ideals of, **I.** 22; rearing of, supreme end of man, 23; mother's power to mold, 24; subconscious effect of environment, 38; nursery for, 38 ff.; room for, 41-44; privacy enjoyed by, 44; care of rooms by, 44; sleeping-porch for, 44; playroom, 51-53; enjoyment of larger and simpler playthings, 52; pets 56 (*see* Pets); books, 73-75; pictures, 75-78; developing idea of individual responsibility in, 81; family amusements to be shared, 81-82; variety of home amusements, 82; influence of happy home life, 82-83; books on training, 83-85; table-talk, 92-99; scientific study of, 145-150; caring for, at night, 172-175; fewer and better, 215; matter of diet, 218-220; diet for growing, 240 ff.; clothing, 253 ff.; correcting vanity in, 258-260; care of feet, 266; false standards established in, by lack of wisdom in dress, 268; relation between fatigue and character, 272-274; correct postural habits, 275; home treatment of emergencies, 281-283; caring for sick, 283-288; treatment of diseases, 288-309; protecting from diseases, 319-320; greater power of healthy, to resist disease, 322; treatment of anemic, 329-330; care of nervous, 331-334; when to begin training, 332; physical and mental examination, 336-338; care and preservation of teeth, 342-344; common troubles of eye, ear, and nose, 345-347; training sense of touch, 347-348; teaching sex to, 361-362 (*see* Sex instruction); exceptional, 381 ff., 391-394; management of those predisposed to nervousness, 385-390; legal safeguards for delinquent, 398-400; fundamentals of training, **II.** 1 ff.; relations to other children, 18-19; dawn of mental life, 33-37; teaching young, at home, 38-40; teaching to think, 41-44, 108-113; Montessori method of teaching, 44-49; mental and moral development of school-children, 54-57; teaching to talk, 83-86; place of linguistic training in intensive development of, 86; memory-training, 87-91; training in attention and concentration, 93-94; encouraging inquisitiveness and investigation, 94-98; developing faculty of observation, 98-101; nature-study, 101-103; reading for, 103-108 (*see* Reading); cultivation of the imagination, 121-132; feelings and instincts, 133 ff.; training emotional nature, 135-140; constructive interests, 156-157; play-interests and work-interests, 157-159; the will and will-training, 161-163; individuality, 164-167; government of young, 172 ff.; government between six and twelve, 185-196; government of adolescents, 196-205; special problems of misbehavior, 205-207;

the new obedience, 208-210; teaching of morals, 213-218; problem of discipline, 218-227; special means of mental development, 229-292; and amusements, 293-296; art gallery for, 297-299; companionship and social life, 301-339; matter of vocation, 341-359; value of home study, 369-370; child labor, 371-373; moral and religious training and problems, 381 ff.; classifying actions of, 386; training for the simple life, 397-402; practical methods of religious education, 407 ff.; duties of Christian parents, 411-415; right of, to be well born, well cared for, and well educated, 427-428; teaching to pray, 437-439; relations to Church and Sunday-school, 439-443, 449-451; making the Bible real to, 444-445; relations of parents and, from Jewish standpoint, 451-452; moral training of Catholic, 453-455; personal conduct and character, 457 ff.; good manners, 457-461; short talks to boys, 463-467; messages to boys by men of achievement, 469-471; short talks to girls, 473-478; message to girls, 479-480; boys' and girls' clubs, 481-484; discussion of traits composing well-rounded moral character, 485-515.

Children's Days, **II.** 363.

Children's hour, having a, **II.** 236.

Child's room, **I.** 41 ff.; to be made attractive and appropriate, 41-42; furniture and furnishings, 42; pictures and books, 42; fireplace and open fire, 43; special features for boy's and for girl's room, 43-44; care of, by children, 44; gatherings of children in, 44.

Child-study, in Home and School Associations, **II.** 362; progress as a science, 428.

Child-training, fundamentals, **II.** 1 ff.

Child-welfare movement, **I.** 20, **II.** 432.

"Child-Welfare Magazine," the, **II.** 430.

Child workers, wages of, **II.** 344, 345; considered in groups, 344; employments of, 344-345; comparisons and conclusions, 345-346.

Chills in children, treatment, **I.** 282.

Chiroplast, Logier's, **II.** 289.

Chivalry, cultivation in boys, **I.** 12; the father's place to teach, 18; age of, in boyhood, 375; truthfulness and trustfulness as helps toward, **II.** 25; fighting as a manifestation of, 147; in children and parents, 202-203; developed by Boy Scout organization, 325.

Chocolate, composition and fuel value, **I.** 229; amount yielding 100 calories, 241.

Choice, government through, **II.** 179.

Choirs, training of children's voices in, **II.** 285.

Choking, treatment in babies, **I.** 282.

Chorea, hereditary behavior, **I.** 7; symptoms, 381. *See* St. Vitus' dance.

Chorus-singing, **II.** 363.

Christ, pictures of, in the home, **II.** 276-277; conception of the Sabbath held by, 441; adapting New Testament story of, for boys, 447.

Christmas, early beginning of work for, **I.** 82; too elaborate celebration, **II.** 140; what children want for gifts, 257-258.

Chrysostom, St., on the nobility of character-forming, **II.** 414.

Church, duties toward modern family, **I.** 4; quickening of ideals of home-life, 22; coöperation of school and. in rural communities, **II.** 64; attitude of adolescents toward, 197; fathers' part in attending, 306; relation of Knights of King Arthur to, 328; relation of the home and, 407, 439-440; and contemporary social conditions, 420 ff.; failure to meet contemporary social conditions, 421; necessity of understanding social methods, 423-424; prayers in, for children, 438-439; attendance of children at, 442-443; coöperation between home, Sunday-school, and, 450; teachings of, to Catholic children, 453-455. *See also* Religion.

Churches, money-making by organizations connected with, **II.** 323; club work of, 482.

Churlishness, harmful to children's nervous system, **I.** 388.

Cinematograph, injury to eyes from, **I.** 340.

Circulating libraries, promotion by the school, **II.** 78.

Circulation, effect of exercise on, **I.** 278.

Circumcision, conditions necessitating, **I.** 306-307.

Citizens, coöperation with teachers, **II.** 361-363.

Citizenship, effects of love of helpfulness on, **II.** 25; educating children for, 234-235; training for, in boys' clubs, 337-338; bearing of child labor question on, 371-373.

City-living, conditions prejudicial to home-life, **I.** 21.

Civic awakening, age of, in boyhood, **I.** 375.

Civics, questions for table-talk, **I.** 98; elementary, for little children, **II.** 235; instruction in, by motion pictures, 295-296; value of boys' clubs for teaching, 337-338; educating children in, 382-383.

Clark, Kate Upson, on fighting by boys, **II.** 146-147; on home discipline, 200; on teaching children to pray, 438.

Class and individual teaching, **I.** 394.

Class distinctions according to purse and worth, **I.** 267.

Class exercises, preferable to individual ones, **I.** 355.

Classics, value of reading, **II.** 25, 26; list of, to read, 30; a means for the ethical education of children, 67; learning by heart, 87.

Clay, views of Froebel and of Montessori on use of, **II.** 52.

Cleanliness, in foods, **I.** 61, 233, **II.** 8; essential to happy home, **I.** 105; for prevention of disease, 212, **II.** 514; common complaints of babies resulting from want of, **I.** 213; necessary in sick-room, 284, 285, 313, 315; importance of, for sick babies, 298; a habit to be acquired in youth, 360; of the body, **II.** 8; relation between mind and morals and, 8, 459-460; of school-children, 25; learning to care for the body, 460.

Clean speech, habits of, **II.** 463, 464-465.

Clifford, John H., "The Problems of Temper," **II.** 142-145; "The Problems of Fighting, Teasing, and Bullying," 146-149; "The Government of Young Children," 172-184; "The Government of Children between Six and Twelve," 185-196; "Story-Telling in the Home," 270-275.

Clinical thermometer, use, **I.** 72, 284, 312.

Clothing, for first childhood, **I.** 253-255; to be suspended from shoulders, 253-254; for play-time, 254; for older children, 255 ff.; labeling, 255; simplicity and suitability, 256, **II.** 66; cultivation of good taste, **I.** 257; freeing children from afflictions of style, 258; budgets prepared by school-girls, 265; self-expression in, 267; moral side of question, 267-269; care as to wearing right amount, 325; teaching how to make, in schools, 372; care of children's, **II.** 8-9. *See also* Dress.

Clubs, vitalization of righteousness with athletics by, **I.** 1-2; as a tribute to decline of parenthood, 3; children's, 44; boys' and girls', **II.** 322, 481-484; Boy Scouts, 324-327; Knights of King Arthur, 327-329; Camp-Fire Girls, 329-336; social value of boys' and girls', 337-338; mothers', 363-369; of parents, 430; model constitution, 482-483; activities of, 484.

Coasting, fascination for children, **I.** 55.

Cocoa, composition and fuel value, **I.** 229; amount yielding 100 calories, 241; care advisable in use by young people, 245.

Coddling of children, **II.** 204.

Cod-liver oil, for rickets, **I.** 303.

Code of morals, **II.** 485.

Coe, G. A., researches by, **II.** 69.

Coffee, digestive troubles due to use, **I.** 221; composition and fuel value, 229; advantages of fruit juices over, 239; necessity for moderation in use, 245; weight, protein, and energy of individual portion, 247; harmful to children, 250-251, 299, 328.

Coins, collections of, **II.** 57.

Coit, Stanton, "The Message of Man" by, as good reading, **II.** 30.

Cold, application of, in sickness, **I.** 288.

Cold in the head, remedy, **I.** 294.

Colds, hereditary behavior, **I.** 8; quinine for, 71; importance of avoiding, in infants, 214; due to lack of fresh air, 272; beneficial effects of setting-up drill, 280; preventive measures, 310; common causes, 321, 325; fresh air as a preventive measure, 324; avoiding risk of, after exercise, 325; not the direct cause of other diseases, 325; contagiousness, 327; danger of neglect of slight, 328; special care of children who easily catch, 328-329; poor breathing methods as a cause, 335; methods of guarding against, 341.

Cole, Thomas, the "Voyage of Life" of, **II.** 70.

Cole, Timothy, on Dutch art, **II.** 477.

Colic, home treatment, **I.** 281-282.

Collecting, for boys, **I.** 43; instinct for, in children, **II.** 57, 240; by boys' clubs, 484; how to encourage the collecting instinct, 484.

Collective experience, value and uses, **II.** 110-111.

College, courses in morals for, **I.** 23-24; domination of the high school by, **II.** 74; object of, to train the perceptions to be quick, keen, and accurate, 79; should provide the society in which true culture can be obtained, 80-81; question of sending children to, 354 ff.; true function of education in, 354-357; what shall be included in education, 355-356; character-training studies, 356; gives the wholesome mental training essential to specialization in any field, 356; new ideals in life of, 357; democratic sources from which students are drawn, 357; broadening of activities of students, 357-358; self-government by students, 358; the endeavor to make manhood, 358-359; closer contact with life as life, 359.

Color, attention to child's, **I.** 337.

Colored motion pictures, effect on eyes, **I.** 339-340.

Colored-paper work for children, **II.** 233.

Colors, earliest lessons in discriminating, **II.** 37; Montessori method of teaching, 47; as a means of developing children's powers of observation, 100; training sense of sight with, 229; how to train the child in learning colors, by arranging balls in a certain color-order, 229.

Comenius, on corporal punishment, **II.** 195.

Comforters, bad effects of, for babies, **I.** 203, 206, 213, 307, 342.

Commendation, use in child-training, **II.** 9.

Commercial schools, risks connected with, **II.** 59.

Commercializing of education, **II.** 75-76.

Community example, influence on children, **II.** 424.

Community life, awakening children's interest, **I.** 97.

Community play for children, **II.** 239.

Community use of school buildings, **II.** 429-430.

Community welfare, teaching self-sacrifice in interest of, **I.** 356.

Community work in country schools, **II.** 63.

Companions, selection of, desirable, by children, **II.** 11; influence on boys, 466.

Companionship, supplying children's need of, **II.** 39; importance of, between parents and children, 42, 187, 301-304; between parents and children as a means of teaching thinking, 42; for attainment of true culture, 80; firmness reconciled with parents', with their children, 178; gangs due to desire for, 191; of young people with their elders, 322; young people's social organization, 322.

Comparisons, evils of, with children, **II.** 226.

Competition, ill effects of, in games, **I.** 276; risk to heart from, in athletics, 279; dangerous to nervous children, 390; not to be encouraged by prizes, **II.** 139; to be avoided, 226; danger in organized athletics, 313.

Compulsory education, extension of, **II.** 432.

Comradeship, parents', with children, **I.** 1; should be presupposed, 2. *See* Companionship.

Comstock, Anna, on nature books, **II.** 103.

Concentration, games for strengthening, **I.** 82; lack of power of, in the mentally defective, 397; conditions favorable to, necessary in studying, **II.** 91; laws governing, 93-94; gained from college education, 355.

Condensed milk for babies, **I.** 298.

Conduct, as an art, **II.** 30; universal and general rules of, 222.

Confidant, needed by adolescents, **II.** 68.

Confucius, "Sayings" of, among classics to be chosen for reading, **II.** 30

Conjunctivitis, a sign of eye-strain, **I.** 344.

Connection, teaching children law of, **II.** 116-119. *See* Continuity.

Conscience, period of rise, **II.** 54-55, 57, 393; activity of adolescents', 70; definitions, 153; beginnings, and means of culture, 153-154; two sides, and their

treatment, 154-155; effect on attitude of children toward elders, 155; responsibility and reliability as forms of, 155; relations between will-power and, 161.
Conservatism in children, an obstacle to discipline, II. 219.
Consideration, in treatment of servants, I. 78; developing, in children, 81; lost through fatigue, 273-274; learned from keeping pets, II. 262, 265; lack of, in children, 389.
Constipation, remedy, I. 71; remedies for, in pregnant women, 153; in artificially fed babies, 180; as a symptom of chronic dyspepsia, 222; exercise a remedial measure, 278; infantile, due to use of castor-oil, 285; cause and treatment, in babies, 298; a symptom of intestinal indigestion, 299; suitable diet for preventing, 328, 370; blood-poisoning caused by, 370; a cause of temper, II. 143.
Constitution of boys' club, II. 482-483.
Construction, early years the age of, II. 57.
Constructive interests of children, II. 156-157.
Constructive work for children, advantages, II. 378-379.
Consumption. *See* Tuberculosis.
Contagious diseases, table, I. 317-318; measures taken to avoid direct infection from, 323; questions to be asked concerning, in physical and mental examination of children, 338; fresh air a safeguard against, 341.
Contagiousness of colds, I. 327.
Continuation schools, II. 372.
Continuity, attraction for child mind, II. 114; shown in nature, history, and revelation, 114-115; operation of law of, in the present, 115-116; idea of, in kindergartens, 116; instructing children in principle of cause and effect, 117; necessity for recognizing, in child-training, 118; application of law to commercial affairs, 118-119; law shown in every one's life, 119.
Contract, a family, I. 81.
Conventionality, curse of, II. 401.
Conversation, in the home, I. 92-99; the art of, II. 473-474; food for thought furnished by, 476; extravagant expressions in conversation, 478; avoidance of gossip, 478.
Conversationalist, qualifications of good, I. 93.
Conversion, religious, during adolescence, I. 366.
Convulsions, in babies, I. 214; treatment in children, 282; due to acute pneumonia, 288; a symptom of diphtheria, 293; due to tubercular meningitis, 304.
Cook, Joseph, on memory, II. 91.
Cookery, value of knowledge, I. 62; teaching in schools, 372; correlating lessons in, in country schools, II. 63; and character, 66.
Cooking classes, I. 12, 325, 363.
Cooking of food, purposes, I. 233.
Coolidge, Emelyn L., quoted, II. 171.
Coöperation, taught by physical education, I. 356; among children, II. 19; in adolescents, 24; of children in their obedience and their own punishment, 192; taught by games, 313; taught by Boy Scout organization, 322; of home and school, 361-363. *See also* Team-play.
Coöperative partnership, between children and parents, II. 202.
Coördination, taught by knot-tying, I. 326.
Cope, Henry F., "The Conservation of the Modern Home," I. 20-22.
Corn, composition and fuel value, I. 228.
Corn-breeding, taught in country schools, II. 63, 64.
Corn clubs, II. 63-64.
Corporal punishment, avoidance of, in will-training, II. 12; use, 182; in case of misunderstanding, 189-190; wrong results attained by, 195; justified by cruelty to animals, 262; wise methods of, 393.
Corrective discipline. *See* Punishment.
Corrosive sublimate, medicinal use, I. 72.
Corsets, for pregnant women, I. 154; for girls, 256; unsuited for girls with weak backs, 275.
Cotton-seed oil, arguments concerning, I. 66.
Couches, in home furnishing, I. 47-48.
Cough, a danger-signal in babies, I. 197; due to dry heat in houses, 322; caused by nervousness, 381.
Country girls, overworking of, II. 480.
Country life, advantages, I. 390; dangers to children, II. 310.
Country school, the ideal, II. 61-64.
County superintendency of schools, II. 62.
Courage, age for forming habit, II. 54; mingled with gentleness, a sign of the cultivated man, 80; relation between will-power and, 161; lack of, a weakness rather than a fault, 388-389; fostered by health, self-control, self-reliance, honesty in word and act and the performance of duty, 485, 515.
Courtesy, mothers' right to, I. 91-92; learned by children at table, 93; value of early home training, 104; how to teach, in the home, II. 5; example stronger than precept in cultivating, 54; due adolescent girls, 73-74; to be practised by parents toward children, 187; educating children and young people in, 322; truest forms of, 386; lessons in, 457; of great men, 457-458; the necessity for courtesy when the mother is alone with her children, 510; how even the high-spirited respond, 510. *See also* Manners.
Court-plaster, in medicine chest, I. 72.
Cousins, marriage of, I. 8.
Coville, Alice Perkins, "The Amusements of Our Young People," II. 313-315.
Cowardice, fear of being laughed at, 494; courage to do right when the crowd does wrong, 494.
Cowpeas, composition and fuel value, I. 228.
Cradock, Mrs. H. C., on intellectual side of reverence, II. 437-438.
Craftsmanship interests of children, II. 156-157; books on, 157; gifts that tend to develop and encourage, 157.
Craftsmen's gilds in Middle Ages, I. 30.
Cramps during pregnancy, preventive measures, I. 156.
Crawling, period of, with babies, I. 210.
Creeping stage with babies, I. 209.
Cretinous type of mental defect, I. 396.
"Cribbing" by school-children, II. 65.

Crime, relation of school-learning to, I. 23.

Criminals, asexualizing, I. 13.

Criticism, of parents by children, II. 44; of parents by school-teachers, 66; avoiding, in children's hearing, 226.

Cross-eye, preventive measures, I. 339, 340; caused by eye-strain, 344.

Crossley, O. M. L., "Shall Our Child Go to College?" II. 354-357.

Crossness, as a symptom in babies, I. 196; due to faulty diet, 219.

Croup, true and false, I. 293; treatment, 293.

Croupous pneumonia, I. 295.

Cruelty, the gravest vice in children, II. 386; of teasing, 386-387; to animals, 262-265.

Crying, causes, in babies, I. 205-206; physical changes during, 206; ill effects of blaming or punishing babies for, II. 2; guarding against yielding to, 12; the first manifestation of children's emotional nature, 136; treatment of, by mothers, 136, 137, 169 ff., 387; remedies for, when caused by anger, 144-145; getting child's point of view when, 185-186; learning the different tones of, 186.

Cucumbers, composition and fuel value, I. 228.

Cultivated man, definition, II. 79.

Culture, mistake of ignoring, for commercial materialism, II. 75-76; qualities which are signs of true, 79-80; pursuit of noble ideals an object of, 81; new forms of, *vs.* old, 81; the best atmosphere for, 81; imagination as a foundation for, 121-123; a desirable goal in religion, 435; manners an indication of, 458.

Cunning, falsehoods arising from, II. 128.

Cupboards in playrooms, I. 53.

Curds, recipe, I. 309.

Curiosity, importance as a factor in children, II. 94-95; connection with attention and interest, 95; changes in, with development of new instincts and with new experiences, 95; effect of increase in knowledge, 96; in children is empirical rather than speculative, 96; movements and actions the strongest stimuli to, 97; changes in, as signs of development of new instincts, 97; confusing amusement and, 97-98; as a motive to effort, 98; interacting of motor instincts and, 133-134; as an element of a child's interest in pictures, 278. *See also* "What" stage *and* "Why" stage.

Current Event Clubs, II. 363.

D

Dairying, taught in country schools, II. 63.

Dairy products, composition and fuel value, I. 228.

Dalcroze, E. J., on rhythmic gymnastics, I. 357; the body an instrument of beauty, 357.

Dances, of young people of high-school age, II. 323.

Dancing, essential value of all forms, I. 357; importance in the home, II. 261-262; folk or dramatic, 261, 268; value for young people, 313.

Danger-signals in young children, I. 381 ff.; symptoms and causes, 382; variations of age and development, 382-383; symptoms usually ignored, 383; right- and left-handedness, 383; speech-defects, 383; in development of nervous system, 383-384; importance of family records in watching for, 384.

Dante, "Divine Comedy," as good reading, II. 30.

Daring, to be distinguished from the heroic, II. 55; encouraged by hero-worship during the habit-forming age, 54.

Darwin, Charles, juvenile fables, II. 130; early backwardness of, 201.

Davenport, Charles B., "Eugenics: The Science of Human Improvement," I. 4-9; on duty of the State to study families, 11.

Davis, Hartley, "The Camp-Fire Girls," II. 329-336.

Day-dreaming, by adolescent youth, II. 69; thinking distinguished from, 112-113.

Deaf-mutism, scientific conclusions concerning, I. 6.

Deafness, causes and preventive measures, I. 341; a congenital disease, II. 428.

Dean, Arthur D., "Work for Children," II. 373-376.

Debt, evils of, I. 106-107.

Deceit, impossible where there is a spirit of fair play, II. 57.

December, something to do in, II. 256-257; talk with mothers and teachers, 257-258.

Decisions, to be made by the child himself, II. 212.

Deep breathing, exercises in, and effects, I. 335-336.

Defective children, grades of mentally defective, I. 395; factors in causation, 395-396; types of defect, 396; physical characteristics, 396; disorders of speech, 396; attention to hearing, eyesight, and muscle-training, 396-397; mental characteristics of, 397; treatment and care, 397; schools and institutions, 397-398. *See also* Feeble-minded children.

Defects in speech, correction of children's, II. 83-86.

Deference of the educated man, II. 79.

Definiteness an aim in home education, II. 5-6.

De Forest, Henry P., "The Hygiene of Nutrition," I. 220-222.

Deformities in children, I. 305.

Deland, Margaret, "The New Obedience," II. 208-210.

Deliberation, effect of physical training, I. 350 ff.

Democracy, value of real, in schools, II. 65-66.

Dental clinics for schools, I. 343.

Dentistry. *See* Teeth.

Dentist's career for a boy, II. 347-348.

Depression, practical remedies, I. 69.

Deprivation, punishment by, II. 180-181; use in cases of disobedience, 181.

De Puy, Frank A., "Hints for Happiness," I. 103-107.

De Quincey, Thomas, on table-talk, I. 95; compares conversation to a tennis-court where the ball is flying backwards and forwards with no purpose, 95.

Desks, provision of, in homes, I. 48-49; suitable, at school, 326.

Determination, effect of physical training on power of, I. 350 ff

Determiner in the germ-plasm, principle in science of heredity, I. 5.

Devil, childish fears of, **I.** 334.

Devotion, teaching children habits of, **II.** 437-439.

Dewey, John, on indirect education of the feelings, **I.** 389; on child labor, **II.** 374, 375.

Diarrhea, remedies, **I.** 71, 300; in babies, 180, 207; as a symptom of chronic dyspepsia, 222; as a symptom of scarlet fever, 288; a symptom of intestinal indigestion, 299.

Dickens, Charles, on table-talk, **I.** 95.

Diet, during pregnancy, **I.** 152-153; for nursing mother, 168; of artificially-fed babies, 177-181; responsibility of mothers, 218-220; for unusual children, 219; importance in chronic dyspepsia, 222; a balanced, 236-238; value of fruit juices, 238-240; for school boys and girls, 240-244; of children who catch cold easily, 329; relation to teeth, 342, 343; during adolescence, 366-367; indigestion due to errors of, 370; importance for children predisposed to nervousness, 385.

Digestibility of food, apparent and actual, **I.** 231-232.

Digestion, attention to babies', **I.** 212; alterations in food by, 230-231; process of, 231; ease and quickness, 232; benefits of exercise, 278; good effect of proper breathing, 335.

Digestive troubles, babies', **I.** 297-300.

Dingwall-Fordyce, A., "Common Disorders of Infancy and Their Prevention," **I.** 212-214.

Dinner, of school-children, **I.** 241-242; sample menus, 247, 251-252; of adolescent girls, 366.

Diphtheria, protecting babies against, **I.** 213; modern treatment, 216; germs in food and water, 233; fruit juices for, 239; varieties, symptoms, and treatment, 292-293; swollen glands resulting from, 307; tabular presentation of symptoms, method of infection, and after-effects, 318; quarantining cases, 319; spread by pet animals, **II.** 263.

Direct discourse in story-telling, **II.** 272.

Dirt, dangers of, in the house, **I.** 48; disease germs in, 201. *See* Cleanliness.

Disappointment, teaching children to bear, **II.** 225.

Discipline, when to begin, with children, **I.** 332; value of early training, to adolescent girls, 365; games a help in, **II.** 19; what is involved by, 218; native independence of children the first obstacle to, 218-219; conservatism, personal temperament, and changeableness as obstacles, 219-220; obstacles in grown-ups, 220; rules and maxims, 221-227; necessity of controlling thoughts so that a foolish wish shall not spoil a wise purpose, 492; discipline for the child who yells, 492. *See* Punishment.

Discouragement, due to fatigue, **I.** 274.

Discussion, moral training through, **II.** 406.

Diseases, study of, in connection with science of heredity, **I.** 6; hereditary behavior of the commoner, 7; ailments during pregnancy, 155-157; of infancy, and their prevention, 212-214; scientific discoveries relative to children's, 215; use of fruit juices, 238-239; children's, 288-309; table of infectious or contagious, 317-318; mistake of exposing children to, 319; importance of quarantine, 319; measures to avoid direct infection from contagious, 323; methods of developing resistance to, 324-326; traceable to decayed teeth, 343; causes and symptoms of nervous, in children, 381 ff.; as danger-signals, 383; of pet animals, **II.** 263; contracted from animal pets, 263, 265; education as to, by motion pictures, 296; which should preclude marriage, 428; the necessity for avoiding morbidness, lest it becomes a disease, 474.

Disobedience, due to fatigue, **I.** 273; as a symptom of nervous disease, 381; sometimes caused by imperfect hearing, 381; punishment by deprivation for, **II.** 181.

Disorder, the commonest offense of young children, **II.** 173. *See* Orderliness.

Disraeli, Benjamin, enemies made through sarcasm, **II.** 473.

Diversion, a doubtful device in child-training, **II.** 12; use in government of children, 193.

Divorce, effect on parental responsibility, **I.** 2; remedies for evils, 4; a minor evil in effect on homes, 20.

Doctor, duties in case of pregnant women, **I.** 151-152, 158-159; relation to the home, 320 ff.; when mothers should consult, 323; medicine to be administered only on order of, 323; practice of preventive medicine by, 320, **II.** 9; sex-instruction of boys by, **I.** 375.

Dog-fish, waste of, due to prejudice, **I.** 66.

Dogs, care of, **II.** 264; influence on boys, 314.

Dolls, substitution of constructive interests for play with, **II.** 156-157; use in home dramatics, 266.

Domestic science, study of, in training for motherhood, **I.** 12; in negro schools, **II.** 62; should not displace cultural subjects in schools, 75.

"Don't," avoidance of word, in child-training, **II.** 8.

Doubt, period of, in young men and women, **II.** 70.

Dramatic dancing, **II.** 261, 268.

Dramatics in the home, **II.** 260, 266-269.

Drawing, views of Froebel and of Montessori as to value, **II.** 52; period for fixing skill in, 134.

Dress, man's, in the home, **I.** 89-90; of pregnant women, 154; of babies, 161, 200-201; of babies during first year, 188-190; for sick children, 190; for first childhood, 253-255; attitude of boys and girls toward, in adolescence, **II.** 321; care and appropriateness in, 460. *See also* Clothing.

Dressings, preparation, in child-birth cases, **I.** 160.

Dressing up, by children, **I.** 82; as a Sunday occupation, **II.** 416.

Dress-making, teaching, in schools, **I.** 372; cutting out and making garments, 372.

Dropsy, possible result of scarlet fever, **I.** 290.

Drowsiness, due to eye-strain, **I.** 344; as a danger-signal, 383.

Drudgery, how to make school, interesting, **II.** 159; both work and play may become, 377-378; of country girls' life, 480.

Drugs, marriage of users of, **I.** 4; in soothing sirups for babies, 193-194; judicious use of, with babies, 212; unwise use with children, 285.

Drummond, W. B., cited, **II.** 142.

Du Bois, Patterson, on nurture by atmosphere, **I.** 389; work by, as good reading, **II.** 30; on government of young children, 172; quoted, 192.

Dumbness, a congenital disease, **II.** 428.
Duncan, Frances, gardencraft toys for children, **II.** 419.
Dust, germs bred in, **I.** 201; diseases caused by, 321; danger of disease from, 323.
Duty, definitions, **II.** 153, 500. *See* Conscience.
Dyspepsia, causes, **I.** 221, 370; symptoms of chronic, 222; a cause of eczema, 301.

E

Ear, training the child's, for appreciation of music and rhythm, **II.** 36.
Earache, treatment, **I.** 282, 346.
Ears, of new-born babies, **I.** 170; care of babies', 204-205; remedy for habit of pulling, 308; questions to be asked concerning, in physical and mental examination of children, 337; removal of foreign bodies, 282, 346; feverishness due to inflammation, 289; effect of scarlet fever on, 290; childhood diseases affecting, 341; necessity of care in cleansing, 341.
EASTMAN, ELAINE GOODALE, "Teaching Young Children at Home," **II.** 38-40; "Some Moral Problems of the Schools," 64-67; "Social Problems of the High-School Age," 321-324.
Eating, evils of haste and irregularity, **I.** 221; intestinal indigestion from improper, 299-300; sickness caused by bad habits, 325. *See* Food.
Eating between meals, evils, **I.** 183, 184, 219, 243, 325, 367.
Eccentricity in speech, avoidance of, **II.** 461.
Echolalia in children, **I.** 381.
École des Mères, Bordeaux, **I.** 12.
Economic competency, health and, **I.** 343.
Economics, lesson in, from "Rollo Books," **II.** 105.
Economy in purchase of foods, **I.** 61.
Eczema, bran bath for, **I.** 286; not a merely local condition, 301; cause and treatment, 301.
Edgeworth, Maria, stories for children's reading, **II.** 105.
Education, religious and moral, in the home, **I.** 23 ff.; effect on vice and crime, 23; books for that of mothers, 83-85; relation between health and, 343; of children's sense of touch, 347-348; part taken in mental, by physical training, 350; formation of good habits a primary object, 359-360; final aim, to prepare children for fatherhood, motherhood, and citizenship, 372; dangerous conditions in children, due to faulty, 381; indirect, of feelings, 389; begins at birth, **II.** 1; should be systematic, 1-2; conscious aim necessary, 2; the four ages in, 9; school, to be supplemented by home, 25-26; the reformer in, also a social reformer, 31; of babies, 33-37; beginning children's formal, 35; Montessori method, 44-49; effect of child's self-government and ideals of right and wrong, 55; meeting of highest requirements, in American common school, 58 ff.; German, British, and American systems compared, 58; in high, technical, and commercial schools, 59; aim of, to teach how to live, 59; crying faults of American system, 59-61; ideals in rural schools, 61-64; importance of personality of the teacher as a factor in, 64; in high schools, 74; risk to students of rendering too easy, 74-75; error of ignoring general culture for commercial materialism, 75-76; a vision of public, in the future, 76 ff.; two limitations of public, the legal and the financial, 77; limitations in religious and in vocational, 77; true object of college, 79-82; moral elements of good, 81; true ends of, defeated by abandonment of ideals, 81; importance of the instincts in, 133 ff.; nascent periods in, 134; self-education the only true, 184; Christmas gifts that may be used for, 258; place of story-telling in, 270-273; pictures and, 275-280; by poetry, 280-283; place of music in, 284-287; musical, in the home, 287-290; arguments for and against motion pictures for purposes of, 294-296; dependence of progress on, 349; women and the higher, 349-350; office of women as the true ministers of, 349-353; cultural *vs.* practical, 354-357; coöperation of the home with the school in, 361-363; relation of child-labor problem to, 371; one object, to develop judgment in the masses, 371; of children through work, 373-376; moral, of children, 381 ff.; beginning children's religious, 394-395; for simplicity, 397-402; practical methods of moral, 403-406; practical methods of religious, 407 ff.; religious, and contemporary social conditions, 420-424; right of every child to an, 428; extension of compulsory, 432; religious, in Sunday-school and Bible-school, 439-440; need of a broader religious, for children, 440; meaning of, to boys, 464; value of, in broadest sense, 470-471. *See also* Physical training.
Education, Bureau of, Washington, **II.** 431.
Education, National Society for Scientific Study of, **II.** 431.
Educators, qualities necessary, **II.** 2-3, 349 ff.
Edwards family, story of, **I.** 9.
Efficiency, relation of fatigue, **I.** 272-274; of human organism, 277; lack of industrial, resulting from physical incompetency, 343; records of, to show effects of physical training on mental powers, 352-353; study of, in mothers' clubs, **II.** 366; quotations concerning, 366.
Eggs, composition and fuel value, **I.** 228; time required for digestion, 232; comparative cost of digestible nutrients and energy, 235; amount yielding 100 calories, 241; composition and cost, 248.
Egoism of young children, **II.** 136-137.
Egotism, as a barrier to happiness at home table, **I.** 94.
Egrets, blood-stained history, **I.** 269.
Electricity, the only healthful illumination, **I.** 321.
Eli, prophet, an example of parental remissness, **II.** 415.
ELIOT, CHARLES W., quoted, **I.** 378, **II.** 296; "The Object of the College," **II.** 79-81; on the career-motive, 203.
Eliot, George, novels of, as good reading, **II.** 30; on spanking, 182.
Emergencies, how to deal with, **I.** 281-283.

Emerson, Ralph Waldo, quoted, **I.** 51, **II.** 405, 464, 475; on good manners, **I.** 101-102; "Essays," as good reading, **II.** 30; on independence in children, 55; on the use of the superlative, 80; on Thoreau, 102; on culture and simplicity, 461.

Emetics for children, **I.** 285.

Emotional control, training in, **I.** 388-389.

Emotional temperament in children, a symptom of hysteria, **I.** 381.

Emotions, dancing the language of the, **I.** 357; affected by actions, 359; training the child's, **II.** 135 ff.; physical effects of expression of, by children, 137; anger, 137; fear, 138-139; love of activity, power, approbation, 139; self-complacence and self-pity, 139; importance of physical conditions in training, 140; can be governed by willpower, 162; management of, in adolescence, 198-199; working on children's, at story-telling time, 270; danger of appealing too much to the, in children, 394.

Emphysema, resulting from whooping-cough, **I.** 292.

Empyema, cause and treatment, **I.** 296-297.

Emulation, in children, **II.** 139; government by, 183.

Endurance, cultivating, in children, **I.** 332.

Energy, sources of, in food, **I.** 58; storing up, through repose, 68; value of food for supplying, 225; conservation, in the body, 225-226.

Engagements, danger of early, **II.** 338-339.

Enthusiasms of adolescent girl, **II.** 71; her love for superlatives, 72.

Environment, controversy between heredity and, **I.** 8; subconscious effect on children, 38; susceptibility of babies to, 212; influence of, on adolescent boys and girls, 366; relative influence on children predisposed to nervousness, 385; a factor in teaching morals, **II.** 213-214; more important than heredity, in effect on children's career in after-life, 343; influence on children, 381.

Epictetus, works of, for reading, **II.** 30.

Epidemic sicknesses, preventing children from contracting, **I.** 323.

Epilepsy, common symptoms of, in children, **I.** 381; connection with feeble-mindedness, 395, 396; a congenital disease, **II.** 428.

Erectness in children, cultivating, **I.** 322.

Erysipelas, period of exclusion from school, **I.** 318.

Esthetic tastes, education of, **I.** 357.

Ethics, taught by stories, **II.** 23; daily exercises in, 28; opportunity for instruction in, by school-teachers, 64-67; character-strengthening from study of, 356. *See* Morals.

Etiquette, politeness and, **I.** 102.

Eugenics, maintenance of moral ideals in families compared with, as to value, **I.** 3; discussion of science of, 4 ff.; outline of principles, in simple terms, 9; value of study, 10; as a public concern, 11; training of future mothers by, 11-12; program of, for education of young people, 12; religion and, 13; the real aim of, 23; smaller families in line with, 215; better babies and, 217; applied to persons educationally unfit for marriage, 382.

Eurhythmics, purpose, **I.** 357.

Euthenics, race improvement through environment, **I.** 11.

Evolution, effect of doctrine on religious education and social conditions, **II.** 420-421.

Exaggeration, due to lack of cultivation, **II.** 80. *See* Lies.

Exaggerations of adolescent girl, **II.** 71-72.

Example, infectious between children, **II.** 3; training older to set younger a good, 3-4; of parents, 19-20; force of, in forming habits of reverence, gentleness, and courtesy, 54; use in child-training, 171; to be set by fathers, 307-308; force of, in effect on children's treatment of servants, 399-400; force of parents', in the religious life, 415; influence of community, on children, 424.

Exceptional child, the, **I.** 381 ff.; treatment, 391 ff.; retarded, backward, and feeble-minded cases, 391-393; cases of the exceptionally bright, 393-394; especial care but not indulgence of, **II.** 13.

Excitability, as a danger-signal in children, **I.** 383.

Excitement, nervousness in children due to, **I.** 334.

Excretion of waste from body, **I.** 231.

Exercise, for housewives, **I.** 67; for pregnant women, 154; importance of, to babies, 212; prevalent lack of, among women, 221; hygiene of, 277 ff.; effect on vital processes, 278; benefit to respiration, circulation, and heart, 278-279; as a conservative force, 279; makes for efficiency of nerves and brain, 279; muscles to which specially directed, 279-280; practical suggestions, 280; walking and setting-up drill, 280-281; irrational, 281; guarding against fatigue, 281, **II.** 9; lack of, a cause of constipation in babies, **I.** 298; a remedy for biliousness, 299; for eczema, 301; prime essential to normal physical health, 322; danger of taking cold after, 325; for adolescents, 367-368; Scandinavian gymnastic methods, 368; prescribed for nervous children, 386; emulation in, 488; avoiding that which would harm one, 489; necessity for, in young and growing children, 490; through vigorous, well-planned play, 490; correctives necessary; made with home-made apparatus, 490; wholesome when indulged as a means of self-expression, 490; a means of health and enhancement of life, 490.

Exercises, advantages of class, over individual, **I.** 355; physical, for the home, 386.

Exhaustion, cause of baby's crying, **I.** 206; and morals, 272-274.

Exner, M. S., "The Physician's Answer" by, **I.** 380.

Experience, value of lessons from, **II.** 211-212; teaches more than a dozen sermons, 211; in the proper use of money, 211; in developing initiative in school work, 211; the value of, in making decisions, 212; in self-reliance, of special value to children, 212.

Experiment, value of method in training young children, **II.** 20-21; as an aid to thought, 113.

Explanation, method in child-training, **II.** 193, 223.

Expression, improving children's powers of, **I.** 337; power of, gained from college education, **II.** 355.

"Expulsive power of a new affection," idea applied to habit-forming, **I.** 350.

Extractives, subdivision of protein compounds, I. 224.
Extravagance, of children in patronizing soda-fountains, I. 250; avoiding, in dress, 260.
Eye, training the child's, by looking at pictures, II. 36.
Eye-color, illustration from, in study of science of heredity, I. 5-6; good characteristic to show precision of modern science of heredity, 6.
Eyes, care of babies', I. 163, 170, 217, 339; washing of babies', 191-192; soreness or inflammation of, 205; removal of foreign bodies, 282, 345-346; questions to be asked concerning, in physical and mental examination of children, 337-338, 397; supreme importance of, 339; most suitable light, 339; bad effects of moving-picture exhibitions, 339-340, II. 295; local irritations and their treatment, I. 340; relief of, by glasses, 344; signs of strain, 344; tests, 344-345; hygiene, 345; treatment of ophthalmia, 346-347; treatment of inflamed lids, 347; strain from kindergarten occupations, 348, II. 47, 52; headache from neglect of, I. 370. *See also* Vision.
Eye-shield, how to make, I. 347.
Eye-strain, manifestations and remedial measures, I. 344-345.
Eye-wash, alum as an, I. 71.

F

Fables, children's. *See* Lies.
Factory work, possibilities as a vocation, II. 348-349.
Failure, futility of fears of, I. 68-69.
Fairness, virtue of, in parents, II. 175, 185.
Fair play, susceptibility of children to, II. 65.
Fairy-tales, not of value with young children, II. 23; for cultivating imagination, II. 122, 396.
Faith, essential in true home, I. 80; good results with children, II. 64; falling off from, during adolescence, 70.
Faithfulness, age for cultivating, II. 54.
False croup, treatment, I. 293.
False measles. *See* German measles.
Falseness, barred from true home, I. 15.
Family, relation to nation, I. 1; in transformation stage, 1; effect of industrial employment of women, 2; religion in the, 3-4; limiting size of, 14; centralization of the, 14-15; mother's influence, 14; examples of unity in life of, 15; modern conditions prejudicial to home-life of, 20 ff.; contract between members, 81; amusements for members, 81-82; table-talk, 92-99; hints for happiness, 103-107; smaller, a eugenic gain, 215; religious education in the, II. 407 ff. *See* Home.
Family entertainment, for Sunday occupation, II. 419.
Family prayers, II. 435-436.
Family records, importance in observation of children, I. 384.
Family worship, II. 409, 435-436.
Farm arithmetic, teaching of, II. 63.
Farms, how rural schools can help, II. 64.
Farwell, Cecilia, "A Chart of Child Development," I. 109-144; "The Hygiene of Pregnancy," 151-164; "Naming the Baby," 164-166; "The Nursing Mother," 166-169; "Artificial Feeding of Children," 177-181; "Planning and Caring for the Baby," 186-192; "Nursery Essentials and Suggestions," 204-211; "Better Babies," 214-217; "Clothes for First Childhood," 253-255; "Fresh Air," 271-272; "The Nervous Child," 331-334; "The Mental and Physical Examination of Children," 336-338; "The Emotional Nature of the Child," II. 135-140; "The Children's Feet," I. 266.
Fashion in dress, economic strain due to, I. 267-268.
Fathers, new problems for, under changed social conditions, I. 1, 21; things to be taught boys by, 17-18; course of study advised for, 19; clubs for, 19; high school and college courses for future, 24; instruction in religion of nature to be given children by, 24; question of caring for children at night, 172-175; one object of education, to train boys to become, 372; instruction of boys in sex matters by, 375; development of individuality in sons, II. 165; as an object of hero-worship, 201; chivalry in, 203; companionship with children, 306-307; duties and obligations in the home, 307-308; important functions of, in the home, 385; why opinions of, are valuable, 385-386; special part in religious education, 410-411. *See also* Parents.
Fatigue, lessening of, by physical culture, I. 67; conditions causing, in school-children, 148; cause of baby's crying, 206; relation to morals, 272-274; relief resulting from relaxation-periods, 276; training body to resist, by exercise, 279; guarding against, when exercising, 281.
Fats, foods which supply, I. 223, 224; constitute reserve material in body, 224; fuel value, 225; fuel value in calories, 226; proportion in different foods, 227-229, 230; in fruit, 239.
Faucial diphtheria, I. 292.
Faults, danger of over-emphasizing, II. 226.
Favus, treatment, I. 300-301; disease of mice, II. 265.
Fay, Edward A., quoted, I. 6.
Fear, not to be appealed to, in child-training, II. 224; a weakness, not a fault, 388-389.
Fears, of children, I. 308; effects on nerves, 334; susceptibility of nervous children to, 389; may be symptom of serious disease, 389; treatment, II. 138-142.
February, children's occupations for, II. 233-234; talk with mothers and teachers, 234-235.
Feeble-minded children, low grip figure of, I. 382; training of, 392-393; distinction between backward children and, not to be forgotten, 393; Montessori's method of teaching, II. 44. *See* Defective children.
Feeble-mindedness, defined, I. 395; causes, 395-396.
Feeling, indirect education, I. 389. *See* Touch.
Feelings, exercise of, an agency of will-training, II. 163.
Feet, care of children's, I. 266; "intoed," 266; flat-foot, 305; watching children's for abnormalities, 322; keeping children's dry, 326; colds caused by wet, 327; warming, before going to bed, 327.

Feverish attacks, causes and treatment, in children, I. 288-289.

Fevers, fruit juices for, I. 239; home treatment, 282.

Fiction, for young people, II. 324.

Field, Eugene, a poet of childhood, II. 232.

Fighting, problem of, and treatment, II. 55, 146-147, 314; as a habit in school life, 142; source of instinct, and effects, 147; boxing an antidote to, 147-148; treatment of boys after, 148; recommending pugnacious boxing as a remedy for, 148.

Figures, Arabic, teaching to children, II. 37.

Fillmore, Millard, example of late improvement, II. 464.

Financial training of children, II. 315-318. *See* Allowances *and* Money.

Finishing school, a misleading term, II. 80.

Fire, in sick-room, I. 314; social significance, II. 329-330; idea utilized by Camp-Fire Girls, 330-336.

Fireplace, for mother's room, I. 27; in child's room, 43; in sick-room, 284-285, 314.

Firmness, need of, in governing children, II. 176; ten maxims on, 177; with babies, 177-178; and good-fellowship with children, 178.

Fischer, Louis, analysis of infants' foods, I. 181.

Fish, composition and fuel value, I. 227; principles underlying cooking, 233; comparative cost, from standpoint of nutrition, 235; composition and cost, 248; scientific reasoning applied to shipment of, II. 111.

FISHER, DOROTHY CANFIELD, "Moral Thermometers," II. 384-390.

Fisher, Irving, quoted, I. 11-12.

Fits, babies', I. 214.

Flatfoot, other foot troubles to be distinguished from, I. 266; cause and treatment, 305.

Flexner, Simon, cited and quoted, I. 215-216.

Flies, as disease-breeders, I. 201.

Floors, advantages of staining and varnishing, I. 50.

Flour, composition and fuel value, I. 228; purposes of cooking, 233.

Flowers, in sick-room, I. 315; children's collections, II. 57; a means of training children in observation, 100; books on, 102.

Fluids, need of, by human body, I. 221.

Folk-dancing, II. 261, 268.

Folk-lore, value for young children, II. 23; relating with a child's play, 272.

Fomentations, preparation and application, I. 287.

Food, proportion of family income spent for, I. 57-58; simplicity desirable, 58; points in selecting, 58; protein and fuel value, 58, 59, 60; care as to quality, 61; economy in purchasing, 61; value of careful preparation, 61; labor-saving devices in preparing, 62; simple dishes of fine flavor *vs.* elaborate, 62; sources of waste, 65-66; for pregnant women, 152-153; artificial, for babies, 177-181; for later infancy and childhood, 181-184; importance of attractive serving, 184, 234; attention to babies', to prevent disease, 212; avoidance of too much meat, 218; over-feeding and under-feeding, 218-219; for unusual children, 219; connection with morals, 219-220; fads in, 220; importance of mastication, 220; too finely-prepared, 221; protein, fats, and carbohydrates in, 223 ff.; the most healthful, the cheapest, and the best, 223; as building-material and fuel, 224; value for supplying energy, 225; fuel value of constituents in calories, 226; composition of common materials, 226-229; proportions of non-nutrients, 229-230; digestion, assimilation, and excretion, 230-232; time required to leave stomach, 232; agreement with individuals, 232-233; harm resulting from injurious compounds, 232-233; purposes of cooking, 233; cleanliness and neatness in keeping, handling, and serving, 233; bacteria and parasites, 233-234; determining the most economical, 234-236; errors in economy, 236; waste, and errors in cooking, 237; requirements according to age, 240; for school boys and girls, 240-244, II. 25; approximate amounts to yield 100 calories, I. 241; a plan for one day, 244; weight, protein, and energy of individual portions, 247; composition and cost of common materials, 247-248; importance of details in case of sick persons, 285; care of, in sick-room, 315; importance of proper cooking, eating, and digestion of, as a preventive measure against disease, 325; hard kinds, best for teeth, 342, 343. *See also* Diet.

Foods, proprietary, for babies, I. 181; impure, 221; waste of, 237.

Foot-ball, strain on heart when played under wrong conditions, I. 279; moral value, II. 313.

FORBUSH, ARTHUR R., "The Boy Scouts," II. 324-327.

FORBUSH, WILLIAM BYRON, "Eugenics," I. 9-14; "Functions of Fatherhood," 16-20; "Conversation in the Home: With Special Reference to Table-Talk," 92-99; "The New-Born Baby," 169-171; "The Relation of Fatigue to Morals," 272-274; "The Phases in Habit-Getting," 349-350; "Sex-Discipline for Boys in the Home," 374-380; quoted, II. 55, 267; "Teaching the Little Child How to Think," 108-113; on fighting, 146, 147; "The Government of Adolescent Young People," 196-205; "A Year of Good Sundays," 416-420; "Teaching a Little Child to Pray," 437-439; tribute to, by President William J. Hutchins, 487; interpretations on the law of health, 488; self-control, 491; self-reliance, 493; reliability, 495, fair play, 497; duty, 500; good workmanship, 502; team-work, 506; kindness, 509; loyalty, 512.

Ford, Frances M., quoted, II. 198, 199.

Foreign bodies in eye, ear, and nose, treatment for, I. 282, 345-346.

Foresight, desirable quality in parents, II. 186.

Forge-work, taught in country schools, II. 63.

Form, awakening the child's attention to varieties of, II. 36; period for lessons in solid forms, 37; lessons in, in Montessori method, 47; Montessori method of teaching, 50; wherein Froebel and Montessori differ in teaching, 51.

FOSTER, EUGENE C., "The Home and Its Relationships to the Church," II. 439.

France, educational experiments, II. 76; associations of fathers in, to protect religious interests, 411.

Franklin, Benjamin, choice of a trade, II. 296.
Frankness, in home circle, I. 105; an object of cultivation, II. 80; a prime virtue in children, 401.
Fraternities in schools, good points, II. 61.
Freedom, needed by adolescent girl, II. 72.
Freeland, George E., cited, II. 266.
Free lectures, promotion by the school, II. 78.
Fresh air, a universal tonic, I. 212; for tuberculous cases, 217; in sleeping-places, 271-272, 367; in sick-rooms, 284-285; best treatment for bronchitis, 295; value for sick babies, 298; importance as preventive measure against disease, 321, 324; important for children, 335; a source of immunity against contagious diseases, 341; drives away the doctor, II. 488. *See* Ventilation.
Fretfulness in babies caused by hunger, thirst, pain, fatigue, fright, exhaustion, temper, or lack of attention; causes and cures, I. 205-207, 381.
Friends, parents' choice of children's, II. 304-306; desirability of many good, 466.
Friendship, between boys and girls, II. 305, 314, 339; cultivation of ideal, by boys, 463; test of healthfulness in, 466; taking account of one's stock of, 467.
Fright, cause of baby's crying, I. 206.
Froebel, Friedrich, on balls as playthings for children, I. 54; service rendered mothers by, 84; books by, 84-85; on scientific child-study, 145; quoted, 384; cited, II. 17; discarding of some gifts of, by Montessori, 47; combination of Montessori materials and methods and those of, 49-50; probable attitude toward Montessori training, 50; materials of, compared with Montessori's, 51; Montessori's method supplements that of, 52; ultimate aim of Montessori and, identical, but means of attainment different, 53; lesson in continuity from, 116; application of law of formation, 116-117; theory of conscience, 153; outdoor teaching, 239; on women as the true educators, 349-350.
Fruit, protein and fuel value, I. 58, 59, 229; disease parasites in, 234; comparative cost of digestible nutrients and energy, 235; chemical composition, 239; amount yielding 100 calories, 241; composition and cost, 248; craving for sweets satisfied by, 249; for children with feverish attacks, 289, 290.
Fruit juices, for babies, I. 182; value in modern dietary, 238-240.
Fruit-salads, I. 249.
Fuel value of food, I. 58, 59, 60, 224; of protein compounds, 224, 225; measurement of, 226; its capacity for yielding heat, 226.
Functions, rhythm of, in children, I. 334; persistent perversion of, a danger-signal in children, 382.
Furnishing the home, I. 45 ff.
Furniture, for mother's room, I. 27-28; for boys' rooms, 29-34; for girls' rooms, 37-38; of the home, 45 ff.; bedroom and kitchen, 46-47; durability and lightness desirable, 47; lounges and couches, 47-48; window-shades and hangings, 48; desirability of simplicity, 49; treatment of floors, 50; futility of studied effort toward elegance, 50; treatment of walls, 50-51; good taste more essential than much money, 81; attitude of man of the house toward, 87-88; a wife's taste in furniture for her husband's den; one woman's tact concerning, I. 88.

G

Gage, Earle William, "What Do We Wish to Make of Our Child?" II. 381-383.
Galton, Sir Francis, eugenic religion proposed by, I. 13.
Gambling, boys' views of, II. 209, 424-425.
Games, to be shared by entire family, I. 81; memory, historical, and observation and concentration, 82; for playing at table, 99; during babies' toilets, 192; competitive element in, necessitating supervision, 276; advantages over individual play, 368; value of exercise obtained in, 386; guarding against excesses, 386; for teaching courtesy in the home, II. 5; a means for training in carefulness, 13; of children up to seven, 17; training in moral virtues by, 18-19, 313; as a remedy for untruthfulness, 131; for training the senses, 229-230; good outdoor, 238; sand-pile, 239; lessons in, given on playgrounds, 259; which are adapted to the home, 259-260; desirability of variety, 260; dramatic, 266-269; dancing, 268; of girls from twelve to fifteen, 314; for Sunday, 416-420, 442; for boys' and girls' clubs, 481; should be carefully selected, 481.
Gang, the, a characteristic of adolescence, I. 365-366; utilizing for good, 366, II. 312; treatment in high schools, II. 61; reasons for the, and management, 191-192; wise parents work with and not against, 199; as a preliminary to community consciousness, 312; is what grown-ups make it, 313; turning to good account in boys' clubs, 337.
Garbage disposal, I. 201.
Garden of model rural school, II. 63.
Gardening, for children, I. 82; in rural schools, II. 62-63; effects on character of children, 66, 237; school, 78; a solution of the work problem for children, 378; Sunday indoor, 419.
Garlands, plays for children, II. 269.
Garnishing of dishes, I. 62.
Garrulity in young people, II. 204.
Garters, harm done by, I. 254.
Gaston, William, Catholic patriot and statesman, II. 413.
Gastric ulcer, from neglected teeth, I. 369.
Gastritis, causes of, I. 221.
Gelatinoids, substances included under, I. 224.
Generosity in everyday life, I. 106.
Geniality, an element in ideal home atmosphere, II. 5.
Genius, late and early manifestations of, II. 341-342.
Gentleness, a first requisite in parents, II. 2; training children in, 11; age of cultivation, 54; force of others' example, 54; courage and, a sign of the cultivated man, 80; taught by gardening, 237.
Geography, teaching of, by mothers, II. 40; relation between government of a country and, 114-115; an aid in cultivating the imagination, 123; sand-

pile lessons, 239; how related to study of music, 286.
Geological charts for young children, **II.** 18.
Geometry, one method of teaching, **II.** 158.
German measles, symptoms and treatment, **I.** 290-291; tabular presentation of symptoms, infection, and after-effects, 317.
Germany, schools of, compared with American system of education, **II.** 58; abandonment of Christian ideals by, 81.
Germs, diseases caused by, in houses, **I.** 321; in handkerchiefs, 327.
Germ theory in treatment of diseases, **I.** 215-217.
Gertrude costume for babies, **I.** 189.
Gettysburg reunion, Boy Scouts at, **II.** 325.
Ghetto, effect of life in, on home influence, **II.** 451-452.
GIBBONS, JAMES CARDINAL, "The Mission of Christian Parents," **II.** 411-415.
Gibson, W. Hamilton, nature books, **II.** 102.
Giggling, different causes of, **II.** 56, 208, 210; due to sex-interest, 197.
Giles, Arthur, quoted, **II.** 195.
Girls, education of, for motherhood, **I.** 12; rooms, 34-38, 43-44 (*see* Girls' rooms); books for, 73-75; developing taste for pictures, 77-78; first dress, 253; corsets, 256; teaching to dress tastefully, 262-265; home gymnasium, 274; remedial measures for weak backs, 275; value of dancing for, 357; changes in bodily framework during puberty and adolescence, 362-363; behavior peculiar to adolescence, 365; adjustment of school curriculum to physical condition, 371; choice of vocation, 372; motherhood the highest ideal, 373; right teaching of sex questions to, 373; hysterical symptoms in, 381; psychic hardening of, 387; habit-forming period, **II.** 54; treatment and government of adolescent, 67-74, 196-205; rooms of their own as places of sanctuary, 73; constructive interests, 156-157; substitution of constructive play with wood for doll-play, 156-157; allowances, 202; taste in stories, 271; taste in pictures, 298; relations with boys, 305, 314, 339; risks run by, without parents, 309-312; vital importance of sex instruction, 311; special amusement problems of, 314; attitude toward dress in adolescence, 321; as wage-earners, 344-346 (*see* Child workers); question of studying kindergarten, 349 ff.; effects of too early marriage, 407; importance of good manners, 458-459; attention to personal appearance, 459-461; looseness of modern speech, 465; short talks to, 473-478; stages of physical growth, 479; question of how much work of at home pays, 479-480; methods of helping at home, 480; overworking of country, 480; things to make and do, 480; clubs for, 484.
Girls' rooms, laws of taste to be observed, **I.** 34; rugs and wall decorations, 34; cozy seats and nooks, 37; pictures for, 37; a dainty desk and dressing-table, 38; mirrors and panels, 38.
Gladden, Washington, on qualifications of good conversationalist, **I.** 93; a good mind, a good heart, intelligence and kindness, 93.
Gladstone, W. E., rational use of mental and physical powers, **I.** 279; influence of Henry Hallam, **II.** 80-81; benefit of cultural education shown by, 85; difference between Charles Fox and, 465.
Glands of jaw or neck, feverishness from enlargement, **I.** 289; causes of swollen, in children, 307.
Globes for children, **II.** 18.
Go-carts for little children, **I.** 210-211.
God, conception of, to be taught children, **II.** 383, 435; education of children in knowledge of, 408-409; teaching children the existence of a personal, 439; Catholic teachings regarding, 453-455.
Goethe, J. W. v., on laughter as a key to character, **II.** 464; helpfulness of friendship with Schiller, 466.
Golden texts, memorizing, by children, **II.** 67.
Goldsmith, Oliver, dulness as a youth, **II.** 201.
Gonorrhea, guarding babies against, **I.** 214; dangers attending, and after-effects, 380.
Good breeding, nature, **I.** 100.
Good manners. *See* Manners.
Good temper, in ideal home atmosphere, **II.** 5.
Good workmanship, the law of, **II.** 502.
Gossip, evils of, **II.** 478.
GOULD, SIR ALFRED PEARCE, "Habits and Youth," **I.** 358-360.
Gout, a cause of eczema, **I.** 301; may result in weak nervous system in children, 331.
Governesses as educators, **II.** 2-3.
Government, child's attitude toward, **II.** 189.
Grace, custom of asking, in homes, **I.** 25, **II.** 435.
Graham bread, excellence for children, and recipe, **I.** 328.
Grammar, relation to musical study, **II.** 286.
Grant, U. S., purity of life and talk, **II.** 465.
Grape cure, **I.** 239. *See* Fruit juices.
Grasping, indication of intellectual development, **I.** 382; period marked by power, in mental development of children, **II.** 33; providing objects for, 34.
Great Britain, schools compared with American system of education, **II.** 58.
Greek, mistake of discarding, in high schools, **II.** 75; decline of study, a species of foolishness, 85; arguments for and against, in colleges, 358, 359.
Greek art, giving children ideals of, **II.** 382.
Greeks, mental and physical ideals, **I.** 274.
GRICE, MARY V., "How Can Home and School Get into Closer Relations?" **II.** 361-363.
Griffith, J. P. Crozer, cited, **I.** 385.
Griggs, Edward Howard, cited and quoted, **II.** 145, 172, 176, 178, 180, 187, 195.
Grimaces by children, cause, **I.** 381.
Grimms' Tales, practical instruction by, **II.** 23; as children's reading, 104.
Grippe, fresh air as a preventive measure, **I.** 324; danger of contagion, 325.
Groos, Karl, on play, **II.** 259, 329, 334.
Grossman, Dr. Jacob, on the care of the children's feet, **I.** 266.
GROSZMANN, MAXIMILIAN P. E., "Danger-Signals in Young Children," **I.** 381-384.
Group clubs, **II.** 481, 482.

Growing pains in children, a danger-signal, **I.** 383.
Growth, continuity of, in children, **II.** 14.
Grudge-bearing, a symptom demanding attention in children, **I.** 389.
GRUENBERG, SIDONIE M., "When Your Child Imagines Things," **II.** 123-126; "The Lies Children Tell," 127-132.
Grumbling, uselessness, **I.** 105-106.
Gulick, Luther Halsey, on joking at table, **I.** 95; physical exercises recommended, 386; on folk-dancing, **II.** 268; and Camp-Fire Girls, 332.
GULICK, MRS. LUTHER HALSEY, "The Camp-Fire Girls," **II.** 329-336.
"Gulliver's Travels," as children's reading, **II.** 104.
Gymnasien, German, **II.** 58.
Gymnasium, the home, **I.** 274; effects on mental qualities of work in, 350 ff.; acquiring self-control in, 352; examples of good results of training in, 353; class exercises *vs.* individual ones, 355; making class work pleasing, 357; in boys' and girls' clubs, **II.** 481.
Gymnastics, rhythmic, **I.** 357; a means of physical and moral advancement, 368; Scandinavian methods, 368; instruction in schools, 372; a simple system of home, 386; finger, for piano-playing, **II.** 289.

H

Habit-forming, essentials to, **I.** 349; course of preparation, 349; preventing tendency to bad, 350; advantages of correct, 350; function of physical training in, 351, 355; illustrations of beneficial influence of gymnasium work on, 353; lifelong results, 354; physiology of, 358-359; the primary object of all education, 359; for bearing pain and discomforts, 386; as regards manners, **II.** 5, 6; during first period of education, 9; continuance through later periods of education, 9; right age for, 54.
Habits, of orderliness in care and training of babies, **II.** 10; choice lies between good and bad, rather than between habits and no habits, 11; which tend toward the simple life, 11; dealing with management of the will, 12; fourteen moral, to be acquired by young children, 12-13; cultivation of one great habit rather than many unrelated, 23-24; difference between instincts and, 133; discouraging superfluous, in children, 225; the basis of character, to be started in the home, 409; offensive personal, 460; of caring for the body, 460; of wearing unsuitable finery for ordinary occasions, 460; of using well-chosen words in conversation, 461; habits in conversation, 474.
Habit-tics, or habit-spasms, **I.** 381.
Habituation, character-forming and, **II.** 87.
Hailmann, W. N., book by, for mothers, **I.** 84.
Hair, care of pregnant women's, **I.** 155; care of invalids', 285, 286, 315.
Hair-color, illustration from, in study of science of heredity, **I.** 5-6; good characteristic to show precision of modern science of heredity, 6.
Hair-pin box, story of a, **II.** 128.
Hale, Edward Everett, cited, **I.** 96; on his mother's foresight in planning in advance how the afternoons might profitably be spent at home; describes the joys of the attic, **II.** 186.
HALL, G. STANLEY, quoted and cited, **I.** 12, 145, **II.** 197, 199, 201, 326; "The Place of Formal Instruction in Religious and Moral Education in the Home," **I.** 23-25; on flabby muscles, 281; on physical perfection and moral perfection, 331; on value of dancing, 357; on anger as a power in life, **II.** 142, 149; on boxing as an antidote to fighting, 148; on punishment, 195; on value of King Arthur legend for boys, 328.
Hall, John, cited, **I.** 328.
Hall, W. S., quoted on sex matters, **I.** 377.
Hallam, Mrs., on quarreling, **II.** 146.
Hallucinations, pathological, in children, **I.** 383.
Hamilton, A. S., cited, **I.** 7.
Hamilton, Gail, cited, **I.** 70.
Hand-experience, value of, **II.** 375.
Handicraft, articles of, made by boys and by girls, **II.** 156; a means of will-training, 163.
Handkerchiefs, germs conveyed by, **I.** 327.
Happiness, hints for, in home, **I.** 103-107; an ingredient of ideal home atmosphere, **II.** 5; training for, 150 ff.; of children is physical, rather than intellectual or spiritual, 442.
Hardening process for children, **I.** 261, 385-386; psychic hardening, 386-387.
HARLAND, MARION, account of a domestic pharmacy, **I.** 72-73; "Matrimonial Jars," 107-108.
Harris, Joel Chandler, natural history and ethics taught by stories of, **II.** 23.
HARRISON, ELIZABETH, "The Study of Child Nature," **II.** 114-119; on misunderstood children, 173; quoted, 179.
Harrison, Eveleen, on home nursing, **I.** 313.
Hartwell, E. M., cited, **I.** 353.
HASLAM, MRS. J. HENRY, "Nervous Fears of Children," **II.** 140-142.
Hats, children's, **I.** 257.
Havergal, Frances Ridley, girlhood of, **II.** 74; tribute to, 74.
Head, the baby's, curious changes in shape during the first three months of life, **I.** 204.
Headache, remedy, **I.** 71; a symptom of chronic dyspepsia, 222; due to biliousness, 299; caused by eye-strain, 344; from imperfect vision, 370; from septic poisoning, 370; chronic, a danger-signal, 383.
Head-lice, treatment, **I.** 307.
Health, relation of rest and relaxation to, **I.** 67-68; fashions and, 255; conservation by practice of preventive medicine, 320; twenty-five rules, 325-326; importance of care in winter, 327-328; value of deep breathing, 335-336; relation between education and, 343; and economic competency, 343; relation between mind and morals and, **II.** 8; necessary for memory-strengthening, 91; conservation of, to be taught in colleges, 356; personal cleanliness and, 460; the law of, 488.
Healthful surroundings, importance, **I.** 324.

Hearing, attention to, of children, **I.** 148; sense of, in new-born babies, 170; importance of attention to, in cases of mental defect, 397; Montessori's game of "Silence" for developing, **II.** 47-48; education of, to develop faculty of observation, 99; games for training, 230.

Heart, importance as organ, and effect of exercise, **I.** 278-279; effect of arrangement of blood supply, on right- and left-handedness, 383.

Heartburn, remedies, **I.** 156, 222.

Heart disease, in children, **I.** 305; resulting from decayed teeth, 369.

Heat, of combustion of food in body, **I.** 225; application of dry, in sickness, 287; regulation in sickroom, 314; diseases caused by dry, in houses, 321.

Heaven, a literal, taught by Catholic Church to children, **II.** 455.

Height tests of children, **I.** 148, 382.

Heller, Harriet Hickox, on motion pictures, **II.** 295; "Mothers' Clubs," 363-369.

Helpfulness, developing habits of, in children, **I.** 97, 105, **II.** 18; results of spirit of, seen in adolescence, **II.** 25; in the home, a part of religious training, 436.

Hemorrhoids, preventive measures, **I.** 156.

Henderson, Charles R., "The Part of the Home in Religious Education," **II.** 407-409.

Hendrix, Eugene R., "The Home and Religious Education," **II.** 409-411.

Henry, Patrick, slight promise in youth, **II.** 201.

Heredity, marriage and, **I.** 4; three fundamental principles in study, 4-5; futility of controversy with environment, 8; benefits from clearing up mysteries of, 217; diseases in children due to, 331; relative influence on children predisposed to nervousness, 385; feeble-mindedness due to, 396; dependence of character on, **II.** 356.

Hermaphroditism, hereditary behavior, **I.** 7.

Heroes of everyday life, lessons from, **II.** 66.

Heroism, distinguishing daring from, **II.** 55; combined with daring, 55.

Hero-stories, instruction in ethics connected with, **II.** 66.

Hero-worship, effects in adolescence, **I.** 366; period of, in children, **II.** 54, 57; fathers as an object of, 201; by girls, 271; use in teaching love of poetry, 281; shown in children's taste in pictures, 298; Carlyle's resort to, 421.

Herrick, Christine Terhune, "Mother's Room," **I.** 27-29; "Home Helpers," 78-80; "The Man in the House," 87-90; "Manners in the Home," 99-103; "Caring for the Children at Night," 172-175; "Children and Vanity," 258-260; "Teaching the Children to Think," **II.** 41-44; "Cutting the Leading Strings," 210-212; "Children and Amusements," 293-294; "Growing up with Our Children," 301-304; "Companions for Our Children," 304-306; "Your Child without You," 309-312.

Herts, Alice M., quoted, **II.** 266.

Hervey, Walter L., "Training the Memory," **II.** 87-90.

Hiatt, James S., "The Child, the School, and the Job," **II.** 344-346.

"Hiawatha," modeling the home of, **II.** 267; period for children to hear, 271.

Hibben, John Grier, "The Boy and the Man," **II.** 470.

High school, courses in morals for, **I.** 23-24; statistics of enrollment, **II.** 59; fraternities and the gang spirit in, 61; the ideal, 74 ff.; scope of, wider than a mere college-preparatory school, 74; courses in, not to be sugar-coated, 74-75; opportunity and obligation to conserve culture, 76; reading desirable for pupils, 324; reasons for failure of some pupils, 197; limiting social life of pupils, 198; self-consciousness among pupils, cure for, 322; social organizations among pupils, 322.

Hip disease in children, **I.** 304.

History, games dealing with, **I.** 82; lessons in, a means of instruction in ethics, **II.** 66, 214; books of, for children, 105; law of continuity illustrated by, 115; enlarging the imagination by study of, 123; new way of teaching, 159; studying by modeling scenes from, 267; how related to study of music, 286; plays from, for children to see, 293; scenes from, in motion pictures, 294, 295, 296; boys' preference for scenes from, in pictures, 298; force of, in a college education, 355; New Testament, for boys' reading, 447.

Hives, treatment, **I.** 307.

Hobbies, period of, with boys, **I.** 43.

Hoben, Allan, "The Social Value of Boys' and Girls' Clubs," **II.** 337-339.

Hodge, Clifton, on nature study, **II.** 103.

Hodge, Richard M., on story-telling, **II.** 270.

Hodges, George, on mothers in the playroom, **I.** 53; "The Business of Being a Father," **II.** 306-308; on children's prayers, 438; on teaching children the existence of a personal God, 439; "The Children's Sunday," 440-443.

Holidays, observance of, **I.** 82; lessons to be taught school-children on national, **II.** 66-67.

Holt, L. Emmett, schedule for nursing of babies, **I.** 168; for artificial feeding, 178; on use of orange juice, 180; on training babies to use of chamber, 208; cited, 385.

Home, effect on, of modern social and economic changes, **I.** 1 ff., 20-21; selfishness unknown in true, 15; conservation of the modern, 20 ff.; a place to grow people in, 20; the newspaper an offender against, 21-22; relations to the Church, 22, **II.** 439-440; opportunity for usefulness of Church in relation to, **I.** 22; the result of careful thought, not of accident, 22; permanent aim of the, 22; place of formal instruction in religious and moral education in, 23 ff.; religious exercises in, 25; furnishing the, 45 ff.; cannot be managed like businesses, 79-80; how to make attractive, 80 ff.; influence of happy life in, on children, 82-83; place of man in, 87-90; conversation and table-talk, 92-99; manners, 99-103; hints for happiness, 103-107; the "even-threaded," 260; preventive medicine and medical inspection, 320-322; relation of doctor to, 320-324; child-training in, **II.** 1 ff.; ideal atmosphere, 5; collaboration of school and, 25-26, 40; sex-education of children in, rather

than in school, 66; memory-work in, 88-90; opportunities for will-training, 163; incalculable influence on moral life of children, 184; singing in, 291-292; supplying work for children in the, 373-379; present-day improvement of, scientifically, 382; moral relations of money-making work in, 406; part of, in religious education, 407 ff.; progress of moral and religious education in American, 427-433; passing of individualism of, 429; national organizations for betterment of, 431; relations with Sunday-school, 450-451; the Jewish, 451-452; training of children in the Catholic, 453-454.
Home and School Associations, **II.** 361-363.
Home and School League, Philadelphia, **II.** 430.
Home Economics Association, **II.** 431.
Home-making courses in women's colleges, **I.** 12.
Home play, **II.** 258-262.
Homer, children's acquaintance with, **II.** 122.
Home teaching of young children, **II.** 38-40.
Home work of school-children, **II.** 25; question of parents helping with, 40; value of, 369-370; what is involved by, 370; value to the individual and to the home, 370.
Homilies, children's response to, **II.** 179.
Honesty, a habit to be acquired in youth, **I.** 360, **II.** 54; in parents' dealings with children, **I.** 361, **II.** 185; in work, **II.** 27; of school-teachers in meeting moral problems, 65; in word and act, without lying, sneaking or pretending, 495; firmly established when the child is not fatigued, 495; expected in word and deed, 496.
Honey, composition and fuel value, **I.** 228; in diet of children, 249.
Honor, developing sense of, **I.** 356; in sports, 358; in children's play, **II.** 19; age for forming habit, 54; cultivation in boys' clubs, 337; the central quality of manliness, 470.
Honor system in schools and colleges, **II.** 64-65; the danger of developing a morbid observance of honor in children; the punitive value of a zero mark, 65; honor in all activities of life, 470.
Horatius Cocles, story of, for children's reading, **II.** 104.
Horne, H. H., quoted, **II.** 403.
HOSMER, MILLICENT, "The Development of Morality through Physical Education," **I.** 354-358.
Hospitals, advantages, in confinement, **I.** 159.
Houghton, Louise S., on story-telling, **II.** 270; on value of Bible stories for the child, 272.
Household management, **I.** 57 ff.
Housekeepers, purchase and preparation of foods by, **I.** 57-62; labor-saving devices for, 62; responsibilities and ideals, 62, 64; necessity of distinguishing essential from non-essential by, 65; strength-saving methods, 67-70; rest periods in program of, 68; treatment and management of servants, 78-80; relation between man of the house and, 87-90.
Housekeeping, value of knowledge to girls, **II.** 72.
Housekeeping Centers, Association of, **I.** 12.
House of Childhood, Montessori's, at Rome, **I.** 348, **II.** 45.
Houses, requisites for health in, **I.** 321; a primary cause of disease, 322.
Housewives' League, object, **I.** 65.
Housework, ideals in, **I.** 62.
Humanitarianism, new religious expression, **II.** 421 ff.
Humor, in table-talk, **I.** 98-99; crudity of younger children's sense of, **II.** 56; meeting problems of discipline with, 222; cultivation of sense, by pictures, 297.
Hunger, sense of, in new-born babies, **I.** 170-171; cause of baby's crying, 205.
HURLL, ESTELLE M., "Children's Pictures," **I.** 75-78; "How to Make Pictures Tell Stories," **II.** 275-277; "How to Interest Children in Pictures," 277.
Hutchins, President William J., quoted, **II.** 485 ff.
Hutchinson, Woods, on irrational exercise, **I.** 281.
HUTCHISON, ROBERT, "The Diet of Youth," **I.** 244-246; diet for chronic dyspepsia, 329.
Huxley, T. H., on educational administration, **II.** 58.
Hyde, William De Witt, cited, **II.** 60; quoted, 203.
Hydrocephalic type of mental defect, **I.** 396.
Hygienic clothing for children, **I.** 255, 261.
Hygienic method in child-training, **II.** 223.
Hygrometers, in private houses, **I.** 321.
Hymns for the home, **II.** 28.
Hymn-singing, in homes, **II.** 435-436; for closing the Sabbath, 443.
Hysteria, symptoms of, in children, **I.** 381.

I

Ice, care of, in sick-room, **I.** 315.
Ice-box, a home-made, **I.** 198.
Ice-cream, made with honey, **I.** 249; dangerous when served at soda-fountains, 250.
Idealism, moral, and family affection, **I.** 3; cultivation during adolescence, **II.** 68; in children's taste in pictures, 298; cultivation in boys' clubs, 337.
Ideals, for founding true homes, **I.** 20; cultivation of children's, 22; power of home atmosphere in determining youthful, 22; for wives and housekeepers, 62; made contagious in table-talk, 95; of children as to dress, 268; in athletics and sports, 358; in playing games, 368; for boys approaching maturity, 378; with which young men should approach marriage, 380; to be instilled during adolescence, **II.** 24, 55, 68, 69; lack of moral and religious, in American educational system, 60-61; emotions and feelings never realized, 70; abandonment of, defeats ends of true education, 81.
Ideas, age-limit for acquiring, **II.** 76.
Idiocy, **I.** 395 ff. *See* Defective children.
Idiots, Montessori's method of teaching, **II.** 44. *See* Feeble-minded children.
Idleness, the root of teasing, **II.** 148; dangers of, 373-379.
Ignorance, betrayed by one's manners, **II.** 459.
Illinois, scientific child-study by teachers, **I.** 149.
Ill-will, harmful to nervous system, **I.** 388.
Imaginary companions, children's, **II.** 125-126.
Imagination, children's play colored by, **I.** 52; effect of family games on, 81; an exaggerated, a symptom of nervous disease, 381; development in babies, **II.** 14; in older children, 14; stories for

stimulating, 23; difference between Froebel's and Montessori's attitude, 50; in Froebel's system, 51; Montessori's discarding of Froebel's chief means of developing, 52; as a foundation for culture, 121-123; early cultivation necessary, 122; appreciation of value of, in children, 123 ff.; enlarging by means of history and geography, 123; universal need of, even in practical affairs, 123-124; effect on everyday relations, 124; mistake of suppressing, 126; three periods in the child's, 126; years of greatest activity, 266; effect of story-telling, 270; pictures for stimulating, 298; necessary in teaching, 352; the appeal to, in the matter of teasing, 387; ethical side of, 395-396; as an essential to success, 471.

Imbeciles, asexualizing, **I.** 13.

Imbecility, study of, in connection with science of heredity, **I.** 6-7; grade of, in mental defectiveness, 395.

Imitation, use in teaching table manners, **I.** 93; of older children by younger, **II.** 3-4; use in child-training, 19-20, 171, 174; period of change to imitation of companions, 56; curiosity in children compared with, as a developing force, 94-95; quality of, in children's play, 266, 268; learning to sing by, 291. *See also* Example.

Immigrants, clubs among, preparing for citizenship, **II.** 337.

Immorality, guarding against, in boys, **I.** 378.

Immunity to disease, power of animals and of human beings, **I.** 324.

Impersonation, value of, for children, **II.** 260.

Impetigo, exclusion of children from school for, **I.** 318.

Impulsiveness, age of, in children, **II.** 54-55.

Inattention, symptom of nervous disease, **I.** 381.

Income for a child, **II.** 507; regulating his expenditures; the "budget"; a suitable return for; what the income should not be paid for; increasing it from year to year, 508.

Indecision, in nervously disposed children, **I.** 387.

Indefiniteness, a source of mischief in home education, **II.** 5-6.

Independence, the keynote of Montessori's teaching, **II.** 46; period of rising desire for, and treatment, 55; a quality of the cultivated man, 79; cultivating, in children, 212, 401; native, as the first obstacle to discipline, 218-219; taught by Boy Scouts, 326.

Indian adventures, not suitable reading, **II.** 55.

Indigestion, acute, a cause of rise of temperature, **I.** 288; intestinal, distinguished from gastric, 299; from bad teeth, 343; principal causes, 370; a cause of fretfulness, 381.

Indirect education of the feelings, **I.** 389.

Individualism, the table not a place for, **I.** 95.

Individualistic instincts, **II.** 133.

Individuality, preservation of the mother's, **I.** 91; shown in clothes, 267; different methods of treating, **II.** 164-165; development of, in boys and in girls, 165-166; how to kill, in children, and how to preserve, 166-167; importance of recognizing children's, 167.

Individual teaching *vs.* class teaching, **II.** 394.

Industrial clubs, rural-school, **II.** 63-64.

Industrialization of women, and effects, **I.** 2, 21.

Industrial status, over-eagerness to better one's, **II.** 400-401.

Industry, training children to respect, **II.** 11; secured by will-power, 161; as the foundation of morals, 394; never satisfied with slipshod or merely passable achievements, 503. *See* Work.

Inertia, mental, an obstacle to discipline, **II.** 219.

Infantile paralysis, treatment, **I.** 301-302.

Infant Science Academies, **I.** 12.

Infection, protection of babies from, **I.** 212-214.

Infectious diseases, table, **I.** 317-318.

Infectious febrile diseases, treatment, **I.** 288-293.

Inflammation, applying dry heat for, **I.** 287-288; application of cold for, **I.** 288.

Influenza, fruit juices for, **I.** 239; tabular presentation of symptoms, method of infection, and after-effects, 318; fresh air as a preventive measure, 324.

Ingelow, Jean, poetry for children, **II.** 232.

Ingersoll, Ernest, nature books, **II.** 102.

Inherited tendencies. *See* Heredity.

Initiative, value of a strong, in starting habit-forming, **I.** 349; encouraging children's, in craft-work, **II.** 257; developed by Boy Scout organization, 322; modern industrial conditions leading to loss of power of, 348; power of, an essential of a strong character, 356.

Injection, how to give, **I.** 298.

Injustice, temper due to, **II.** 144; a common fault in parents, 185, 220.

Innocence, preserving children's, **II.** 401-402.

Inquisitiveness, encouraging, in children, **II.** 94 ff.

Insanity, study of, in connection with science of heredity, **I.** 7; resulting from injurious food compounds, 233; as a cause of mentally defective children, 395.

Insects, books on, **II.** 102.

Insight, desirable quality in parents, **II.** 186-187.

Insomnia, a danger-signal, **I.** 383, 390; physician should be consulted for, 390.

Instincts, use of, in habit-forming, **I.** 349; defined, **II.** 133; among the lower animals and in the human child, 133; classification of human, 133; importance in education, 133; are doors at which we may knock, 134; special periods for exercise of the different, 134; learning to take advantage of, in children, 134-135; three chief lessons from, 135; controlled, are the only good ones, 147-148.

Instinct theory of education, fallacies, **II.** 3.

"Instinctive" fears merely imitative, **II.** 501.

Intellect, story-teller's appeal to the, **II.** 270.

Intellectual development, influence of physical training on, **I.** 350-354; tests for, 384; steps to be taken with babies, **II.** 14; means of, in children before seven, 21-23.

Intellectual side of prayer, **II.** 437-438.

Intelligence, measuring scales for, **I.** 384; developing a sound, in children, **II.** 341; instances of developing, at an early age, 342.

Intemperance, perils of, in work, I. 311.

Intensive development of children, place of linguistic training, II. 86.

Interest, children's lack of, traceable to fatigue, I. 273; a basic element in memorizing, II. 91; an element of attention, 93; connection of curiosity with attention and, 95; changes in, with development of new instincts, 95; geometrical increase in, with increase in knowledge, 96; properly applied, means intellectual emancipation, 98; analysis of children's, 157; identifying with amusement in the school-room, 158; three levels of, 158; suggestions for maintaining, 158; discoveries regarding the psychology of, 158-159; a means of making drudgery stimulating, 159; element of, in story-telling, 271-272; in picture study, 278.

Interesting, art of being, I. 477.

Interlaken School, nature of teaching, II. 375.

Interrogation, quality of, and use, in children, II. 54, 57, 96, 193.

Intestinal troubles of babies, I. 214, 297-300.

Intoed feet, I. 266.

Introspection, tendency to, in adolescents, II. 198, 200.

Inventors, early manifestation of genius by world-famous, II. 342.

Investigation, rise of period, in children, II. 57.

Ipecac, as emetic for children, I. 285.

Irresponsibility, a hysterical symptom in children, I. 381.

Irreverence of children, not funny, II. 465.

Irritability, not permissible in table-talk, I. 94; resulting from faulty diet, 219; caused by fatigue, 273; usual causes, in children, 333; caused by astigmatism, 381; treatment, in nervously disposed children, 387; banishing from one's life, 388; teasing as a cause, II. 143-144.

Irritation of skin, cause and remedy, I. 301.

Irving, Washington, quoted, II. 119.

Itch, exclusion of children from school for, I. 318.

J

Jackson, Helen Hunt, on table-talk, I. 96.

Jackson, James, on children's need of rest, I. 54.

Jacobs, Emma S., "Menu-Making and the Nutritive Value of Meals," I. 246-249.

Jahn, F. L., mental objective in gymnastics, I. 352.

James, William, on exercising the will, I. 349; cited and quoted, II. 19, 190; on age-limit for acquiring ideas, 76.

January, children's occupations for, II. 229-230; talk with mothers and teachers, 230-233.

Japanese children, education in courtesy, II. 188.

Jaundice, fruit juices for, I. 239; in new-born babies, 298-299; in older children, 299.

Jaw, feverishness from enlargement of glands of, I. 289.

Jealousy, not to be used as an incentive with children, II. 12, 224.

Jefferies, Richard, writings on wild-flowers and birds, II. 101, 103.

Jewett, Sarah Orne, "Farmer Finch" by, II. 106-107.

Jews, Sabbath of the ancient, II. 441; relations of parents and children, 451; effect of isolation of, on homes, 451-452; results of razing the ghetto, 452; parentage viewed as a sacred trusteeship, 452.

Jingles, an adjunct to teaching of rhythm; taught in the latter part of the second year, valuable in conveying a sense of rhythm, II. 36.

Johnson, George E., quoted, II. 134.

Joints, swelling of, caused by decayed teeth, I. 369.

Jokes, in table-talk, I. 99; living down, II. 464.

Jordan, William George, "The Individuality of Children," II. 164-167.

Jowett, Benjamin, courtesy of, II. 457; on improving after forty, 464; disapproval of "muddy" talk, 465.

Joy, an ingredient of ideal home atmosphere, II. 5.

Joy of work, educating children in, I. 390.

Judgment, defects of, a danger-signal in children, I. 383; development of, in the masses the problem of education, II. 371; training power of, in children, 394, 395.

Juke family, story of, I. 9.

Junket, recipe, I. 309.

Justice, in treatment of servants, I. 78; necessary to secure harmony in a home, 80; toward growing children, 149-150; strengthening sense of, in school-children, II. 65; between parents and children, 394; the inner vision of right and wrong; ethical training possible, 395.

Juvenile court, lessons concerning moral training from experiences in, II. 424-427.

Juvenile delinquent, legally safeguarding the, I. 398-400.

K

Kant, Immanuel, definition of duty, II. 153.

Keats, John, poem, II. 231; works by, as children's reading, 283.

Keeler, Lucy Elliot, "The Boy's Manners," II. 457-458; "Short Talks to Boys," 463-467; "Short Talks to Girls," 473-477.

Keener, Myrtle Douglas, "Children's Singing in the Home," II. 291-292.

Keller, Helen, importance of protecting special senses shown by, I. 383; reason for literary style, II. 106.

Kempis, Thomas à, "Imitation of Christ," as good reading, II. 30.

Kennedy, M. G., quoted, II. 54.

Kent, E. B., study of constructive interests of children, II. 156.

Kentucky, rural-school supervisors, II. 62.

Kerr, Le Grand, on use of bedtime, II. 182.

Key, Ellen, on necessity of mental growth in parents, II. 188; on obligation of children to obey, 189; on error of doing too much for children, 194; on purpose of punishment, 195; measurements of girls, 479.

Kidney diseases, hereditary behavior, I. 7.

Kidneys, action of fruit juices, **I.** 239; examination and care, of pregnant women, 155-156; functions aided by exercise, 278; disease of, resulting from measles, 290; effect of scarlet fever, 290; importance of watching children's, 383.

KILMER, THERON W., "How to Deal with Emergencies," **I.** 281-283; "Children's Diseases," 288-310.

Kindergartens, provided by State, **I.** 2; elemental story-roots in, 24; beginnings of, with Froebel, 145; harmful effort of eyes involved by employments, 348, **II.** 47, 52; Montessori method of teaching, **II.** 44 ff.; combination of Montessori and Froebelian materials and methods, 49-50; comparison of Montessori and Froebelian methods, 50-54; idea of order and continuity in, 116; a help to selfish and sulky children, 145; colored-paper work, 233; the garden as an auxiliary, 238; establishing outdoor, 239-240; a help in awakening musical faculties, 285; advantages to girls from studying, 349 ff.; training advisable for all women, 350.

Kindergarten sewing, **II.** 256-257.

Kindergartners, qualities and training, **II.** 349-354.

Kindliness, lost through fatigue, **I.** 273-274.

Kindness, in dealing with servants, **I.** 78-79; an essential of good manners, 101; a help to happiness in the home, 103; right period for forming habit, **II.** 54; learned from keeping pets, 262, 265; a part of manliness, 470; the law of, 509.

King, Irving, quoted, **II.** 198.

Kings, children viewed as future, **II.** 186.

Kingsley, Charles, lesson in verbal analysis from, **II.** 86.

KIRKPATRICK, EDWIN A., "Encouraging Inquisitiveness and Investigation," **II.** 94-98; quoted and cited, 158, 199, 200; "The Financial Training of Children," 315-318.

Kirtley, James S., on purpose of punishment, **II.** 183; cited and quoted, 198, 199, 202.

Kissing, desirability of avoiding, **I.** 323.

Kitchen, appointments, **I.** 46; ideals in work in, 63; correlation of work of, in model rural school, **II.** 63.

Kitchen gardens, advocated by eugenics, **I.** 12.

Knights of King Arthur, aims, **I.** 12; good influence, 379; account of organization and its purpose, **II.** 327-329.

Knock-knee, causes, **I.** 210, 305.

Knot-tying, by Boy Scouts, **II.** 326; coördination taught by, 326.

Knowledge, stories a help to, **II.** 404.

KOBBÉ, GUSTAV, "Musical Education in the Home: Teacher and Pupil," **II.** 287-290.

Koran, among classics for reading, **II.** 30.

L

Labor. *See* Industry *and* Work.

Labor-saving devices in housekeeping, **I.** 62.

Lagrange, Fernand, works on physical exercises, **I.** 386.

Lamb, composition and fuel value, **I.** 227; amount yielding 100 calories, 241.

Lamb, Charles, illustration from, **II.** 216.

Lamoreaux, Antoinette A., on "The Reading Craze," **II.** 69.

Lancaster, Ellsworth G., quoted, **II.** 200.

Language, affected by bad books, **I.** 74; good-breeding in use, 105; teaching of foreign, by mothers, **II.** 40; learning foreign, before fourteen years of age, 56; training little children to use correct, 83-86; teaching children foreign, 84-85; period in children for mastering, 134; how musical study is related to, 284, 286.

Languages, discarding of study of classic, an educational error, **II.** 75, 85; place of ancient and modern, in college education, 355, 358, 359.

LANGWORTHY, CHARLES F., "Household Management," **I.** 57-66.

LAPAGE, C. P., "Mentally Defective Children," **I.** 395-398.

Laryngeal diphtheria, **I.** 292.

Laryngitis, symptoms and treatment, **I.** 294.

LASELLE, MARY A., "Teaching Girls to Dress Tastefully," **I.** 262-265; "Vocational Suggestions in the Work and Play of Young Children," **II.** 341-343.

Lathrop, Julia, on nursing of babies, **I.** 166.

Latin, mistake of discarding study, **II.** 75, 85.

Laughter, mental effect, **I.** 69; value at dinner-time, 108; caution in use as a remedial measure, **II.** 43; an indication of character, 464.

Law, teaching respect for, **I.** 355, **II.** 56; children's attitude toward, **II.** 172, 189; children's inclination to obey, from the first, 184.

Laxatives, foods which serve as, **I.** 328.

Layettes for babies, **I.** 161, 188.

Laziness, traceable to fatigue, **I.** 273; possible causes, 381; overcome by exercise of will, **II.** 161.

Learning, giving children a love for, **II.** 11.

Learning by heart, effect on character-formation, **II.** 87; suitable material for, 88; home training, 88-90. *See* Memory.

Learning to use one's mind on matters of importance, **II.** 502.

Least resistance, avoiding line of, in child-training, **II.** 222.

LEBRUN, HECTOR, "Development of the Faculty of Observation," **II.** 98-101.

Lecturing, avoiding, with children, **II.** 23.

LEE, JOSEPH, "The Home Playground," **I.** 53-57; "Home Play," **II.** 258-262; quoted, 266.

Left-handedness as a danger-signal in children, **I.** 383.

Leg-rubbing by children, **I.** 307-308.

Leisure, child's need of, **I.** 334, **II.** 18.

Letters of alphabet, training children in names of, **II.** 37.

Lettuce, composition and fuel value, **I.** 228; typhoid germs conveyed by, 233.

Leucorrhea, in pregnant women, **I.** 156.

Libraries, promotion of circulating, by the school, **II.** 78; children's, 101-108. *See* Books.

Lies, told to adolescent boys, **I.** 380; as a symptom of nervous disease, 381; of young children. **II.**

16, 387-388; distinguishing between imagination and, 126; universality of, in children, 127; causes and remedy, 127-132; avoidance necessary by parents as well as children, 225; the child's point of view, 388; tact in controlling, 388.

Lietz, H., school of, **I.** 390.

Lindsey, Ben B., on boys' reading; tells of the dangers of misdirected reading, as well as of misdirected energy and spirit, **I.** 75; "Moral Training," **II.** 424-427.

Ling, P. H., gymnastic exercises, **I.** 368.

Linseed meal poultice, recipe, **I.** 286-287.

Listening, power cultivated by table-talk, **I.** 95.

Liszt, Franz, as a music teacher, **II.** 288-289.

Literature, moral instruction through teaching of, **II.** 214; use in devising games and plays, 267; cultivating children's taste in, 382; for cultivating the imagination, 396; moral training through, 403-406; of child psychology, 429, 433; for religious training of children, 437. *See also* Books *and* Reading.

Littlefield, Milton S., descriptions of map-making, **II.** 419.

Locke, John, work by, for mothers, **I.** 85.

Logic, character-strengthening by study of, **II.** 356.

Lounges, points for consideration, **I.** 47; the advantage of, 48.

Love, among members of household, **I.** 80; quality of, in the school child, **II.** 56-57; need of, in governing children, 175-176; an essential quality of the kindergarten, 353; value as a quality of character, 356.

Love affairs of boys and girls, **II.** 199, 305, 323, 338-339.

Lovejoy, Owen R., quoted, **II.** 374.

Love of duty, **II.** 500.

Love-poetry, reading of, **II.** 283.

Lowell, James Russell, on thinking, **II.** 476.

Lowry, Edith B., "The Importance of Keeping Well in the Winter Time," **I.** 327-328.

Loyalty, taught by Boy Scout organization, **II.** 322; the law of, 512; to school, 513.

Luck, remedy for belief in, **II.** 119.

Lucretius, reading of, **II.** 30.

Luncheon, of school-children, **I.** 242-243; sample menus, 247, 248-249; eating at regular hour, 326; of adolescent girls, 366.

Lungs, eliminating functions aided by exercise, **I.** 278; disease of, resulting from measles, 290.

Lutes, Mrs., quoted, **II.** 189, 191, 193.

Lying-in period, care of women during, **I.** 164.

Lyman, Edna, on story-telling, **II.** 272.

Lyric verse for children's reading, **II.** 283.

Lyttelton, Edward, "A Friendly Greeting from Eton," **II.** 469-470.

M

Macaroni, composition, fuel value, and comparative cost, **I.** 64, 228, 248.

McConaughy, James L., "The Ideal High School," **II.** 74-76.

Macdonald, George, on government by emulation, **II.** 183.

Mack, Judge, on girls going wrong, **I.** 13.

McKeever, William A., "A Message to American Girls," **II.** 479-480.

McKenzie, R. T., physical exercises recommended, **I.** 386.

MacManus, Seumas, on story-telling, **II.** 270.

McMurry, F. M., on making drudgery interesting, **II.** 159.

Madonnas, pictures of, for homes, **I.** 76; for children, **II.** 297-298.

Maeterlinck, Maurice, works of, for reading, **II.** 30.

Magee, Hélène Buhlert, "Poetry for Boys and Girls," **II.** 280-283.

Magnifying-glass for children, **II.** 18, 25.

Mahaffy, J. P., on table-talk, **I.** 94, 95.

Maids in the home, **I.** 78; other home helpers, 80. *See* Servants.

Major, David R., on anger in babies, **II.** 142.

Malaria, preventive measures, **I.** 71, 216; discovering cause of, **II.** 110-111.

Malice, avoiding, with children, **II.** 227.

Malnutrition of children, **I.** 306; a cause of laziness, 381; dangers and results, in babies, 385.

Man, place in the home, **I.** 87-90; question of smoking, 89.

Manliness, taught by Boy Scouts, **II.** 326; chief qualities of, 470.

Mann, Horace, on manners and morals, **I.** 106; on corporal punishment, **II.** 182.

Manners, affected by bad books, **I.** 74; mealtime training in, 92 ff.; origin, 99-100; primary essential, 100-101; how to instil in children, 101; must begin at home, 101; as a social force, 101-102; dangers of vulgarity, 102; gratifying in the home circle, 102; etiquette and politeness, 102; in womankind, 103; good education presupposed by, 103; necessity of early training, 104; relation to happiness, 106; an essential part of character, 357; methods of education in, 358, **II.** 5; danger of over-emphasizing importance, **II.** 386; the boy's, 457-458; practical value of good, 458; the girl's, 458-459; attention to personal, 459; tricks of awkwardness, 460; avoiding eccentricity in, 461. *See* Courtesy.

Mansfield, W. H., poem, **I.** 17.

Manual training, of little children in the home, **II.** 38-39; in negro schools, 62; moral value, 66; not to replace cultural education in schools, 75-76; a means of will-training, 163.

Maps, for young children, **II.** 18; sand-pile lessons, 40; making, as Sunday occupation, 419-420.

March, occupations for children, **II.** 235-236; talk with mothers and teachers, 236.

Marcus Aurelius, "Meditations," for reading, **II.** 30.

Marden, Orison Swett, on child's self-faith, **II.** 201.

Marenholtz-Bülow, Baroness von, quoted, **II.** 116.

Margesson, Isabel, quoted on children's conception of "naughty" and "sorry," **II.** 172-173; on spanking, 182; "The Moral Training of Children," 392-397.

"Marking" of babies, **I.** 158.

Marriage, eugenics and, **I.** 4, 9 ff.; of persons with venereal disease, 4; conclusions concerning, of persons with same defective strains, 8-9; warning to be given young men and women, 9; family characteristics accentuated by, 10; avoiding matrimonial jars, 107-108; attainment of the true, 108; ideals with which young men should approach, 380; educational fitness of parties for parenthood to be considered, 382; dangers of too early, **II.** 338-339, 407; wisdom of abstaining from, in certain cases, 427-428; advancement of age of, 432.

Marshall, Mrs. Thomas R., luncheon menus, **I.** 248-249.

Masculinity, a need in American schools, **II.** 59.

Masquerading by children, **I.** 82.

Massage, method, for infantile paralysis, **I.** 301-302.

Mastoiditis, preventive measures, **I.** 341.

Masturbation, cause and remedy, **I.** 307-308.

Materialism, commercial, *vs.* general culture as an aim in education, **II.** 75-76.

Maternal impressions, **I.** 158.

Maternity dress, **I.** 154.

Mathematics, kinship to musical study, **II.** 286; arguments for and against, in colleges, 359; underlying purpose in teaching, to the modern child, 382.

Mathews, Shailer, "A Call to Parenthood," **I.** 1-4.

Matrimonial jars, **I.** 107-108.

Maxims of home discipline, **II.** 221-227.

May, children's occupations in, **II.** 238-239; talk with mothers and teachers, 239-240.

Mazzini, "Essays," as good reading, **II.** 30.

Mealtime, moral and social opportunities, **I.** 92 ff.

Meanness, gravity in children; may come through fear of severe punishment, **II.** 387.

Measles, fruit juices for, **I.** 239; symptoms and treatment, 290; pneumonia as an after-effect, 296; heart trouble resulting from, 305; tabular statement of signs and symptoms, infection, and after-effects, 317; mistake of exposing children to, 319; spread by pet animals, **II.** 263.

Measuring, training children in, **II.** 100.

Meat, economy in buying, **I.** 61; composition, fuel value, and comparative cost, 63, 227, 248; juices of, for babies, 182; question of, for children, 183-184; bad results from too much, for children, 218; time required for digestion, 232; effects of cooking, 233; parasites in, 234; amount yielding 100 calories, 241.

Medical inspection, in the home, **I.** 320; in schools, **II.** 78. *See* Preventive medicine.

Medicine chest, the family, **I.** 70-73.

Medicines, for simple ailments, **I.** 71-73; how to give to child, 285; to be given only on doctor's orders, 323.

Melancholy, induced by bodily attitudes and actions, **I.** 69; due to fatigue, 274.

Memory, games for strengthening, **I.** 82; loss of, through fatigue, 273; not necessarily a sign of intelligence, 383-384: deficient in the mentally defective, 397; strengthening, in babies, **II.** 14; greater retentiveness in childhood, 56; training the, 87 ff.; importance in character-building, 87; Ruskin's drill with the Bible for training, 87-88; material for learning by heart, 88; poetry as material for training, 88; home work in training, 88-90; force of association and repetition, 90; defect of mnemonic systems, 90; conditions essential to strengthening, 91; place of, in learning to think, 110.

Mendelssohn, Felix, early manifestation of genius, **II.** 341.

Meningitis, modern treatment, **I.** 216; acute inflammation of ear mistaken for, 289; tubercular, 304.

Mental condition, effect of bodily attitudes and actions, **I.** 69; effect of food, 220; examining children for, 337.

Mental control, importance for nursing mothers, **I.** 168-169.

Mental dulness, due to adenoids, **I.** 294.

Mental life, dawn of, in little children, **II.** 33 ff.

Mental inertia, a source of household waste. **I.** 65-66.

Mentally defective children, **I.** 395-398.

Menus, for school luncheons, **I.** 242-243; some sample, 246-249; specimen, for children from twelfth month to sixth year, 251-252.

Merrick, S. N., "How to Keep the Children's Eyes, Nose, Ears, and Teeth Healthy," **I.** 339-342.

Message to American girls, **II.** 479-480.

Messages to American boys, **II.** 469-471.

Metropolitan Museum, New York, pictures in, **II.** 299.

Mice, as pets, **II.** 265.

Microbes, disease due to invasion of tissues by, **I.** 212; protection of babies from infection by, 212-214; colds caused by, 325.

Microcephalic type of mental defect; dimensions of head, **I.** 396.

Microscope for children; its value in aiding appreciation of Nature's wonders, **II.** 18, 25.

Military discipline, for governing children, **II.** 194, 200.

Military system applied to Sunday, **II.** 418.

Milk, composition of mother's, **I.** 166-167; mother's, as the one perfect infant food, 167, 196, 385; pasteurization and sterilization, 177-178; modification, 178; use of condensed, for babies, 181, 298; a mainstay in the child's dietary, 183; why better than meat in later infancy, 183; securing and high cost of clean, 184; dangers even in certified, 184-185; infection through, 185; groundless objections, and value of pasteurization, 185-186; pasteurizing in the home, 186; home dirt test for, 186; bad effects of impurities in cow's, 197; bowel troubles caused by bad, 197; absolute cleanliness necessary, 197-199, 213; danger of tuberculous, 213, 215; carbohydrate in, 224; composition and fuel value per pound, 228, 230; may disagree with some individuals, 232; comparative cost of digestible nutrients and energy, 235; advantages of fruit juices over, 239; amount yielding 100 calories, 241; composition and cost, 248; reduction of antiscorbutic properties by preparing, 304; recipe for peptonized, 309; value in anemia, 330.

Milk-toast, recipe, I. 309.
Mill, J. S., works of, for reading, II. 30.
Mills, Jane Dearborn, "The Mother Artist," quoted, II. 176-177.
Milton, John, study of poetry of, II. 107-108.
Mind, means of development in children before seven, II. 21-23.
Mineral matter, in human body, I. 223; in food, 227-229, 230; in fruit, 239.
Minerals, children's collections, II. 57.
Minnesota, country schools, II. 63.
Minot, C. S., on qualities of observation, II. 99.
Miscarriage, treatment, I. 157-158.
Mission of Christian parents, II. 411.
Mnemonic systems, fundamental defect, II. 90.
Modeling, of scenes from literature, II. 267.
Moderation, a quality of the cultivated man, II. 80; to be used in all things with children, 401.
Modesty, quality of, in girls, II. 458, 459.
Molasses, composition and fuel value, I. 228.
Money, teaching boys how to spend, I. 18; curse of owing, 106-107; the young girl's, II. 73; attainment of, not the true aim of education, 75-76; the child's, 202, 211-212, 315-318; moral relations of, 406.
Money-making by Church organizations, II. 323.
Mongolian type of mental defect, I. 396.
Monkeys, child's fear of, II. 141.
Montaigne, as reading for mothers, I. 85; "Essays," as good reading, II. 30; quoted, 476.
Montessori, Maria, apparatus of, to be made at home, I. 52; emphasis laid on making children independent, 253; objections to popular kindergarten employments, 348; method of educating children's sense of touch, 348; teaching-principle of, 392; origin of ideas, with Edward Seguin, 393; system of teaching, II. 44 ff.; difficulties in teaching teachers, 45; study of children's individual differences, and their treatment, 45-46; independence the keynote of teaching of, 46; apparatus and school exercises, 46-47; game of "Silence," 47-48; method of teaching writing and later reading, 48-49; materials for sense training, physical training, and social training, 49-50; question of the materials of Froebel and, 50; Froebel's probable view of training, 50; plan of, and that of Froebel supplement each other, 52; aims of Froebel and, the same but methods different, 53; working out of idea of deprivation, 180-181.
Moral, in stories, not to be over-emphasized, II. 272, 405.
Moral courage and foolish promises, II. 496.
Moral indignation, II. 143, 149.
Moral instincts, II. 133.
Morality, development through physical education, I. 354-358; in childhood, II. 381 ff.; talks on, with children, 426; Catholic view of, 453.
Morals, education of children in, by society as a whole, I. 1-2; instruction in, in the home, 23, II. 381 ff.; courses in, for high school and college, I. 23-24; instruction through stories, 24; training in, from conversation, 93; relation between manners and, 106, II. 458; effect of food on, I. 219-220; clothes and, 267-269; relation of fatigue, 272-274; moral force expressed in dancing, 357; positive *vs.* negative, in child-training, II. 8; relation between health and, 8; education in, lacking in American educational system, 59-60; need of definite instruction, 60-61; problems concerning, in schools, 64 ff.; honor system as a means of training, 64; desirability of direct instruction in, 66-67; program for school year, 67; instruction in schools, 77, 214-217; operation of law of continuity in, 116; fundamental virtues, 213; environment a factor in training, 213-214; the imparting of definite moral ideas, 214-215; translating lessons in, into actions, 216-217; education in, from garden work, 237; force of suggestion for developing and transmitting, 261; relation of story-telling and, 270, 403-406; motion pictures and, 294-296; force of example in teaching, 424-425; influence of business, on boys, 425.
Moral thermometers, II. 384-390.
Morals, relation of fatigue to, I. 272.
Morbidness, in children, II. 139; among girls, 196; advice on, for girls, 474-475.
More, Thomas, "Utopia," a classic to be chosen for reading, II. 30.
Moroseness, contracted from parents by children, I. 388.
Morrow, Prince A., founder of American Society of Sanitary and Moral Prophylaxis, II. 431.
Mosso, Angelo, on fear, I. 389.
Mortality-rate of infants, reduction, I. 215-216.
Mother Goose, as reading for children, II. 104; secret of charm, 114; a means of introducing children to poetry, 231-232; dramatic quality, 266; period when children enjoy, 271.
"Mother-play," Froebel's, I. 84-85.
Mothers, new problems of, under changed social conditions, I. 1; training of future, by eugenics, 11-12; measures taken for protection of future, 13; preponderating influence in family, 14; ways of making a house a home, 14-16; qualities of successful, 16; high school and college courses for future, 24; moral and religious instruction through story-telling by, 24; power to mold their children, 24; room, 27-29 (*see* Mother's room); the most precious things in the playroom, 53; neglect in education of, 83; books on child-study for, 83-85; rights of, 91-92; advice for pregnant, 151 ff.; nursing of babies by, 155, 166-169, 177, 196-197, 199-200, 211, 213, 239, 306, 385; care of children at night, 172-175; talks with, on care of sick and well babies, 194-203; responsibility in regard to diet, 218-220, 251; avoidance of malt liquors by nursing, 297; preventive measures against disease to be taken by, 320-324; one of the final aims of education to train girls for, 372; qualifications for educators, II. 3; teaching of young children at home by, 38 ff.; how to qualify as teachers, 39-40; helping children at home with school work, 40; girls' need of, at dawn of adolescence, 71; reading aloud by, 106; training of the child's emotional nature, 135-140; as makers of citizens, 234; how to keep up with the times, 369; influence

in a religious way over children, 408-409; reasons for being their children's first teachers, 412; illustrious examples of effect of influence of pious, 412-414; the "priestesses of the domestic temple," 414; organizations of, 430; Jewish, 451.
Mothers, National Congress of, **II.** 430.
Mothers' clubs, reason for ineffectiveness, **I.** 382; where and when to meet, **II.** 363-364; size, topics, and leader, 364; things to avoid in meetings, 364-365; good things to do, 365; programs, 365-369; progress in organization of, 430.
Mothers' outings, **II.** 363.
Mother's room, the magnetic center of the house, **I.** 27; fireplace, 27; ventilation, 27; furniture, 27-28; beauty as well as comfort in, 28; rug or carpet, 28; luxuries, 28; sewing equipment, 28-29; books and book-shelf, 29; location of furniture, 29.
Motion pictures, injury to eyes from, **I.** 339-340; arguments for and against, **II.** 294-295; educational uses, 295-296.
Motives, the right, for choosing a life-work, **II.** 469.
Motor instincts, **II.** 133; interacting of curiosity and, 134.
Motor-minded boys, ways of studying, **II.** 342.
Moulton, Richard G., on telling Bible stories, **II.** 272.
Mouth, cleansing the, **I.** 180; washing the baby's, 191.
Mouth-breathing, how to cure, **I.** 294, 335; aggravation of tuberculous cases by, 328.
Moving pictures. *See* Motion pictures.
Mozart, W. A., early recognition of talent, **II.** 341.
Mud-pies, arguments for, **I.** 51-52.
Muir, John, "Mountains of California" by, **II.** 102.
Müller, J. P., home gymnastic exercises, **I.** 386.
MUMFORD, EDITH E. READ, "Attention and Concentration," **II.** 93-94.
MUMFORD, EDWARD W., "Children's Books," **I.** 73-75.
Mumps, characteristics and care, **I.** 293-294; heart trouble resulting from, 305; glandular enlargement in, 307; tabular presentation of symptoms, method of infection, and after-effects, 318.
Munroe, James P., quoted, **II.** 197, 202.
Münsterberg, Hugo, use of motion pictures, **II.** 296.
Murphy, athletic coach, anecdote of, **II.** 201.
Muscles, physical culture exercises, **I.** 70; exercising the large, 279-280; over-fatigue of small, 280; training necessary with the mentally defective, 397; training the will through the, **II.** 163.
Museum collection for boys' clubs, **II.** 484.
Museums, children's visits to, **II.** 18.
Mushrooms, composition and fuel value, **I.** 228.
Music, as an accompaniment for physical exercises, **I.** 336; earliest training of children for enjoyment of, **II.** 36; a help in teaching self-expression, 39; influence of classic, in moral education of children, 67, 382; importance in the home, 261; place in the child's education, 284 ff.; age for beginning lessons, 284; physique necessary, 285; methods of developing musical instinct, 285; a necessity in some form for children, 285-286; value even when not used professionally, 286; relation to school studies, 286; in the national life, 286-287; importance of right start, 287; teachers, 287-288; effect of commercializing of the arts, 288; "professors" and "methods," 288; Liszt's method of teaching, 288-289; finger gymnastics and apparatus for dexterity, 289; consideration of school studies and outdoor exercise, 289; lesson periods and practice hours, 290; vocal studies, 290; general influence of music, 290.
Musicians, early manifestations of genius in musicians and in painters, **II.** 341-342.
Mustard, as an emetic, **I.** 285.
Mustard plaster, recipe, **I.** 287.
Mutton, composition, cost, and fuel value, **I.** 227, 248; comparative cost, from standpoint of nutrition, 235; amount yielding 100 calories, 241.
Mutton-broth, recipe, **I.** 309.
MUZZEY, ANNA L., "The Hygiene of Exercise," **I.** 277-281.
Mythology, age of, in boyhood, **I.** 375; as children's reading, **II.** 104; as a framework for children's play, 122; cultivating the imagination by, 122; relating with a child's play, 272.

N

Nagging, evils, **I.** 104, **II.** 204, 224; by husbands and wives, **I.** 107-108; children's running away caused by, **II.** 55.
Nails, care of the baby's, **I.** 192; care of invalids', 315; forming habit of cleaning, 325.
Names, meaning, **I.** 165-166.
Naming babies, **I.** 164-166.
Napoleon, Emperor, youthful backwardness, **II.** 201.
Narratives, Bible, for young people, **II.** 445. *See* Stories.
Nasal diphtheria, **I.** 292.
Nascent periods in child's education, **II.** 134.
Nation, relation of family, **I.** 1.
National Conference of Charities and Corrections, work of, **II.** 431.
National Congress of Mothers, **II.** 430.
National Education Association, **II.** 430.
National Gallery, London, pictures in, **II.** 298.
National life, music and the, **II.** 286-287.
National Society for Scientific Study of Education, **II.** 431.
National Society for Study and Prevention of Infant Mortality, **II.** 431.
Natural history, taught by stories, **II.** 23; special period for inculcating love of, 134. *See* Nature study.
Natural method in punishment, **II.** 55, 180, 181-182.
Natural system of language teaching, **II.** 40.
Nature, religion of, to be taught in the home, **I.** 24; inspiring a love for, in children, **II.** 11, 25; books on, 101-103; desirability of books on, in the child's library, 105; law of continuity illustrated by, 114-115; happiness a result of love of, 151; moral benefits of contact with, 237-238; schools for making first-hand acquaintance with, 375; influence on character and thought, 476.

Nature-study, a means of training children in observation, **II.** 100; Agassiz quoted on, 101; connection as observed in, 118; associating stories with, 272; by Home and School Associations, 363; real purpose of, to bring children under the beneficent influence of nature, 381; by boys' clubs, 484.

Naughtiness, diet and, **I.** 219.

"Naughty," young child's conception of, **II.** 172-173.

Nausea during pregnancy, preventive measures, **I.** 156.

Neatness, in house-furnishing, **I.** 48; essential to happy home, 105; regarding food, 233; age for forming habit of, 360, **II.** 54; of school-children, **II.** 25; home appliances which help, 194; as a fundamental virtue, 213; personal, 460; should produce a "well-groomed" appearance, 460.

Negro schools, supervision and activities, **II.** 62.

Neighbors, asking advice of, concerning care of babies, **I.** 194-195, 198.

Nerve force, nutritive material, **I.** 226.

Nervous diseases, hereditary behavior, **I.** 7, 8.

Nervous energy, watching, in children, **I.** 148.

Nervous exhaustion, from fatigue, **I.** 273.

Nervousness, avoidance in children, by securing them privacy and seclusion, **I.** 44; importance of avoidance, by nursing mothers, 168-169; due to wrong treatment of babies, 207-208; treatment, 331-334, 381; examining children for, 337; caused by trouble with eyes, 344; influence of heredity and of environment, 385; nutrition as a factor, 385; suitable bodily exercise for children, 386. *See also* Fears.

Nervous system, benefits of exercise, **I.** 279, 386; cause of poor condition in modern children, 323-324; dependence of faculty of observation on, **II.** 99.

Neuralgia, remedy, **I.** 71; from poor teeth, 343.

Neurasthenia, laziness as a symptom, **I.** 381.

Newman, Cardinal, "Apologia," as a classic for reading, **II.** 30.

Newspapers, as offenders against home-life, **I.** 21-22; choice of material in, for children's reading, 22; family use of, at table, 97-98; evil influence of, on children's minds, **II.** 56; lessons in everyday heroism, honesty, and self-sacrifice in, 66; proper home use of, by fathers, 308.

Newton, Isaac, little early promise, **II.** 201.

Night care of children, **I.** 172-175.

Night startings, symptom of hip disease, **I.** 304.

Night terrors, treatment, **I.** 308; caused by adenoid growths, 389.

Noblesse oblige, cultivation in boys, **I.** 12, 379; helps in inspiring, 98.

Normal schools, training of rural teachers, **II.** 62.

Norton, Charles Eliot, on uninteresting books as dangerous books, **II.** 404.

Nose, cleansing the baby's, **I.** 192; removal of foreign bodies, 282, 346; importance of keeping clean, 323; immediate treatment necessary for obstruction of, 328; questions to be asked concerning, in physical and mental examination of children, 337; physiology and mechanical arrangement, 340; care of child's, 340-341; measures to be taken with, after a child's exposure to contagious disease, 341.

Nosebleed, treatment in children, **I.** 282, 346; from whooping-cough, 292.

Novels, summarizing, for table-talk, **I.** 98; good, for reading, **II.** 30; as reading for young people, 69, 324; treatment of sex questions in, 69.

Number-teaching by mothers, **II.** 40.

Nurseries, provided by State, **I.** 2.

Nursery, the child's, **I.** 38 ff.; window-seat and other furnishings, 39; the corner cupboard, 39-40; labor-saving ideas in equipment, 40; hygienic and sanitary features, 40-41; pictures, 77; equipment of baby's, 160-161; essentials and suggestions for care of babies in the, 204-211.

Nurses, in child-birth cases, **I.** 159; as educators, **II.** 2-3.

Nursing, classes in, advocated by eugenics, **I.** 12; simple hints for, 283; of feverish attacks in children, 289; home, 310 ff.; serviceability of knowledge, 311; taking temperature, pulse, and respiration, 311-313; care of sick-room, 313-315; lifting patient, 315; changing sheets, 316; making and keeping patient comfortable, 316; caution regarding visitors, 317.

Nursing of babies, **I.** 155, 166-169, 177, 196-197, 199-200, 211, 213, 239, 306, 385.

Nurture by atmosphere, **I.** 389.

Nutrition, hygiene of, **I.** 220-222; principles of, 223-238.

Nuts, composition, fuel value, and cost, **I.** 229, 248; amount yielding 100 calories, 241; in salads, 249.

O

Oatmeal-gruel and oatmeal-water, recipes, **I.** 309.

Obedience, ways of establishing habit, in young children, **I.** 355, **II.** 13; best period for training in, **II.** 9; in children up to seven, 14; means no more than suggesting, 14; desirability of instant and unquestioning, 42; bringing rather than forcing children into, 56; first steps in training babies to, 171; purpose of the discipline of, 172; ground of parents' right to ask, 174; children's right to disobey, 174-175; voluntary, the aim of punishment, 180; in children from six to twelve, 192-193; the "new," 208-210; immediate, not to be expected to new or unexpected demands, 223; to be demanded in customary matters, 224; the earliest virtue possible to teach, 392-393; a distinct mental picture of, 393; importance in different relations, 505.

Object-teaching, early years best for, **II.** 57.

Observation, games for quickening powers of, **I.** 82; stimulating, in children, 96-97; development of faculty, 337, **II.** 98; training babies in, **II.** 14; three psychic factors necessary to good. 99; development of, in children before school age, 99; dependence on education of the senses, 99; training the vision, measuring powers, etc., 100; lies due to faulty, 130.

Obstinacy, opposed to independent thought, II. 112; causes and treatment, in children, 189-191; due to entrance on period of individualism, 191; to be met with firmness, 222; the "must" and "ought" periods, 496.

Occupations, open to children, I. 372; of children up to seven, II. 17; value of definite, 18; Montessori's and Froebel's views of kindergarten, 52.

"Odyssey" story, period for children to enjoy, II. 271.

Oil baths for babies, I. 207.

Olcott, Frances J., on story-telling, II. 270; on boys' and girls' distinctive tastes in stories, 271.

Onions, composition and fuel value, I. 228.

Opera-going, not suitable for children, I. 390.

Ophthalmia, exclusion of children from school for, I. 318; treatment, 346-347; eye-shield for, 347; in pet animals, II. 265.

Oppenheim, Hermann, cited, I. 388; "A child's childishness its greatest asset," 390.

Oral teaching, art of, II. 351.

Orange juice, for babies, I. 180; to offset risks of pasteurized milk, 185.

Orchestras, home, II. 261.

Orderliness, effects on child's nerves, I. 334; habits of, in care and education of babies, II. 10; how to make easy for young children, 16, 17; in adolescents, 24; a key to character of girls, 73; atmosphere of, good for babies, 170; lack of, the commonest offense of children, 173; conveniences helping toward, 194.

"Orders," game of, II. 178-179.

O'Reilly, John Boyle, quoted, I. 54.

Organizations for home betterment, II. 430-432.

"Original satisfiers," II. 157.

Orpheus, illustration of obedience from, II. 172.

O'Shea, Michael Vincent, cited, I. 272; "Developing Resistance to Disease," 324-326; on obedience in young children, II. 173; quoted, 178, 179, 182.

Osier willow, lore of the, I. 32-33.

Outdoor kindergartens, II. 239-240.

Outdoor life, essential to health, I. 322; advantages, 386; organizations which encourage, II. 322.

Out-of-door sleeping, I. 271-272.

Over-eating, intestinal indigestion from, I. 299; dangers, 329.

Over-feeding, of babies, I. 199; of children, 218.

Over-stimulation of babies, I. 207.

Ownership instinct in children, II. 57.

Oxidation processes in human body, I. 225.

Oysters, time required for digestion, I. 232; disease bacteria in, 233; comparative cost of digestible nutrients, and energy, 235.

P

Pacifiers, evils of, for babies, I. 203, 206, 213, 307; bad effects on teeth, 342.

Paddling, as exercise, I. 386.

Page, Mary Boardman, on worry, I. 105.

Paidology, suggestions in, I. 145-150.

Pain, cause of baby's crying, I. 205; teaching children to bear, 386. *See* Fortitude.

Painting, early recognition of talent in, II. 341-342.

Palestine Sunday, account of a, II. 419-420.

Palmer, Luella A., "What the Kindergarten Stands For," II. 49-54.

Pantomime for children, II. 269.

Paper-cylinder plays, II. 235-236.

Paper-work for little children, II. 233-234.

"Paradise Lost," reading, to children, II. 106.

Paralysis, infantile, I. 301-302.

Parasites, in food, I. 233-234.

Parenthood, a science of, desirable, I. 384; discouragement of unreasonable, II. 427-428.

Parents, responsibilities under changed social order, I. 1; comradeship with children substituted for authority, 1; State responsibility substituted for that of, 1-2; effect of divorce on obligations of, 2; need of new adjustment of profession of, to other professions and vocations, 2; moral education needed, 3; maintenance of a rational standard of living, 3; education of children in moral idealism, 3; establishment of family religion, 3; influence over marriage of children, 10-11; education of, by eugenics, 13-14; functions of motherhood, 14-16; diplomacy and enthusiasm needed, 16; functions of fatherhood, 16-20; spiritual equipment, 87-109; instruction of children in sex matters by, 361-362, 373-375; responsibilities toward adolescent girls, 362-374; deficiency of many, in qualifications for educating children, 381; suitability to become, should be a condition of marriage, 382; agreement essential between, II. 3; as educators, 3; example to be set by, for children, 3-4, 414-415; relations with the school, 25-26, 64, 66, 196; teaching children to think, 41-44; criticism of, by children, 44; help of, necessary to children in use of books, 106; temper in, and effects on children, 143; government of young children, 172-184; lessons for, in home play, 258-260; companionship with children, 301-304; coöperation with one another, 384-385; teaching of, by children, 390; the mission of Christian, 411-415; coöperation with the clergy, 414; sacred trusteeship of Jewish, 451-452; responsibilities placed on Catholic, 453-455. *See* Fathers, Home, *and* Mothers.

Parents' Clubs, II. 430.

Parent-Teacher Associations, II. 430.

Park, J. Edgar, "The Secret of the Moral Training of Children," II. 390-392.

Parsnips, composition and fuel value, I. 228.

Parties, dramatic, II. 268-269; conditions of evening, for children, 293.

Partisanship, guarding children against, II. 400.

Partnership, a family, I. 81.

Partridge, E. L., on anger, II. 149; on origin of story-telling, 404.

Part-time schools, II. 372.

Pasteurization of milk, I. 177-178; value, 185-186; in the home, 186.

Pasteurized milk, scurvy sometimes due to, I. 304.

Patent medicines, evils, I. 73; immense sale, 323; ailments caused, 325.

Patience, in dealing with servants, I. 78-79; prime requisite with children, 104; in answering questions, the only way a child can learn, 104.

Paton, J. Lewis, "Can Morals Be Taught?" II. 213-218; subtle influence of the child's school surroundings, II. 214; the teaching of moral ideas may be done indirectly, 214; occasions when direct instruction in morals is effective, 215.

Patriotic emblems, colored-paper, II. 233.

Patriotism, teaching, II. 66-67.

Patron saints of Catholic children, II. 455.

Patten, Cora Mel, on family dramatics, II. 268.

Paul, as a hero for boys' admiration, II. 447; letters of, not material for boys, 447.

Peace-making by parents, II. 205-207.

Peas, protein compounds in, I. 224; composition and fuel value, 228, 229.

Pedagogical retardation, I. 392. *See* Retardation.

Peptonized milk, for bowel troubles in babies, I. 297-298; recipe, 309.

Perfection, using children's desire for, II. 222.

Periods of boyhood, the three, I. 375.

Peritonitis, fruit juices for, I. 239.

Perrett, Antoinette R., "Boys' Rooms," I. 29-34; "Girls' Rooms," 34-38.

Perseverance; perversion of, II. 464; an essential to success, 471.

Personal appearance, value of good, II. 459-461.

Personal hygiene, in the college curriculum, II. 356.

Personality, moral influences through, II. 217.

Personal liberty, new ideal of, II. 209; what is taught the boy by, 209-210; cure of, in girls, 210; and personal salvation, 210.

Persuasion, government by, II. 193, 224.

Perversions of functions, a danger-signal in children, I. 382.

Pestalozzi, books for mothers, I. 85; on religious training of children, II. 408; turning the child's growing feeling of independence to faith in God, 409.

Peter Thompson suits for girls, II. 321.

Pets, keeping for children, and care, I. 56, II. 262-265; a means of instruction in life problems, I. 362; a means of practising children in the active virtues, II. 13; teaching tricks to, 265; influence in developing human beings, 314.

Pharyngitis, result of poor teeth, I. 343.

Phelps, Jessie, "The Problem of Teaching Sex to Children," I. 361-362.

Phenacetin, medicinal use, I. 71.

Phibbs, Harry C., "The Family Medicine Chest," I. 70-73.

Philanthropy, place of, in school ideals, II. 78.

Philosophy, arguments for and against study, in colleges, II. 359.

Phonograph, invention, II. 112.

Photography, effect of modern, on art, I. 75-76; opening up of new vistas, in art, 75.

Phthisis, exclusion of children from school for, I. 318.

Physical beauty, appreciation of, a step toward appreciation of ideal beauty, I. 357.

Physical condition, relation between emotions of children and, II. 139-140.

Physical culture, for housewives, I. 67; renewing mental and bodily energy through, 69; for weak or diseased feet, 266; the home gymnasium, 274; special value for anemic children, 330; a simple system for home practice, 386.

Physical examination of children, I. 322, 336-338.

Physical exercises, for deep breathing, I. 335-336; effects of music as an accompaniment, 336; for pianists, II. 285. *See* Exercise.

Physical measurements, of children, I. 148; of babies, 204; importance of taking children's, 275; importance of, in watching for danger-signals in children, 382.

Physical training, moral qualities to be attained by, I. 350 ff., 354 ff.; testimony of efficiency-records, 352-353; results in training the mentally abnormal, 353; teaching respect for law and order by, 355; value of dancing, 357; making class work pleasing, 357; teaching manners in connection with, 357-358; Montessori materials for, II. 49-50.

Physiology, changes in bodily framework of girls during puberty and adolescence, I. 362-363; charts for young children, II. 18.

Piano-lessons, children's, II. 287-290.

Picnics, fun and wisdom of, II. 313-314; the matter of chaperons, 324.

Picture-books, evils of the funny, II. 261.

Picture-frames, how to make paper, II. 233-234.

Picture-galleries, children's visits to, II. 18.

Pictures, for mother's room, I. 28; problem of space-filling, 37; for girls' rooms, 37-38; for the nursery, 39, 77; for child's room, 42; effect of invention of camera and process reproductions, 75-76; for living-room, 76; for dining-room, 77; development of taste in boys and girls, 77-78; proper setting necessary, 78; attitude of man of the house toward, 87, 88; training children's sight by means of, II. 36; a help in teaching self-expression, 39; as a factor in the ethical training of children, 67; in books for children, 106; stories told by, 275; the best, for the home, 276; of Christ, 276-277; how to interest children in, 277 ff.; lists of good, 279-280; cultivation of capacity to enjoy, 297; importance of subject of, 297; infant pictures and pictures of Madonnas, 297-298; for boys and for girls, 298; in different galleries, 298-299; training children's ideals in, 382; study of sacred, for Sunday occupation, 418; tracing the life of Christ in, 419; Sunday, 442; for boys' and girls' clubs, 481.

Picture-sewing for children, II. 256-257.

Pigeon-breast, characteristics and treatment, I. 305.

Piles, preventive measures, I. 156.

"Pilgrim's Progress," as children's reading, II. 104.

Pillow fights, fascination for children, I. 82.

Pillows, for children, I. 277; in illness, 313.

Pinchot, Gifford, "Two Essentials," II. 471.

Pineapple, medicinal value, I. 239.

Pin-worms, in children, I. 300.

Pitts, Ralph S., on moving pictures, II. 294.

Plain living, giving children a respect for, **II.** 11.
Plane figures, recognition and naming, by children, **II.** 36-37.
Plants, educational value of care of, **II.** 13.
Plateau theory of learning, applied to habit-forming, **I.** 349.
Plato, works of, for reading, **II.** 30.
Play, duration of, for babies, **I.** 207; development of the will by, directed, 355; value of exercise obtained in, 386; value of organized, **II.** 18, 329; value of the mother's, in mental development of baby, 33-34; divergent views of Froebel and Montessori, 53-54; supervision of school-children's, 66; as a help to thought, 113; stimuli to romance and imagination in, 121-122; usefulness to children, 134, 329; imitative, in boys and in girls, 156; home, 258 ff.; in sand, 259-260; dramatic, 266-269; relation of child's favorite stories and his, 272; psychology of young folks', 329; too much, becomes drudgery, 378; moral training through, 406; for Sunday, 442.
Playgrounds, provided by municipalities, **I.** 2; home, 53 ff.; as subject for table-talk, 98; reason for present-day cry for, 280; moralizing children's, **II.** 19; supervision of school, by teachers, 66; promotion of, by the school, 78; should not encroach on home play, 258; ways open to, of helping play in the home, 259.
Playing fair, **II.** 498.
Playing statues, **II.** 268-269.
Playing with children, a duty of mothers, **II.** 236.
Play-interests of children, **II.** 157.
Playroom, the home, **I.** 51-53; the mother in the, 53; pictures, 77.
Plays, acting of original, by children, **I.** 44; summaries of, as table-talk, 98; for children to see, 293, 324; White List of, 294; given by Knights of King Arthur, 328.
Playthings, large and simple, preferred by children, **I.** 52; for outdoor playgrounds, 55-56, **II.** 238; risks attached to viewing children as, **II.** 2; desirable characteristics of first, 34; for Christmas, 257-258; for Sunday, 416, 417, 442. *See also* Toys.
Pleural cavity, condition in, leading to empyema, **I.** 296.
Pleurisy, symptoms and treatment, **I.** 296.
Plutarch, "Lives," for reading, **II.** 30; virtue as a story-teller, 405.
Pneumonia, cough in babies as a sign of, **I.** 196; guarding babies against, 203; fruit juices for, 239; convulsions in children due to, 288; how to apply cold for, 288; croupous and catarrhal, 295; treatment, 296; common causes, 321; fresh air as a preventive measure, 324.
Poems, choice of, for reading, **II.** 30.
Poetry, ethical instruction of children by means of, **II.** 67; as suitable material for learning by heart, 88; old-fashioned, for children's reading, 105; love of, sweetens life, 106; reading of, to children, 106; real study of good, 107-108; making friends of the best, 108; fascination of continuity in children's, 114; why children love, 230; importance of continued cultivation, 231; Mother Goose as an introduction, 231-232; some great writers of, for children, 232-233; fundamental importance of, for reading, 261; why little children love, 280-281; why older children dislike, 281; how schools can help to love of, 281; home education in, 282; reason for dislike found in that it meets no felt want, 282; how to cause the need to be felt, 282-283; value of different classes, 283; general anthologies, 283; inadvisability of publishing children's, 342; in the Bible, for young people, 446.
Poise, impaired by worry, **I.** 68; how to secure, 69; effect of proper breathing, 335.
Poison in soothing sirups, **I.** 193-194.
Policeman, childish fear of, **I.** 334, **II.** 138.
Politeness, significance of true, **I.** 102; should begin at home, 106. *See* Courtesy *and* Manners.
Pope, Alexander, quoted, **I.** 105.
Pork, composition and fuel value, **I.** 227; comparative cost, from standpoint of nutrition, 235.
Porter, David R., "The Ideal Common School," **II.** 58-61.
Postural habits of children, **I.** 275-276, 322; in sitting and sleeping, 276-277; beneficial effects of setting-up drill, 280.
Potassium permanganate, disinfecting and water-testing uses, **I.** 71.
Potatoes, composition, fuel value, and cost, **I.** 228, 248; comparative cost of digestible nutrients and energy, 235; amount yielding 100 calories, 241.
Poultices, recipes, **I.** 286-288.
Pouting. *See* Sulkiness.
Poverty, resulting from disease, **I.** 343.
Power, love of, by children, **II.** 139; produced in children by story-telling, 270.
Powers, William T., "Eye-Strain," **I.** 344-345.
Praise, use of, with children, **II.** 183; caution in use, as a means of government, 193.
Prayer, in the home, **I.** 25, 82-83, **II.** 409, 435; teaching, to little children, **II.** 437-439; as taught to Catholic children, 454-455.
Prayer Book, sections in, for memorizing, **II.** 88.
Prayers, children's, **II.** 437-439; in Church, 438-439.
Preaching, to be avoided with children, **II.** 23.
Precept, example the best aid, **II.** 19.
Precocity in children, dangers connected with, **I.** 384.
Pregnancy, hygiene of, **I.** 151 ff.; signs, 151; consulting a physician, 151-152; duration, 152; diet, 152-153; exercise, 154; clothing, 154; care of person, 154-155; remedies for accompanying troubles, 156-157; miscarriage, 157; maternal impressions, 158; doctor, nurse, and confinement, 158-159; supplies needed, 159-160; nursery equipment and baby's clothes, 160-161; birth of baby, 161-162; measures in emergencies, 162-163.
Prejudice, a source of household waste, **I.** 65-66.
Prejudices, eliminating, in independent thinking, **II.** 111-112.
Prenatal influences, **I.** 158; should be understood by teachers, **II.** 352.
Prepossessions, elimination of, for independent thinking, **II.** 112-113.
Pretense, a violation of good taste, **I.** 34.
Prevarication, meeting, in children, **II.** 131.

Preventive medicine, practice in the home, **I.** 310, 320, 384, **II.** 9; applied to teeth, **I.** 343-344.
Preyer, W. T., work in child-study, **I.** 145.
Price, Eleanore R., "Imagination as a Foundation for Culture," **II.** 121-123.
Priggishness, causes, **II.** 139.
Privacy, respect for child's desire for, **I.** 44.
Prizes, discouraging, in school, **II.** 139. *See* Rewards.
"Prodigal Father," parable, **I.** 19-20.
Profanity, avoidance, **I.** 105; remedial and deterrent measures, 350; as a habit, **II.** 465.
Programs for mothers' clubs, **II.** 365-369.
Prohibition, substitution preferable to, in child-training, **II.** 57.
Promises, fulfilling promptly, **II.** 496.
Promptness, training children in, **II.** 11; age for forming habit of, 54; in punishment, 182. *See also* Punctuality.
Proof, age of requiring, in children, **II.** 57.
Proportion, sense of, in the cultivated man, **II.** 80.
Proprietary foods for babies, **I.** 181, 199.
Prostitution, facts about, **I.** 13; to be abolished through education of men, 13; warning boys about, 378, 380; characteristics accompanying, 379; instruction concerning, **II.** 28.
Protein element in food, **I.** 58, 59, 60, 223, 224; three groups of compounds, 224; function as building and repairing material, 224-225; as fuel for the body, 225; fuel value in calories, 226; proportion in different foods, 227-229, 230, 239; nitrogen supplied by, 241.
Proudfoot, Mrs., on the parent's attitude in government, **II.** 174.
Proverbs, memorizing, by children, **II.** 67.
Proverbs, Book of, as boys' reading **II.** 446.
Prunes, recipes, **I.** 153-154; in children's diet, 328.
Psalms, memorizing the, **II.** 87, 88; best method of committing, 89; adapting to boys, 446.
Psychic defects in children as danger-signals, **I.** 383.
Psychic hardening, process of, for children, **I.** 386.
Psychological method of child-training, **II.** 6-7.
Psychological study of the exceptional child, **I.** 391.
Psychology, educational, for mothers, **I.** 84; books on, 84; study of, essential to character-strengthening, **II.** 356.
Ptomaine poisoning, remedy, **I.** 71, 234.
Puberty, season of, defined, **I.** 362; changes in girls' bodily framework during, 362-363.
Public playgrounds. *See* Playgrounds.
Pulse, how to take the, **I.** 283-284, 312; the normal, 311.
Punctuality, in children, **I.** 326; time for establishing habit, 360, **II.** 54; training children to respect, **II.** 11; a virtue in school-children, 25; importance as a fundamental virtue, 213. *See also* Promptness.
Punishment, viewed as out of place in the home, **II.** 4; avoidance as far as possible in home discipline, 4, 12, 223; means of correction which merely resemble, 7; running away of children due to, 55; natural, 55, 180, 181-182; retributive *vs.* arbitrary, 55; lying by children to escape, 131, 132; fear of, an ineffective method of developing individuality, 166; problems of government by, 180; idea of deprivation, 180-181; in cases of disobedience, 181; corporal, 182, 262, 393 (*see* Corporal punishment); avoiding, at bedtime, 182-183; items of common sense about, 182-183; in government of children between six and twelve, 194-195; futility of, for lying, 392; should be prompt, 393; "outside" and from within, 396.
"Puppy love," risks of, **II.** 338.
Purgative medicines for children, **I.** 285-286; for use in bronchitis, 295.
Puritans, mistake as to purpose of Sabbath, **II.** 441.
Purity, training children to respect, **II.** 11; training children in love of, 24; age for forming habit, 54; emphasized in Catholic teachings, 455.
"Puss-puss method" in child-training, **II.** 12.

Q

Quack medicines, evils, **I.** 73, 323, 325; drugs in, 193-194.
Quacks in education, **II.** 31.
Quaintness, cultivating children's sense of, by pictures, **II.** 297.
Quarantining against disease, **I.** 319-320.
Quarreling, due to indigestion, **I.** 219; deep breathing as a cure, 336; as a habit or game in school life, **II.** 142; problem of, and treatment, 146, 205-207; by boys and by girls, 147; instruction of children in, by parents, 205; a substitute among girls for fighting among boys, 314.
Queens of Avalon, girls' organization, **II.** 329.
Question-box, for Sunday afternoon, **II.** 418.
Questioning, obedience to come before, **II.** 42; purpose, and advantage to be taken of, 54. *See* "What" stage *and* "Why" stage.
Questions, for stimulating observation and thought, **I.** 97; on civics, 98.
Quick, R. H., book by, for mothers, **I.** 83.
Quiet hour, the Sunday, as a time for memory work in the home, **II.** 89-90.
Quietness, value to babies, **II.** 170.
Quinine, medicinal uses, **I.** 71.
Quinsy sore throat, treatment, **I.** 293.
Quitter, children's dislike of a, **II.** 501.

R

Rabbits, care of pet, **II.** 265.
Race-heritage, instinct viewed as the child's, **II.** 133.
Race prejudices in school-children, remedying, **II.** 65-66.
Rage. *See* Anger.
Rands, W. B., poetry for children, **II.** 232.
Raphael, children's appreciation of paintings, **II.** 297-298.
Rattles, psychology of, **I.** 54.
Reading, choice of children's, **I.** 22, 73-75; books mentioned for children's, 42; by mothers for themselves, 91; at table, 95, 97; best type page for, 339; on trains and street-cars, 339-340; best light for,

345; a means of stimulating the imagination and of education, II. 23, 122, 396; of classics only, 26; a key to the greatest and most wholesome delights, 29; list of classics for, 30; age for learning, by children, 39-40, 134; approved modern methods of teaching, 40; writing comes before, in Montessori system, 49; boys', 55, 463-464; for young people during the reading period, 69; nature books, 101-103; special books for children, 103-107; of poetry, 107-108, 280-283 (*see* Poetry); too much, a danger to keen thinking, 113; emotions aroused by, should be translated into actions, 216; importance of, in the home, 260-261; boys' taste and girls' taste in, 271; effect of motion pictures on habit of, 295; supervision necessary, of young people's, 324; of the motor-minded boy, 342; aims to bear in mind in children's early, 382; moral training through, 403-406; as a Sunday occupation, 443; food for thought furnished by, 476; matter for, in boys' and girls' clubs, 481.

Reading aloud, books for, I. 82; by mothers, 106; in the home, 261; by the father, 306.

Reason, use of the, in thinking, II. 112; quickness of childish response to, 118.

Recipes, cooking, I. 153-154, 309-310; graham bread, 328; candy, II. 112.

Recklessness, period in boys, II. 55.

Records, of babies, I. 204.

Reddie, Cecil, school of, I. 390.

Refinement, cultivation during adolescence, II. 25.

Reflection, effect of physical training on power, I. 350 ff.

Refuse, proportion in food, I. 227-230.

Registration of birth of baby, I. 166.

Regularity, in children's habits, I. 325, 326; of attendance at school, II. 25; necessity in training babies, 170. *See also* Orderliness.

Relation of fatigue to morals, II. 502.

Relationship, dawn of appreciation of, in adolescence, II. 70.

Relaxation, necessary for health, I. 67-68; how obtained by mothers, 91; value of periods, for young people, 276; out-of-doors, the best, 279; teaching to children, 336.

Relaxation instincts, II. 133.

Reliability, a form of conscience, II. 155.

Religion, education of children in, by society as a whole, I. 1-2; in family life, 3-4, II. 409; eugenics and, I. 13; applied to problems of the modern home, 22; instruction in, in the home, 23; nature as a means of instruction, 24; instruction through stories, 24; home exercises in, 25; origin in, of salutations, 100; attitude of young people toward, during adolescence, 360, II. 70, 197; training for leadership in, lacking in American educational system, II. 60; instruction in, in schools, 215; separation of social and commercial activities from, 323; early education of children in, 383; broad modern conception of, 383; period for beginning training in, 394-395; and contemporary social conditions, 420-424; methods and material available for training, in the home, 433-437; the home in its relations to the Church, 439-440; the basis of Catholic moral training, 453; system of, taught Catholic children, 453-455.

Religions, books of great, for reading, II. 30.

Religious Education Association, work of, II. 431.

Religious instruction in schools, limiting, II. 77.

Religious observances, establishing as a custom, I. 350.

Rent, expenditures for food compared with, I. 57.

Repartee, cultivation of, II. 473.

Repetition, in memory-training and in advertising, II. 90; an attribute of a good child-story, 272; reasons for charm, 273.

Repose, energy through, I. 68; lessons in, for children, 336.

Reproach, to be avoided in home discipline, II. 222.

Requests, form of wording, II. 4-5.

Reserve, quality of, in girls, II. 459.

Resistance to disease, developing power, I. 324-326.

Respect, teaching, to children, II. 399-400; to be shown toward, as well as by, servants, 400; for team-work, 506.

Respiration, effect of exercise, I. 278; counting the, 283, 312-313; the normal, 311.

Responsibility, development of idea in children, I. 81, II. 211-212; a form of conscience, II. 155; encouraging sense of, in boys and girls, 201-202.

Responsiveness, a quality of the cultivated man, II. 79.

Rest, necessary for health, I. 67-68; periods of, in housekeeper's program, 68; mothers' right to, and how obtained, 91; the baby's need of, 202, 212; a preventive measure to avert illness, 310; from watching oneself keep quiet, II. 142. *See* Relaxation.

Restlessness, due to nervousness, I. 381; age of, in children, leading to running away, II. 55; remedying, in babies, 170-171.

Retardation, idea of, I. 391; systematic investigation in, 391-392; statistics of, 392; pedagogical, 392; consideration due the exceptionally bright child set over against, 393-394.

Reticence, a characteristic of adolescence, I. 365.

Revenge, desire for, a symptom needing attention in children, I. 389; lies sometimes prompted by, II. 131; before adolescence, 143; treatment of problem, 148.

Reverence, example stronger than precept in establishing, II. 54; a quality of the educated man, 79-80; to be acquired in childhood, 213; educating children in, 399-400; natural to children, 435; importance of, in prayer, 437; intellectual side of, 437-438; stress laid on, in Catholic teachings, 455; an element of womanliness, 459.

Rewards, viewed as out of place in the home, II. 4; avoidance, when children simply do what they ought to do, 12; a poor means of developing individuality, 166; caution in use, as a means of government, 183, 193, 224-225.

Rheumatic fever, acute, I. 266.

Rheumatism, hereditary behavior, I. 8; unknown among children, 266; dangerous nature of, 383.

Rheumatoid arthritis, traceable to decayed teeth, I. 369.

Rhinitis, chronic, a cause of bronchitis, I. 295.
Rhymes, an adjunct to teaching of rhythm, II. 36.
Rhythm, teaching of, to little children, II. 36; fondness of children for, 280-281; practice in, for young pianists, 284; dancing the expression of, 313; work made easy by, 313.
Rhythm of functions in children, I. 334.
Rice, composition and fuel value, I. 228; comparative cost of digestible nutrients and energy, 235.
Rich, Jessie P., "Ideal Child Labor in the Home," II. 377-379.
Richardson, Anna S., quoted, I. 166.
Richmond, Ennis, quoted, II. 174, 185, 186, 188, 192.
Richter, Jean Paul, book for mothers, I. 85.
Rickets, connection with bronchitis, I. 295; general causes and treatment, 302-303; deformities caused by, 305.
Ridicule, caution in use with children, II. 12, 43; to destroy posing habit in young people, 322; sensitiveness to, 494.
Riding, as an exercise, I. 386.
Right, teaching children to love the, II. 13, 15.
Right-handedness, cause and results, I. 383.
Riis, Jacob A., on boys' books, I. 73.
Ringworm, in children, I. 300; exclusion of children from school, 318.
Ritchie, A. Brown, "Table of Infectious or Contagious Diseases," I. 317-318.
Rivalry among children, II. 139.
Roberts, Harry, "Caring for Sick Children," I. 283-288; "Children's Diseases," 288-310; "Common Troubles of the Eye, Ear, and Nose," 345-347; "Stammering," 394-395.
Robertson, F. W., on personal attractiveness, I. 260.
Robinson, E. A., quoted, II. 68-69.
"Robinson Crusoe," as children's reading, II. 104; reproducing island, 267.
Rochester, N. Y., first dental clinic, I. 343.
"Rollo Books," as children's reading, II. 105.
Romance, age of, in young people, II. 68-69; introducing, into children's activities, 121; period for children to hear stories of, 271.
Roosevelt, Theodore, cited, I. 379.
Rose, Flora, on food for children, I. 181; "Food for Later Infancy and Childhood," 181-184.
Rose, Mary Swartz, "Food for School Boys and Girls," I. 240-244.
Rotch, T. M., method of testing anatomic age of children, I. 382.
Rothery, Agnes Edwards, "Functions of Motherhood," I. 14-16.
Round-worms, in children, I. 300.
Rousseau, J. J., book for mothers, I. 85.
Roving period in children, II. 55.
Rowing, as an exercise, I. 386.
Rubbers, for children, I. 256.
Rubella. *See* German measles.
Rubinstein, Anton, as a music teacher, II. 288.
Rules for breathing, I. 335.
Rules for sleep, II. 489.
Rules of health, I. 325-326.
Rumley, E. A., Interlaken School, II. 375.
Running, as an exercise, I. 386.
Running away, children's instinct for, II. 55.
Rural schools, II. 61 ff.; better supervision of, 62; specially trained teachers, 62; transformation in course of study, 62-63; description of model schools, 63; industrial clubs, 63-64; coöperation with Church, for bettering community life, 64.
Ruskin, John, quoted, I. 101; stimulation for young workers in, II. 27; works of, as classics for reading, 30; on the true object of education, 55; early memorizing of Bible chapters, 87-88.

S

Sabbath, proper uses, II. 440-443. *See* Sunday.
Sailing, exercise connected with, I. 386.
St. Cecilia, Raphael's, II. 459.
St. John, Edward P., quoted, II. 143, 193-194; on anger, 149; on story-telling, and the necessity of letting the characters reveal themselves, 272, 273.
Saints of the Catholic Church, II. 455.
St. Vitus' dance, characteristics and duration, I. 303.
Salads, fruit, I. 249.
Saliva, action of, I. 231.
Salol, medicinal use, I. 71.
Salutation, origin of forms of, I. 100.
Sanctis, Sante de, measuring scales for intelligence, I. 384.
Sand, value of play in, for children, II. 259-260.
Sand-boxes for children, I. 55.
Sand-pile, geography learned at the, II. 40; value for children, 238-239.
Sandwiches, for school lunch-box, I. 242.
Sangster, Margaret E., "The Adolescent Girl," II. 71-74; on fighting, 147.
Sanitary and Moral Prophylaxis, Society of, educative work, I. 12-13.
Sanitation, general, in college curriculum, II. 356.
Sarcasm, dangers connected with, II. 43-44, 473; should never be used with children, 187; may be used against affectation, 322.
Sausage, composition and fuel value, I. 227.
Scabies, exclusion of children from school for, I. 318.
Scalding, home treatment, I. 282.
Scales for weighing baby, I. 204.
Scandal, evils of, II. 415, 478.
Scarf-pin, story of ideal established by, II. 69.
Scarlatina, symptoms, method of infection, and after-effects, I. 318.
Scarlet fever, germs in food and water, I. 233; fruit juices for, 239; symptoms and treatment, 288, 289-290; heart trouble resulting from, 305; tabular presentation of symptoms, method of infection, and after-effects, 318; mistake of exposing children to, 319; quarantining cases, 319; spread by pet animals, II. 263.
Scharlieb, Mary, "Adolescent Girls," I. 362-374.
Schiller, friendship of Goethe and, II. 466.
School, occupations as subject for table-talk, I. 98; scientific observation of children, 148-149; at-

tention given by, to teeth, 217; teaching taste in dressing in, 262-265; ventilation, 271; troubles resulting from unadjustable seats, 275, 276; health conditions, 326; question of home work, 367, **II.** 306; adjustment of curriculum for girls, to their physical condition, **I.** 371; subjects to be included in curriculum for girls, 372; care regarding nervous children, 390; duties of parents, **II.** 25; relations of home and, 25-26, 40, 361, 430; the ideal common, 58 ff.; dangers of too practical teaching in, 59; moral problems, 64 ff.; cultural and commercial education in, 74-76; religious instruction, 77; influence of discoveries concerning nascent periods on curricula, 134; identifying interest with amusement in, 158; teaching of morals in, 213 ff.; influence of child's surroundings in, 214; religious teaching in secondary, 215; teaching love of poetry in, 281; how music is related to studies, 286; home help with lessons, 306; Home and School Associations, 361-363; connection of child-labor problem with, 371-372; help of, in connection with work for children, 379; coöperation with parents, 430.

School building, should be the people's forum, **II.** 78; decoration of, 78; community use, 430-431; use of, for boys' and girls' clubs, 482.

School-children, food for, **I.** 240-244.

School gardens, promotion of, **II.** 78.

School nurses, **II.** 78.

School-rooms, ventilation, **I.** 324.

School-room seats, should be adjusted to size of children, **I.** 326.

Schools, situated in country, **I.** 390; for feeble-minded children, 397; high, technical, and commercial, **II.** 59; ideal country, 61-64; at Interlaken and elsewhere, for studying nature at first hand, 375; training of children in Catholic, 454. *See* Rural schools.

School-teachers, coöperation of parents and, in sex-instruction, **I.** 362; should be students of child-nature and not drill-masters, 384; education of, **II.** 2-3; relations between parents and, 25-26, 196; divergent views of Froebel and Montessori as to functions, 52; special training for the country, 62; personality of, the largest factor in education of a child, 64; as leaders in mothers' clubs, 363.

Science, moral value of exact, **II.** 66; materialistic and spiritual interpretation of world, 70; books on, 105; practical application by modern children, 382.

Sciences, natural, first lessons, **II.** 40; principles of the, in a college education, 355-356.

Scientific education, meaning, **II.** 355.

Scolding, to be avoided in will-training, **II.** 12; truancy resulting from, 55.

Scott, Colin A., quoted, **I.** 92, **II.** 187-188.

Scott, George Dow, on value of fruit juices, **I.** 238-240.

Scott, Miriam F., on children with tempers, **II.** 149.

Scott, Sir Walter, on table-talk, **I.** 92.

Scouting, as Sunday occupation, **II.** 418.

Scrap-books, children's, **II.** 57; for use on Sunday, 418-419.

Screens in bedrooms, **I.** 47.

Scrofula, cause and treatment, **I.** 294.

Scudder, Horace E., on reading aloud by mothers, **II.** 106.

Sculpture, early recognition of talent in, **II.** 341; education of children in, 382.

Scurvy, cause in children, and treatment, **I.** 304.

Secondary education, parents' part in, **II.** 26.

Secondary schools, religious teaching in, **II.** 215.

Secretiveness, lies due to children's instinct for, **II.** 130.

Secret societies, young people's, **II.** 322-323.

Seed-selection, taught in country schools, **II.** 63.

Seeley, Sir John R., works of, as classics for reading, **II.** 30.

Segregation of determiners in the germ-plasm, principle in science of heredity, **I.** 5.

Seguin, Edward C., system of touch-training, **I.** 347; education of feeble-minded, 393; on women as educators, **II.** 350-351.

Self-abuse, preventive measures, **I.** 377.

Self-assertiveness in children, how to use, **II.** 202.

Self-complacency in children, **II.** 139.

Self-consciousness, a characteristic of adolescence, **I.** 364, **II.** 69, 196, 321-322; a symptom of nervous disease, **I.** 381; in children, **II.** 225-226; treatment, in adolescent boys, 318; cure for, 322.

Self-control, cultivating, in children, **I.** 332, **II.** 137-138; effect of physical training on power of, **I.** 350 ff.; examples of acquisition by gymnastic training, 352; a habit to be acquired in youth, 360; value of early training in, to adolescent girls, 365; teaching of, to begin in infancy, 387, **II.** 221; cultivation of emotional control, **I.** 388-389; results of, in case of anger, **II.** 140; quarreling due to lack of, 146; possibility of early development, 184; a prime necessity in parents, 188; an essential of a strong character, 356; taught by corporal punishment, 393; taught by play, 406; an element of womanliness, 459; essential to girls, 473; a degree of freedom involved in, 493; does it encourage unruliness, 493; methods of developing, 493.

Self-direction, age for, in education, **II.** 9, 29-31.

Self-discipline, value of physical training, **I.** 355

Self-education of children, **II.** 184.

Self-expression, in clothing, **I.** 267; teaching, to little children, **II.** 39-40.

Self-help, necessary as self-reliance, 493.

Selfishness, unknown in true home, **I.** 15, 106; real attractiveness resulting from absence, 260; sometimes traceable to fatigue, 273; effect of physical education, 356; as a symptom of nervous disease, 381; traceable to lack of imagination, **II.** 124; worst kind of lies caused by, 131; to be remedied by will-power, 162; shown in motives behind acts, 164; distinguishing children's, from pure self-keeping, 388; play as a counteractant, 406; caused by lack of self-control, 511; discussion of evils of, 517-518; illustrations, 518-519.

Self-pity in children of low physical vitality, II. 139.

Self-reliance, a quality of the educated man, II. 79; too much, a sign of the uncultivated man, 80; secured by exercise of will-power, 161; development in babies, 171; taught by Boy Scouts, 326; the law of, 493.

Self-respect, cultivation in boys, I. 12; distinction between vanity and, 259; a better motive than emulation, II. 488.

Self-restraint, importance of habit, I. 365.

Self-sacrifice in interest of community welfare, lessons in, I. 356.

Senna as an aperient for children, I. 286.

Senna prunes, recipe, I. 153.

Senses, of new-born baby, I. 170; the special, 339; care of organs of, 339-341; training sense of touch, 347-348; weakness of, in children, a danger-signal, 383; importance of special tests, 383; development in little children, II. 33-34; ear-training for appreciation of music and rhythm, 36; sight-training through looking at pictures, 36; lessons in form and colors, 36-37; pedagogy of other senses, 37; use of, in Montessori method, 44-49; Montessori materials for training, 49; eye-minded and ear-minded children, 91; systematic education of children's, necessary to develop faculty of observation, 99; games for training, 229-230.

Sensitiveness, hardening against, I. 386-387, 388; in adolescents, II. 69; lies due to, 130; study of, in mothers' clubs, 367; to be shunned by girls, 473.

Sentimental novels, pernicious effects, II. 69.

Septic diseases, causes, I. 369-370.

Septic poisoning, I. 369-370; complaints resulting from, 370.

Serial dramatic play, II. 268.

Servants, treatment and management, I. 78-80; treatment by children, II. 399-400; 510.

Service, universality of spirit of, II. 436.

Seton, Ernest Thompson, animal books, II. 102.

Setting-up drills as exercise, I. 280-281.

Settles, for girls' rooms, I. 37.

Sewing, moral value, II. 66.

Sewing-cards, how to make, II. 257.

Sewing clubs, II. 363.

Sex-hygiene, aversion of Catholic Church for teachings, II. 455.

Sex Hygiene, American Federation for, II. 431.

Sex instruction, of children, I. 3, 11-13, 361-362, II. 27, 66, 68; for boys, I. 12, 374 ff.; need of right kind, 373; the best ones to give, 374-375; influence of school-teachers, II. 66; for adolescent boys and girls, 68; vital importance, 311; the home the place for, 431-432.

Sexual instinct, development in adolescence, I. 364; impulses in girls originating in, 365.

Seymour, Thomas Day, quoted, II. 357.

Shadow-play for children, II. 269.

Shakespeare, quoted, I. 70, 107; for children's reading, II. 104, 283.

Sham, not in accord with good taste, I. 34.

Sharp, Frank C., quoted, II. 404.

Sharp, William, verses by, II. 332.

SHEARER, WILLIAM J., "The Training of the Will," II. 161-163; "A Girl's Manners," 458-459; "Personal Appearance and Habits," 459-461; "The Use of Slang," 477-478; two kinds of "Gossip," 478.

Shelley, P. B., poems of, as good reading, II. 30.

Shellfish, composition and fuel value, I. 228.

SHINN, MILICENT W., cited and quoted, I. 146, 170, 171; "Biography of a Baby" by, 146-147; "The Dawn of Mental Life in a Little Child," II. 33-37.

Shoes, for pregnant women, I. 154; for children, 255-256; foot troubles due to bad, 266; care of children's, to prevent injury to feet, 322.

Shrugging, symptom of nervous disease, I. 381.

Shyness, a characteristic of adolescence, I. 365, II. 196.

Sicord, Dr., training of feeble-minded, I. 392-393.

Sick-room, management, I. 284-286; adjustment of light, 313-314; heat, 314; ventilation, 314; cleanliness and care of food, 315; visitors, 317; keeping animal pets out of, II. 263.

Sight, looking after, of children, I. 148; of new-born babies, 170; supreme value, and care of, 339; injured by moving-picture shows, 339-340; earliest training of children's, through looking at pictures, II. 36; games for training, 229.

"Silence," game for developing and testing hearing, II. 47-48.

Silliness, traceable to sex-interest, II. 197.

Simple life, habit-forming for the, II. 11; educating children for the, 397-402.

Simplicity, in house furnishing, I. 49-50; in children's dress, 256; in clothes, 260, II. 321; greatness of, II. 299; education for, 397-402.

Simplification of life, thoughts on, I. 49.

Sincerity, good taste founded on, I. 34; an indication of true courtesy, II. 459.

Singing, in the home, II. 261, 291; best time for, 291; teaching to sing correctly, 291; improving speaking voice and strengthening home influence by, 291-292; value among amusements for young people, 313; of hymns in the home, 435-436.

SISSON, EDWARD O., on habit-forming, I. 349; "Conscience," II. 153-155.

Sitting position of children, attention to, I. 337.

Skating as a healthful sport, I. 327.

Skin, care, I. 154-155; eliminating functions aided by exercise, 278; questions to be asked concerning, in physical and mental examination of children, 338.

Skin diseases, bran bath for, I. 286; treatment of different, 300-301; exclusion of children from school for, 318; caught from animals, II. 263.

Skin senses, I. 170.

Slang, fines for, in table-talk, I. 96; lowering of moral tone by, 105; avoidance, with children, II. 84; abuse of, 461, 477-478; to be avoided by girls, 473; curing oneself of, 478.

Sleep, babies' habits of, I. 187-188; desire for, cause of baby's crying, 205-206; habits of anemic chil-

dren, 330; amount necessary for young people, 367; lack of, a cause of laziness, 381.
Sleeping, fresh air for, I. 271-272; correct positions, 276-277; out-of-doors, 324.
Sleeping-bags, for children, I. 187; for babies, 203.
Sleeping-porches, value and arrangement, I. 44, 271, 321.
Sleeping-rooms, to be distinct from playrooms, I. 40; arrangement and furnishings, 46-47; ventilation, 327.
Sleeping suits for children, I. 327.
Sleeplessness. *See* Insomnia.
Slights, tolerance of, II. 464.
Sloid, impatience of street-boys with, II. 157.
Small-pox, distinguishing chicken-pox from, I. 291; tabular presentation of symptoms, method of infection, and after-effects, 318.
Smell, question of value of training sense, II. 37; Montessori method of training, 47.
SMITH, NORA ARCHIBALD, "Books on Child-Study for Mothers' Reading," I. 83-85; "The Study of Children," 145-150; "The Book of Nature," II. 101-103; on causes of temper, 143, 144-145; on sulkiness, 145.
SMITH, RALPH KENDRICK, "The Relation of the Doctor to the Home," I. 320-324.
Smith, Sydney, on making children happy, I. 82; quoted, II. 474, 475.
SMITH, WILLIAM WALTER, "The Mental and Moral Development of the School Child," II. 54-57; "The Mental and Moral Development of the Adolescent," 67-70.
Smoking by men, questions concerning, I. 89.
Smoldering child, how to cure a, II. 492.
Snake-bite, potassium permanganate for, I. 71.
Sniffling, caused by nervousness, I. 381.
Snobbishness, guarding against, II. 65-66, 400; to be avoided by boys, 463.
Snoring, due to adenoids, I. 294.
Snowballing, healthfulness, I. 327.
Snubbing as a means of correcting children, II. 43-44, 204, 224.
SOARES, THEODORE G., "Making the Bible Real to the Child," II. 444-449.
Sobriety, training children to respect, II. 11, 24.
Sociability, rise of gangs from instinct of, II. 191; effect of story-telling, II. 270, 271.
Social calls, boys', II. 323.
Social conditions, religious education and contemporary, II. 420-424.
Social development, desirability of opportunity for, in American school system, II. 61; in rural communities, by means of school and Church, 64.
Social education of school-children, II. 66.
Social instincts, II. 133.
Socialists, ecclesiastics succeeded by, in certain fields, II. 422.
Social life, child's need for, II. 293-294.
Social science, aim of study in college, II. 356.
Social settlements, II. 422; meetings of clubs at, 482.
Social training, Montessori method, II. 46, 50.
Society, supervision of homes by, II. 429-430.
Sociology, learned from sand-pile play, stimulating enough to train the child's imagination; II. 239.
Socrates, courtesy of, II. 457-458.
Soda-fountains, dangerous to health, I. 249-250; moral evils, II. 310.
Soft drinks for children, I. 249-250.
Solar plexus, function, I. 339.
Songs, ethical and character-forming, II. 28.
Soothing sirups, harm in, I. 193-194.
Sore throat, a symptom of diphtheria, I. 292; common causes, 321; caused by poor breathing methods, 335.
"Sorry," young child's conception of, II. 172-173.
Soups, composition and fuel value, I. 227; nutritive value of meat, 233.
South Carolina, rural-school supervisors, II. 62.
Spanking, use as punishment, II. 182; resulting from misunderstanding, 189-190.
Speech, disorders of, in defective children, I. 383, 396-397; treatment of stammering, 394-395; training children in correct, II. 83-86; importance of correct and refined, 459; indicative of character, 461; extravagances in, 461, 473, 478 (*see* Slang); of girls, 473.
Spencer, Frank C., education of Pueblo children, II. 404.
Spencer, Herbert, cited, I. 12, II. 350, 355; essay on "Education," I. 85; on feeding of children, 218.
Spenser, Edmund, early acquaintance with, advocated for children, II. 122.
SPILLER, GUSTAV, "The Fundamentals of Child-Training," II. 1-31.
Spinach, composition and fuel value, I. 228.
Spiritual ideals, lacking in American educational system, II. 60-61.
Spiritual life, dancing as an expression of, I. 357.
Splinter forceps, in medicine chest, I. 72.
Sports, connecting link between parents and children, I. 1; importance in moral education of youth, 358; code of honor to be applied to, 358; guarding against excesses, 386; special period for attaining skill in, II. 134; why worth while, 313; a remedy for blundering, 320.
Sprains, remedy, I. 71-72; cause, symptoms, and treatment, 282.
Spying on children, II. 204.
Squint, a sign of eye-strain, I. 344.
Stammering, cause and treatment, I. 394-395.
Stamps, children's collections, II. 57.
Standard of living, maintenance of a rational, by parents, I. 3.
Standards of dress in children, right and wrong, I. 268.
Standing position of children, attention to, I. 337.
Starbuck, E. D., researches by, II. 69; cited, 70.
Starch, composition and fuel value, I. 228.
Starch poultice, recipe, I. 287.
Starr, Louis, cited, I. 385.
State, responsibility for oversight and education of children, I. 1-2; scientific study of families, 11.
Stealing by children, II. 197; caused by a sense of injustice, 496.

STELZLE, CHARLES, "Boys' and Girls' Clubs," II. 481-484.

Stereoscope, value for children, II. 268.

Sterilization of milk, I. 177-178.

Sterilized milk, scurvy sometimes due to, I. 304.

Sterilizing of dressings, I. 160.

STEVENSON, MARGARET BELLEVILLE, "The Nursery," I. 38-41.

Stevenson, Robert Louis, quoted and cited, I. 34, 106-107, II. 203, 463; on clinging to one's youth, I. 70; on characteristics of talk, 93; on table-talk, 95; verses by, II. 50; poem to illustrate value of imagination, 125; as a poet for children, 232; on a child's imagination, 266; war-game of, 268.

Stimulants, harmful for children, I. 250-251.

Stimulus, care in providing, for babies; necessity of, II. 34-35.

Stomach, remedies for simple ailments, I. 71; troubles causing hives, 307.

Stomach-ache, in children, I. 299.

Stomach troubles, babies', I. 297-300.

Stomatitis, result of poor teeth, I. 343.

Storm and stress period, adolescence regarded as the, II. 70.

Stories, for beginning moral and religious instruction at home, I. 24, II. 403-406; oldest and most formative form of transmitted culture, I. 24; choosing for children's reading, 73; summaries of, as table-talk, 98; in the child's library, II. 104; old-fashioned, 105; for cultivating imagination, 122, 396; moral truths conveyed, 270; reason for telling rather than reading, 271; kinds suited to different ages, 271; for boys and for girls, 271; how to tell to children, 271-272; relation of a child's play to his favorite, 272; graded course in, 272; Bible stories, 272, 436, 445; special devices in telling, 272-273; charm of repetition, 273; list of good, 273-275; how to make pictures tell, 275-277; pictures that tell, 278-279; children's need of, an objective one, 282; as helps to knowledge, right feeling, right willing, 404-405; moral not to be over-emphasized, 405; sympathy to be shown with the subject and the hero, 405; choice of subjects, 405-406; Bible, for Sunday, 417.

Story hour for Sunday afternoon, II. 419.

Story-playing for children, II. 269.

Story-telling, by mothers, I. 24; importance, with young children, II. 18; as stimulus to imagination, 23; different values of, 270 ff.; moral training by, 403-406. *See also* Stories.

Strabismus, caused by eye-strain, I. 344.

Street trades, as work for boys, II. 344; for girls, 345; dangers, 378.

Strength, inculcating idea of, in young children, II. 21.

Strength-saving methods in housekeeping, I. 67-70.

Strenuousness, child-training for, II. 11; results during adolescence, 25; thinking should accompany, 469.

Structural defects in children, correcting, I. 322.

Stubbornness, as a symptom of nervous disease, I. 381; an enemy to independent thought and a barrier to sound judgment, II. 112.

Study, age for forming habit of love for, II. 54; concentration necessary in children's, 91, 94.

Stuttering, distinguished from stammering, I. 394-395.

Substitution, method of, in child-training, II. 57.

Sucking habits, evils and remedy, I. 307. *See also* Comforters.

Sugar, in children's diet, I. 183, 249-251; composition and fuel value, 228, 241; certain amount requisite, 341; injury to teeth from, 341; value as a food, 366.

Suggestion, government by, II. 178; the most potent form of education 188; use with children between six and twelve, 193; teaching morals by, 216; power in developing and transmitting ideals, 261.

Sulkiness, evils of, I. 104; a symptom needing attention in children, 389; cause and cure, II. 145.

Sully, James, cited and quoted, I. 146, 150, 169, 174, 175, 179, 184, II. 266; on children and law, II. 172.

Summer complaint in babies, I. 196; due to impurities in cow's milk, 197.

Sunday, the "quiet hour" as a time for worship and instruction, II. 89-90; father's part in observance, 306-307; occupations for, 416-420, 443; the children's, 440 ff.; the Puritan, and the modern conception, 441; made for children as well as grown-ups, 441; how to make pleasant and profitable, 441-443; attendance at Church on, 442-443.

Sunday-school, attitude of young people toward, II. 197; responsibility to the home, 439-440; responsibility of home to the, 440; not to be substituted for Church, 443; description of a modern, 449-450; coöperation between home, Church, and, 450; meaning of, to a religious home, 450-451.

Sunday-schools, preponderance of women teachers, II. 59.

Sunlight, value, I. 201; in sick-rooms, 285, 313-314; in houses, 326.

Superlative, modern tendency to over-use, II. 80.

Supper, for school-children, I. 243; specimen menus, 247, 251-252.

Suppository, for constipation, I. 298.

Suppression of Vice, Society for, I. 13.

Susceptibility of young people, II. 204.

Suspicion, blighting effect on children, II. 64; to be avoided by girls, 473.

"Sutras," the Buddhist, for reading, II. 30.

Suttner, Baroness von, work by, as good reading, II. 30.

Swearing. *See* Profanity.

Swedish gymnastics, I. 368.

Sweetbreads, time required for digestion, I. 232.

Sweets for children, I. 183; injurious effects, 341. *See* Candy.

Swift, E. J., plateau theory of learning, I. 349; quoted, II. 201.

Swimming, instruction in, I. 368; as an exercise, 386.

Swings, arguments for and against, I. 57.

"Swiss Family Robinson," as children's reading, II. 104.

Swollen glands in children, **I.** 307.

Sympathy, requisite for happiness in the home, **I.** 80; children's need of, in adolescence, 364, 365; treatment of child's craving for, 387; may be destroyed by use of ridicule or sarcasm, **II.** 43-44; meeting the school-child's desire for affection with, 56-57; in "wild oats" period in boys, 57; a great need of the adolescent girl, 72; broadening of, an object of college education, 79; dependence of, upon imagination, 124; in story-telling, 270, 405; of parents with children, 301-304; the mother's, especially needed by adolescent boys, 319; a quality of manliness, 470; a key to the art of being interesting, 477; developed by team-work and by the joy of participation, **II.** 507.

Symposiarch, office of, at table, **I.** 95-96.

Syphilis, test for, before marriage, **I.** 4; in babies, 214; jaundice in new-born babies a symptom of, 299; nervousness in children resulting from, 331; instructing youth regarding dangers, 380; not a cause of feeble-mindedness, 396.

System, in treatment of servants, **I.** 78; an essential in child-training, **II.** 1-2; with babies, 170. *See* Orderliness.

T

Tableaux for children, **II.** 269.

Table-talk, in the home, **I.** 92-99; as a help to thought, **II.** 44; children's part in, 187-188.

Tact, in table-talk, **I.** 94; avoiding matrimonial jars by, 107-108; an essential in teaching, **II.** 351-352.

Talamo, Edoardo, Italian philanthropist, **II.** 45.

Talebearing, barred from true home, **I.** 15.

Talk, avoiding "muddy," **II.** 463, 464-465; art of conversation, 473-474. *See* Conversation.

Talks, moral helpfulness of, with children, **II.** 426; to boys, 463-467; to girls, 473-478.

Tapeworms, parasites in meat, **I.** 234; treatment in children, 300.

Tapioca, composition and fuel value, **I.** 228.

TAPPAN, EVA MARCH, "On Reading for Children," **II.** 103-108.

Taste, sincerity and, **I.** 34; in children's dress, 257; teaching to girls, regarding dress, 262-265, 267; defined as quality which enables us to appreciate beauty, 357.

Taste, sense of: doubtful value of training children's, **II.** 37; Montessori method of training, 47; education of, to develop faculty of observation, 99.

Tastes, individual, of mothers, **I.** 91.

TATE, W. K., "The Ideal Country School," **II.** 61-64.

Tea, digestive troubles due to use, **I.** 221, 245; advantages of fruit juices over, 239; harmful to children, 251, 299, 328.

Teachers, how mothers can qualify as, **II.** 39-40; music, 287-288; function of women as, 349-354. *See* School-teachers.

Team-games, advantages, **I.** 368.

Team-play, in the family, **II.** 306-307; beginning of, with adolescence, 312.

Team-work, the value of, **II.** 506.

Teasing, dangers, **II.** 12, 143-144; protecting adolescent girls from, 73-74; treatment of problem, 148-149; a serious vice in children, 386-387; teaching the wrong of, 387.

Technical education, cultural and, **II.** 354-357.

Technical schools, risks connected with, **II.** 59.

Teeth, care, of pregnant women, **I.** 155; bad effects of candy-eating, 183, 341; crooked, due to comforters or pacifiers, 203, 206, 342; relation of bad, to vicious tendencies in the young, 217; attention given to, by schools, 217; care of invalid's, 285, 286, 315; unsound, as a cause of stomach troubles, 299; importance of care of, 323, 325; questions to be asked concerning, in physical and mental examination of children, 337; precarious existence, 341; injury through the blood, from excess of carbohydrates, 342; danger in cracking nuts with, 342; means of exercising, 342; importance of care of first, 342; care and preservation of school-children's, 342-344; diseases which result from neglected, 343, 369; proper methods of cleansing, 343; care during adolescence, 369; defective, as a danger-signal, 383.

Teething, rubber rings not advisable, **I.** 209.

Telescope for children, **II.** 18.

Temper, cause of baby's crying, **I.** 206; outbreaks of, a symptom of psychic epilepsy, 381; treatment of, in children, 387, **II.** 143; subduing fits of, **I.** 389; problems of, **II.** 142-145; result of teasing, 143-144; resulting from injustice, 144; methods of cure, 144; treatment in babies, 171; to be met with firmness and coolness, 190-191, 222; treatment by diversion, 193-194; study of children's, in mothers' clubs, 366-367.

Temperament, personal, an obstacle to discipline, **II.** 219.

Temperature, taking the baby's, **I.** 204; preservation of an even, in babies, 212; of houses, 261; taking the, of sick persons, 284, 312; maintaining an even, in sick-room, 285; high, as a symptom of different diseases, 288-289; the normal, 311; importance as a danger-signal, 312; different at different hours, 312; taking rectal, 312.

Temptation, avoiding, in process of habit-forming, **I.** 349.

Tennyson, Alfred, works of, as children's reading, **II.** 283; stories of, 458.

Terhune, Mary Virginia. *See* Harland, Marion.

"Thanatopsis," reading to children, **II.** 106.

Thaxter, Celia, poetry for children, **II.** 232.

Theater-going for children, **I.** 390, **II.** 269, 293; for young people of high-school age, **II.** 324.

Theatricals, home, **II.** 269.

Thermometer, use of clinical, **I.** 72, 284, 312; for taking baby's temperature, 204; "moral," **II.** 384-390.

Thimble Clubs, **II.** 363.

"Thinker" game for Sunday, **II.** 418.

Thinking, teaching, to children, **II.** 41-44, 108-113; dawn of abstract, during adolescence, 70; independence in, an object of education, 79; attention and concentration, 93-94; inquisitiveness and investigation, 94-98; development of faculty of observation, 98-101; necessary steps for independent, 109-112; distinguished from day-dreaming, 112-113; play, work, and experiment as active helps to successful, 113; danger to, from too much reading, 113; training in, gained from college education, 355; taught by story-telling, 404; recipes for, 475-476.

Thirst, sense of, in new-born babies, I. 170-171; cause of baby's crying, 205.

Thoreau, Henry D., "Walden," for reading, II. 30; work as a poet-naturalist, 101-102.

Thoroughness, practising children in, II. 13; real and spurious, 464.

Thought, practice in expressing, in table-talk, I. 93; late manifestation of leaders in abstract, II. 341; should accompany strenuousness, 469. *See* Thinking.

Thoughtfulness, cultivation in children, II. 11; moral, how are parents to develop, 501.

Thoughtlessness, encouraged by bad books, I. 74; caused by impulsiveness and shortsightedness, II. 492.

Thought-starters, methods of finding, I. 97.

Threats, avoidance, in child-training, II. 224.

Three theories of education, II. 502.

Thrift, necessity of cultivating, I. 3; as moral training, II. 406.

Throats, precautionary measures regarding babies', I. 213; examining children's, 283, 286; questions to be asked concerning, in physical and mental examination of children, 337; care of, 369.

Thumb-sucking by babies, I. 206, 307; difficulty of breaking up the habit, when once established, II. 489.

Thwing, Charles F., "New Ideals in College Life," II. 357-359.

Tierney, Richard H., "Catholic Children's Moral Training," II. 453-455.

Tile-drainage, taught in country schools, II. 63.

Timidity, lies due to, II. 130; conquering, in children, 138-139; remedied by exercise of will-power, 161. *See also* Fear.

Tobacco, dyspepsia from abuse, I. 222; the father's course in regard to, 501.

Toilet, of sick children, I. 286; instruction of young boys concerning their, 375.

Tomato clubs in Southern States, II. 63-64.

Tomatoes, composition, fuel value and cost, I. 228, 248.

Tongue, the, teaching a child gentle and courteous expressions, II. 491.

Tonics, drugs used as, with babies, I. 212.

Tonsillitis, symptoms and treatment, I. 293.

Tonsils, removal of, I. 217, 293, 334, 369-370; surgical rather than medical treatment for enlarged, 328; dangers of neglecting, 369; beneficial effects of removal, 370.

Tool-box, the household, I. 45.

Toothbrush, correct use, I. 343.

Touch, the sense first awakened, I. 170; training of sense of, 347-348, II. 36-37; Montessori's method of teaching through sense of, II. 44 ff.; development by Montessori method, 47; education of, to develop faculty of observation, 99; the prime means of a child's self-education, 174; games for training, 229.

Toxemia in pregnant women, I. 157.

Toxins, effect of exercise, I. 278, 279.

Toys, characteristics of first, II. 34; showing constructive interests of boys, 156; the baby's, 209; making paper, 233, 235-236; for outdoor play, 238; suitable for Christmas gifts, 257-258; for Sunday, 416, 417, 442. *See also* Playthings.

Tozier, Josephine, "Training the Sense of Touch," I. 347-348.

Tracy, Dr., on futility if merely natural punishment, II. 181.

Trade, career of boy apprenticed to a, II. 348.

Training, importance of early, for babies, I. 207, 211, 214, 332.

Travel, topics concerning, as table-talk, I. 98; unsuited to children under ten, 390; widening of affinities an object of, II. 79.

Travelers' Aid Societies, I. 13.

Trichinæ in pork, I. 234.

Tricks, animal, II. 265.

Truant tendency, age and treatment, II. 55; Boy Scouts as a cure for, 324.

True croup, treatment, I. 293.

Trunk-stand, usefulness and method of construction, I. 47.

Trüper, J., school of, I. 390.

Trust, effects of, with children, II. 64; the temptation of superfluous, in case of children, 222.

Trustfulness toward parents, to be encouraged in adolescents, II. 24-25.

Truthfulness, ill effects of fatigue on, I. 273; developing sense of, 356; a habit to be acquired in youth, 360; the leading virtue in children from seven to twenty-one, II. 24; age for establishing habit, 54; love of, an object of education, 80; teaching children to know and practise, 127; necessary and attainable by children, 132; value of stories in making attractive, 270; impossibility of teaching to little children, 392.

Tubercular adenitis. *See* Scrofula.

Tubercular glands, removal to guard against interruption of rhythm of functions, I. 334.

Tubercular meningitis, characteristics, I. 304.

Tuberculosis, marriage of persons affected, I. 4; hereditary behavior, 7, 8; protecting babies against, 213; conveyed in milk, 213, 215; preventive measures, 216-217, 324; decrease in death-rate from, 217; feet affected by, 266; value of out-of-door sleeping, 272; a possible result of whooping-cough, 292; swollen glands caused by bacillus of, 307; exclusion of children from school for, 318; does not result from a cold, 325; operative treatment for, 328; weak nervous system in children due to, 331.

Turpentine applications, how to make, I. 287.

Twitching, symptom of nervous disease, I. 381.

Tyler, John M., on adolescent young people, II. 196.

Types of mental defect, I. 396.

Typewriting, broader education not to be given up for, II. 75; study of, not real education, 85.

Typhoid fever, germs in food and water, I. 233; fruit juices for, 239.

Tyrannical children, problem of, II. 367-368.

Tyranny, practised by babies, I. 333.

U

Ugliness in children, causes, I. 381.

Ulcers, on the eye, I. 346; gastric, resulting from neglected teeth, 369.

Ulysses, illustration of obedience from, II. 172.

Umbilical cord, bleeding from, treatment, I. 282.

Uncharitableness, expulsion of, I. 388.

Under-feeding of children, I. 219. *See* Malnutrition.

Under-garments, babies', I. 189.

Underwear, children's, I. 261-262.

Unit characters, independent, principle in science of heredity, I. 5.

Unit defects, law of, in science of heredity, I. 8.

Unity between parents, importance, II. 178.

Universities, old and present-day, II. 357-358. *See* College.

Unselfishness, a valuable habit, to be acquired in youth, I. 360; period of first awakening, in children, II. 393.

Untruthfulness, in children from two and a half to seven, II. 16. *See* Lies.

Urination, frequent, as a danger-signal, I. 383.

Usefulness, to be emphasized in furnishing home, I. 45; feeling of, in children, II. 436.

Using one's mind, II. 502.

V

Vacations, short rest periods as, I. 68.

Vacation-schools, promotion of idea, II. 78.

Vaccination, after-care, I. 308.

Vacillation, injurious effects, especially in nervously disposed children, I. 387; necessity for uncertain emotion to have an outlet through some definite act, 389.

Vacuum cleaners, as health preservers, I. 321.

VAN DE WATER, VIRGINIA TERHUNE, "The Blundering Boy," II. 318-320.

Vanity, correcting, in children, I. 258-260; children's, as to dress, 268; avoidance of appeal to, in child-training, II. 224.

VAN RENSSELAER, MARTHA, "Saving Strength," I. 67-70.

Varicose veins, care, in pregnant women, I. 156; a cause of eczema, 301.

Varnished floors in houses, I. 50.

Veal, composition and fuel value, I. 227; amount yielding 100 calories, 241.

Veal-broth, recipe, I. 309.

Vegetables, composition, fuel value, and cost, I. 58, 60, 228, 248; laxative value, 153; carbohydrates found in, 224; time required for digestion, 232; principles underlying cooking, 233; bacteria and parasites in, 233-234; comparative cost of digestible nutrients and energy, 235; exclusive diet not advisable, 244-245; should be increased in diet to remedy constipation, 370; school clubs for raising, II. 63-64.

Venereal diseases, instruction of boys concerning, I. 380.

Venereal infections in babies, I. 214.

Ventilation, of mother's room, I. 27; of the nursery, 40; of rooms occupied by pregnant women, 155; of school buildings, 271, 326; of sleeping-quarters, 271-272, 327, 335; of living-rooms, 272; effect on home atmosphere, 272; of exercising-room, 275; of sick-room, 284-285, 314; necessity of increased attention to, in houses, 321-322; importance as a preventive measure against disease, 324; of bedclothes, 325; amount of air requisite for each person per hour, 326; laziness sometimes caused by inadequate, 381; as a cure for bad temper, II. 145.

Verbal analysis, in linguistic training of children, II. 86.

Verbal memory, period of highest activity, II. 56.

Vermicelli, composition and fuel value, I. 228.

Verses for children's ethical exercises, II. 28.

Vertigo, caused by eye-strain, I. 344.

"Very," over-use of word, II. 80.

Vice, relation of school-learning to, I. 23; wherein the lure lies for youth, II. 420.

Virgin soil, parable of the, II. 41.

Virility, sensual indulgence not a sign of, I. 380.

Virtues, positive, possessed by children, II. 389.

Vision, importance and care, I. 339-340; tests of, should be universal, 344, 383; tests to be made only by competent oculists, 345; mental and moral results of imperfect, in children, 381; education of, to develop faculty of observation, II. 99; training children's, by means of colors, 100. *See also* Eyes.

Visions, adolescence essentially the age of, II. 69-70. *See* Imagination.

Visitors, to sick-rooms, I. 317; playing at, by children, II. 18.

Visual-muscular image of alphabet, in Montessori system. II. 48.

Vocabulary, means of increasing children's, II. 21-22, 83-86.

Vocalization of words by children, II. 83.

Vocal studies, children's, II. 290, 291.

Vocation, choice of, I. 372; points to be considered in choosing, II. 26-27; sometimes decided by form of recreation, 314; suggestions in work and play of children, 341 ff.; question of early recognition of child's bent, 341; for average children, 342-343; reasons for non-fulfilment of early promise, 343; necessity of direct and thorough preparation, 343; questions connected with child workers, 344-346; comparison of careers of different boys, 346-349.

Vocational training, error of over-emphasis of, II. 75-76; reason for importance in elementrary schools, 77; points for consideration in elementary schools, 77; cultural education *vs.*, 85, 354-357; effect of abolition of child labor, 371.

Voice, improving the speaking, by singing, **II.** 291; care and training of the speaking, 460; indicative of character, 461.

Vomiting, during pregnancy, **I.** 151, 156; a symptom of toxemia, 157; by babies, 196, 207; a symptom of chronic dyspepsia, 222; treatment, in children, 282; emetics for producing, in children, 285; a symptom of scarlet fever, 288; a symptom of diphtheria, 293; remedy for, in babies with bowel trouble, 298.

Votaw, Clyde Weber, "The Progress of Moral and Religious Education in American Homes," **II.** 427-433.

Votes for women, clothes argument cited against, **I.** 269.

Vulgarity, unknown in true home, **I.** 15; dangers of, 102; guarding against, in school-children, **II.** 66.

W

Wages, of child workers, **II.** 344, 345, 346; of boys in different lines, 346-349; effect of abolition of child labor, 371.

Wagner, Charles, "The Simple Life," a classic for reading, **II.** 30; "Education for Simplicity," 397-402.

Walking, by babies, **I.** 210; as an exercise, 280, 370, 386; as a Sunday occupation, **II.** 443.

Wall-paper in houses, **I.** 50-51.

Walls, treatment of, in house-furnishing, **I.** 50-51.

Ware, Florence Sears, "The Child and the Sunday-School," **II.** 449-451.

Warner, Charles Dudley, cited, **I.** 47; quoted, 96; on conversation, **II.** 474; on thinking, 476.

Washburne, Marion Foster, quoted, **I.** 169.

Washington, D. C., parade, Boy Scouts at, **II.** 325.

Washington, George, an example of the influence of a pious mother, **II.** 412.

Washington's Birthday, colored-paper gifts, **II.** 233.

Waste, due to prejudice and mental inertia, **I.** 65-66; excretion, 231.

Wasting, a symptom of intestinal indigestion, **I.** 299.

Water, test for, **I.** 71; for babies to drink, 202, 206; dangers of iced, 221-222; proportion of weight of body composed of, 223; percentage in different foods 227-229; relation to nutritive value of food, 229-230; bacteria in, 233; in fruit, 239; in adolescent's diet, 245; remedy for biliousness, 299; drinking one glass on rising, 325.

Watson, Mabel Madison, "The Place of Music in the Child's Education," **II.** 284-287.

Waverley Novels, as good reading, **II.** 69.

Way of Honor, only found through honesty and fidelity, **II.** 504.

Weaning of babies, **I.** 169, 197.

Weaver, E. W., "Careers for Coming Americans," **II.** 346-349.

Weaving by kindergarten children, eye-strain from, **II.** 47, 52.

Weege, C. F., "Deliberation, Reflection, Determination, Perseverance, and Self-Control as Ends of Physical Training," **I.** 350-354.

Weighing of babies, **I.** 204.

Weight, observation of children's, **I.** 148; loss of, in cases of dyspepsia, 222; difficulty of reducing, 222.

Weight tests of children, **I.** 382.

Wells, H. G., games of, **II.** 268

Werner, Carl, on corporal punishment, **II.** 182.

West, Mrs. Max, "The Hygiene of Pregnancy," **I.** 151-164; "The Nursing Mother," and importance of mental control, 166-169.

"What" stage in children, importance and utilization, **II.** 21-22, 54, 57, 96, 193.

Whey, for babies with bowel trouble, **I.** 297; recipe, 310.

Whipping of children. *See* Corporal punishment.

White, Arnold, quoted, **I.** 11.

White, Gilbert, value of work by, **II.** 101.

White Cross Society, aims, **I.** 12.

White Plague. *See* Tuberculosis.

White slave traffic, prevention, **I.** 13.

Whittier, J. G., poem by, quoted, **II.** 459.

Whooping-cough, fruit juices for, **I.** 239; emetics for use in, 285; methods of conveyance, symptoms, and treatment, 291-292; pneumonia resulting from, 296; tabular presentation of symptoms, method of infection, and after-effects, 318.

"Why" stage, utilizing, **II.** 22, 54, 57, 96, 193.

Wiggin, Kate Douglas, on motive to good conduct in children, **II.** 172; quoted, 180, 183; "Shall Our Daughters Study Kindergarten?" 349-354.

Wilberforce, Bishop, quoted, **II.** 466.

"Wild Oats," period of, and how to meet, **II.** 57.

Wile, Ira S., three periods of boyhood, **I.** 375.

Wiley, Harvey W., "Drugging the Baby," **I.** 193-194; services in advancing pure food conditions, 221.

Wilkin, Robert J., "Safeguarding the Juvenile Delinquent," **I.** 398-400.

Will, daily exercise of, **I.** 349-350; development by directed play, 355; instability of, a hysterical symptom in children, 381; habits dealing with management of, **II.** 12; advantage of a disciplined, in child-training, 12; development of, an end with Montessori but only a means with Froebel, 53; lack of opportunity to train, in American educational system, 60; vital importance of training, 161 ff.; the mainspring of the individual, 161; conscience insufficient to take the place of, 161; relation to courage, 161; relations to justice and self-control, 162; as a world-force, as seen in history, 162; means of training, 162-163; home the best place for training, 163; development of, by government through choice, 179; training in children between six and twelve, 195; opportunity to educate, during adolescence, 200.

Willow, lore of the, **I.** 32-33.

Wilson, Woodrow, quoted, **II.** 357.

Winchester, Mrs. B. S., "Methods and Material Available for Religious Training in the Home," **II.** 433.

Window-seat, in nursery, **I.** 39; in playroom, 51.

Window-shades, in home furnishing, **I.** 48.

Window space, relation to floor space, **I.** 326.

Window-tents, **I.** 271.

Winslow, Charles-Edward A., "Clean Milk and Safe Milk," I. 184-186.

Winter, reason for prevalence of disease in, I. 321-322; care of health in, 327-328.

Wise, Stephen S., "Parent and Child," II. 451-452.

Wit, distinguishing vulgarity from, II. 66.

Witmer, Lightner, "The Exceptional Child," I. 391.

Witte, Karl, early training, II. 188.

Womanliness, elements of true, II. 459.

Women, industrialization of, and effects, I. 2, 21; legal and other measures for protection, 13; chivalry toward, to be taught boys by their fathers, 18; strength-saving methods, 67-70; inferior to men in enthusiasm for work in child-study, 84; good manners in, 103; contribution of, to scientific child-study, 146; improper foods and lack of exercise among, 221-222; correct sitting position, 276; nervousness due to lack of psychic hardening, 387; teaching force in American schools composed too largely of, II. 59; and the higher education, 349-350; as the true ministers of education, 350-353.

Woodcraft for boys and for girls, II. 156-157.

Woodruff, Charles E., cited, I. 6.

Words, teaching children correct use, II. 83-86; government by, 179.

Wordsworth, William, poems of, as good reading, II. 30; definition of duty, 153; poetry by, for children, 233; definition of poetry, 281; quoted, 476.

Work, education of children in the joy of, I. 390, II. 18, 24; virtues of, to be instilled during apprenticeship, II. 27; as a help to thought, 113; special period for forming habit of, and love for, 134; paying children for, 202, 315-318; dramatizing, 269-270; useful and suitable, for children outside of school hours, 373-376; necessity and value of, for children, 377; too much, is drudgery, 377-378; possibilities of wholesome, 378; ideal labor for children in the home, 378-379; virtue of, as the foundation of morals, 394; danger of over-eagerness to better one's industrial status, 400-401; moral training through, 406; significance of stopping, on Sunday, 442; home, for girls, 479; dissatisfaction with merely passable, 503.

Working-girls, problems of, II. 72-73.

Work-interests of children, II. 157.

Workshops for boys, I. 29 ff.

Worms, in children, I. 300; treatment in animals, II. 263-264.

Worry, a waster of energy, I. 68; futility of, 104-105; possibility of entirely banishing from one's life, 388; method sometimes used by children to attain their ends, II. 2.

Worship in the home, II. 409, 435-436.

Wounds, home treatment, I. 282.

Wrestling, advantages for boys, II. 314-315.

Writing, Montessori method of teaching, II. 48-49; best time for learning, 134; one way of securing interest in, 159.

Wyche, Richard T., on children's tastes in stories, II. 271; on how to tell stories, 271.

Y

Yawning by children, symptom of nervous disease, I. 381.

Yeast, action on dough, I. 233.

Yelling, remedies for, II. 497.

Yellow fever, discovery of cause, II. 110.

Yonge, Charlotte M., "Book of Golden Deeds" for stimulating hero-worship, II. 54.

Young Men's Christian Association, as subject for table-talk, I. 98; social work of, II. 424.

Youth, secret of maintaining, of body, I. 69-70; diet of, 244-246.

"Youth's Companion," reliable children's paper, II. 105.

Z

Ziehen, George T., emotional control in neuropathic children, I. 388.

Zirkle, H. W., on positive value of motion pictures, II. 295.

Zoölogical gardens, children's visits to, II. 18.

Zoölogy, taught by stories, II. 23.

Dorothy M.